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THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. Eph. 2 c. 20 v.

VOLUME I. LUNENBURG, N. S. THURSDAY, MAY 5, 1836. NUMBER 12.

For the Colonial Churchman.

ABUSE OF CHURCH PROPERTY AMONG THE JEWS.

Essay 3.

Every thing that is entrusted to the care and management of mortals, is in a greater or less degree subject to be abused,—in other words to be permitted through neglect or indiscretion to be diverted from its legitimate object. Consequently we cannot wonder that property, expressly set apart for divine purposes, might, through the carelessness or sinfulness of those concerned with its management, be applied to other objects than such as related to things spiritual and eternal.

A remarkable instance of this happened in the time of the Judges, shortly after the death of Samson. The Children of Dan, it appears, had departed from the worship of the true God, and had set up a graven image; at the same time dedicating to the service of their abomination the property, which of right belonged unto the Lord. 'And the Children of Dan set up the graven image: and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land. And they set them up Micah's graven image which he made, all the time that the house of God was in Shiloh.' Judges xviii. 30. 31.—The captivity here mentioned refers evidently to the carrying away of the ark from the camp of Israel by the Philistines, which happened at the end of Eli's sovereignty. For after this event the ark was never carried back to Shiloh; but remained in the house of Obed-Edom until it was removed by David into his own city.

Another instance of the same nature may be adduced from the conduct of Hophni and Phineas, the two sons of Eli. When the people brought their accustomed offerings to Shiloh; these 'sons of Belial,' interfered with the offerings, and the established mode of proceeding on such occasions. If the worshipper was unwilling to accede to their unusual and unjust demands, they scrupled not to employ force, to accomplish their unlawful designs. 'Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord,' I. Sam. ii. 17. The offering was through their wicked practices, brought into contempt and disrespect among the people. The exactions and misappropriations which caused this result constituted of course a great sin.

Likewise after the revolt of Jeroboam there are several instances of a like description to be met with in the annals of the Hebrews. Neither the subjects of the Princes of Judah, nor those who owed subjection to the kings of Israel, were free from transgression in this respect. At the time that Hezekiah ascended the throne of Judah, and attempted a reformation of the civil and ecclesiastical polity of the nation, idolatry was so prevalent, and the service of the temple so neglected, that there were not a sufficient number of priests to perform the sacrificial ordinances. 'But the priests were too few, so that they could not slay all the burnt-offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves.' II. Chron. xxix. 34. The temple itself had been so long neglected and polluted, that even the inner part of it required to be cleansed. 'And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it to carry it abroad into the brook Kidron. II. Chron. xxx. 16.

During such relapses into idolatry it may be justly supposed that the tithes and offerings of the people were either not collected at all, or if so, not appropriated to their legitimate objects. For we find that Hezekiah was under the necessity of issuing certain decrees relative to this very subject, II. Chron. xxxi. 4. The people obeyed him, and the share of their temporal goods, which was appointed by law to be devoted to pious uses, was readily accounted for. The same indifference or misappropriation of holy things was still more apparent in the wicked reign of Manasseh. The service of God became every day more neglected through the example of this king and his no less blameable successor Amon. Holy places were desecrated with the presence of idols: the priesthood were sunk in apathy, or it may be, followed after the vain delusions of the multitude. At length when the cup of the Lord's fury was full, he poured forth his vengeance upon all the people, and suffered them to fall, for their wickedness, under the mighty hand of a foreign Conqueror, more powerful than themselves. Notwithstanding the efforts of the good king Josiah to restore the institutions of the land to their pristine state of purity, the arm of the Almighty was not staid. The Assyrian came with his hosts, besieged and took the holy city; plundered the Lord's sanctuary of its most valuable treasures, rased the temple and the city into a heap of ruins; and carried the inhabitants captive into Babylon. The misappropriation, or desecration of Church property, formed not a small item in the catalogue of crime and iniquity, which brought this melancholy catastrophe on the heads of the chosen people.

But a greater desecration followed. Nebuchadnezzar had 'brought to Babylon all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king and his princes.' II. Chron. xxxvi. 18. These vessels were used at Babylon in a way which did by no means accord with the sacred purpose for which they were set apart. Belshazzar, the next successor but one to the Conqueror of Jerusalem, made a feast for the chief men of his kingdom, and commanded his servants to bring 'the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives, and his concubines, drank in them.' Daniel v. 3. For this act of desecration he was severely punished. A mysterious writing appeared on the wall of the banqueting room, which when interpreted was found to foretell the overthrow of his kingdom and dynasty. The prophecy was soon accomplished. For 'in that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.' Dan. v. 30. 31.

In the third chapter of the second book of the Maccabees there is an account given of an attempt made by one Heliodorus to commit an act of desecration in the temple, and of the punishment which was consequently inflicted upon him. 'For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely and smote at Heliodorus with his forefoot, and it seemed that he that sat upon the horse had a complete harness of gold.' II. Macc. ii. 25. Other instances of the same nature are on record: but the most remarkable is that related concerning Antiochus Epiphanes' conduct in Jerusalem, and alluded to in II. Macc. v. 2. Diodorus Siculus, a Greek historian, gives a fuller account of this transaction, which is to the following effect.—

Antiochus, having been informed of some disturbances

at Jerusalem, supposed that the whole Jewish nation had revolted from him; and therefore marched with all haste out of Egypt into Judea, to quell this supposed insurrection. He was told that the people of Jerusalem greatly rejoiced at having heard a false rumour of his death,—a circumstance which caused him much provocation. Being much irritated on this account, he laid siege to Jerusalem, took it by force, slew, in the course of three days, forty thousand of the inhabitants; and, having taken as many more captives, sold them for slaves to the neighbouring nations. Not content with this, he impiously forced himself into the temple, and entered into the inner and most sacred recesses of it, polluting by his presence both the holy place, and also the holy of holies; the wicked traitor Menelans being his conductor and shewing him the way into both. And to offer the greater indignity to this sacred place, and to affront in the highest possible manner the religion of the God of Israel, he sacrificed a large sow upon the altar of burnt-offering: and broth being by his command made with some part of the flesh boiled in it, he caused it to be sprinkled all over the temple for the purpose of defiling it utterly. After having done this, he sacrilegiously plundered it, by taking away the altar of Incense, the shew-bread table, the candlestick of seven branches that stood in the holy place, which were all of gold, together with several other golden vessels, utensils and donations of former kings, to the value of eighteen hundred talents of gold. Making the like plunder in the city he returned to Antioch carrying with him the spoils of Judea. Diod. Sic. Lib. xxxiv. Ecl. i.

Two years after this he returned and committed further devastations in the holy city. And having gone to the eastern part of his extensive dominions, where he heard of the revolt of the Jews, he determined to cut off the whole nation, and set out with that intention on his return to Jerusalem. He had not proceeded far when he was seized with a horrible disorder, and died in the most miserable manner, in the town of Tabae, on the confines of Persia and Babylonia. See II. Macc. ix. 9—11. Appian. in Syriacis. Q. Curtius Lib. v. c. 13.

These instances are quite sufficient to convince us that property, dedicated to religious uses, was far from being held sacred by the heathen nations of antiquity. At the same time no one, who traces the history of the desecrator or polluter, can help being struck with the visible and manifest manner in which the displeasure of God has been invariably shewn towards him. The Sons of Eli, Belshazzar, and Antiochus Epiphanes, met with speedy manifestations of the divine vengeance; and their crime and its punishment remain on the page of history to guide the practice, and to stay the rash ambition of future generations. From these and such instances there may be clearly inferred the danger and the guilt of laying unholy hands on what has once been set apart for the service, and of appropriating to other purposes than those of forwarding and supporting the interests of true religion. Property of this nature is a sacred trust, committed to the keeping of men, and set apart for the service of God. The same Providence which anciently watched over 'the treasure of the Lord's house,' is still watching over it; and his vigilance, we are sure, is by no means decreased. The same punishments which were anciently inflicted on the heads of transgressors in this particular, still hang over those, who presume to touch with polluted hands the sacred deposit, which the piety and devotion of others left them to dedicate to the service of God and the interests of eternity. Let the ministers of William IV. think well on this, and then consider the consequences. CRIFO.

MISCELLANEOUS.

From 'Recent Journeys in Scotland' in the (Boston) Christian Witness of April 1st.

After our visit to Holy Rood and Moray's House, we closed the day by dining with the Rev. Mr. R., (Ramsay) Rector of St. John's Chapel. I have no skill in describing either the ceremonies or the mixed conversations which belong to an *à la mode* dinner. Suffice it to say—the present was a very modest one, and like all others, given in well-bred and well-ordered families. I have never yet seen much difference between either an *English*, or a *Scotch* and an *American* dinner. The guests, on the present occasion, were few and select; and among them, Mr. and Mrs. Stewart from Nova Scotia, and Rev. Mr. Craig of Edinburgh. Mrs. R., our hostess, was a Miss Cochrane, sister to the wife of Dr. Inglis, the present Lord Bishop of Nova Scotia, and once a resident in our own Boston. We were of course delighted to find that while there, she had been a worshipper in the same parish and congregation with ourselves. Mr. R. appears to be associated, through the medium of his parish and his own connections with the highest classes of Scottish society, as he showed us a splendid piece of silver plate, which was presented to him by the Duke of Buccleugh, on occasion of the baptism, by Mr. R., of one of his children. Happy the servant of Christ, who can minister the Gospel to the great, the wealthy, or the fashionable, without a compromise of its high and heavenly truths, and with such a constant and consistent manifestation of its humble and world renouncing spirit, as to become the instrument of that most difficult work, the salvation of those who have riches, or the things of which riches are the usual accompaniment, rank, or fashion.

We left our kind host and his pleasant circle before dark; but on looking at the watch as we were returning home, we found that it wanted but a few minutes of ten o'clock, P. M. This lingering of day, so long after sunset, was nothing more than the strong twilight of a northern latitude; Edinburgh being near the fifty-sixth degree, and the day being the 25th of June.

Gipsy Orphans.—In the proceedings of the British and Foreign Bible Society, we find the following account of the refuge which has been established for Gipsy orphans.

In the beautiful valley of Shepscombe, a few miles from Stroud, a benevolent lady has opened a Refuge for Gipsy Orphans. Great numbers of this wandering and singular tribe have, for many years, frequented the sequestered vales and woods of this 'English Switzerland,' as it has been termed; and my valued friend has had ample opportunity of witnessing the deplorable state, both bodily and spiritual, to which they were reduced by ignorance and sin. This misery was, as you will readily believe, most conspicuous among the numerous orphans, left totally destitute by the early death of their wretched parents; and it was for this class, more especially, that the Christian sympathy of my friend was awakened. She has engaged a pious and judicious governess; and, although the 'Refuge' has been opened little more than a year, thirty-six children have been admitted, from six to eighteen years of age, and from sixteen different counties of England. They are lodged, boarded, and clothed; and carefully instructed in reading, knitting, sewing, and household work, with the view of qualifying them for domestic servitude. The divine blessing has evidently descended on this interesting establishment. The expenses are defrayed by the subscriptions of a few friends, and the profits of the sale of two or three useful publications; but the means are still inadequate.

Overworking—a Word to Ministers.—Dr. Clark delivered this playful admonition, in reference to his son's close application, and too great disregard of suitable attention to his health.

'By such means you will shorten your life, and under such circumstances, I am not quite sure, had of your favourable reception at the gate of heaven; for if Peter watched there, when you knocked at its portal, he might say, 'Who are you? why are you here at this time? You were not sent for, and need not have come hither for several years.' And it will be well for you if he does not add, 'Get along with you.'

THE CHURCH OF ENGLAND.

A presbyter of this diocese who has recently visited Great-Britain, thus states in a letter recently received, his impressions of the present character and condition of our venerable 'nursing mother.'

My visit to England, although short, was most deeply interesting; and as I stood beneath the venerable and magnificent arches which have echoed for so many centuries the praises of Almighty God, I could not repress the thrilling feeling of exultation and gratitude that I was a member of that Church which has stood so nobly the bulwark of truth and order. I felt no longer a stranger, when that ritual which in my own home had been associated with all that is tender and sacred, met my ear in a foreign land. An electric chain was touched, which seemed to connect me with all around, and even the high fretted arches and the retiring aisles were as things familiar.—One thing especially struck me. The order, solemnity, and attention which every where pervaded the worshipping congregations. The old man of many winters, whose failing eye could scarcely distinguish the sacred pages, known from his childhood, the young with attentive thoughtfulness, the rich, the poor, the high and low, all were mingled together, filling pew and aisle with a decorum and reverence which struck me as new and delightful. Of course I cannot speak of all England, nor can I say that in every part of the country the same attachment is manifested to the established Church; but as far as my knowledge extends, I can testify not only to crowded Churches, but likewise to faithful preaching. There may doubtless be among the many who minister at the altar, those who lift not up 'clean hands' unto the Lord; but here on earth 'the fine gold' is ever mingled with alloy. It may have its defects, but what would England be now, had she never known the purity, the energy, and breathing piety of her Bishops and Clergy? Green and flourishing yet is that tree, planted by God's providence, which for centuries has borne such rich and precious fruit. May God still guard it from the axe of the destroyer! —*Missionary.*

Pious Mother.—We are not warranted to conclude, that early religious instruction is all lost, even when it seems so. The precious seed often lies long hid underground, but springs up at last. One of the most touching passages in the confession of the celebrated Augustine, is that in which he speaks of the solicitude of his devout mother, and owns the influence which her prayers and tears had in checking his licentious course, and changing his views and pursuits. The late venerable John Newton, in the narrative of his eventful life, expresses the most ardent regard for his reverend mother. She made it her chief business and pleasure to instruct her only child in the elements of religious knowledge. She stored his memory with whole chapters of Scripture, with catechisms and hymns, and left no means untried to impress upon his mind the truths of christianity. This excellent parent he lost when he was seven years old. Plunged into a wicked world, his youth and mature years were given up to almost every kind of vice and profligacy; and he acknowledges, that after he was reclaimed by the grace of God, the instructions given in his childhood vividly recurred to his recollection, and were of considerable use to him. Gilbert West was at one time drawn into the labyrinth of infidelity. But he did not feel at ease in his unbelief. The lingering impressions of reverence made by maternal tuition, could never be quite effaced. In a letter to Dr. Doddridge, he says, 'I cannot help noticing, on this occasion, your remarks on the advantage of an early education in the principles of religion, because I have myself happily experienced it; since I owe to the care of a most excellent woman, my mother, that bent and bias to religion, which, with the cooperating grace of God, hath at length brought me back to those paths of peace from which I might have otherwise been in danger of deviating for ever. The parallel betwixt me and Colonel Gardner was, in this instance, too striking not to affect me exceedingly.'

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MAY 5, 1836.

In consequence of the unusual delay in the arrival of the spring ships from Great Britain, and a disappointment at Halifax, our stock of paper is so low, that we are obliged to issue to-day but half a sheet. The remainder shall accompany our next number, if we are unable to forward it sooner. Under these circumstances, we shall not occupy more space than is required to offer this explanation to our subscribers.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—It is highly satisfactory to learn from the following brief notice, that the present condition of this venerable Institution, (the oldest of all now engaged in the good work of spreading christianity through the world) is so flourishing. Long may it continue to be upheld by the contributions of the Church! We hope soon to be in possession of the annual Report, from which we shall make extracts for the information of our readers.

'During the past year, the extent to which its operations have been carried far exceeds that of any other period of its history. The circulation of books and tracts has amounted to two millions two hundred and seventy-eight thousand and forty-eight, being an increase of 116,855 upon the circulation of the year preceding; in addition to which, the Committee of General Literature and Education has circulated, including the Saturday Magazine, 4,747,187. The receipts of the Society during the year, including £605 on account of the special fund for the Foreign Transaction Committee, have amounted to £73,236.

'The Society glories in having been the first body in the kingdom which came forward to promote the education of the poor upon Christian principles. And though it is no longer directly engaged in the establishment of schools, it continues to supply all the religious books used in the National schools, and probably, the Report states, in the greater part of all the Charity schools in the kingdom which are in connection with the Established Church. We believe, however, that a large number of these do not confine themselves exclusively to the Society's list.'

REV. THOMAS HARTWELL HORNE.—In an American paper we are happy to find the following account of an appropriate, though, as it is called 'trivial,' mark of respect to this eminent clergyman, so well known as the author of the valuable Introduction to the Study of the Holy Scriptures.

'The Clergy of Birmingham (many of whom have long known Mr. H.'s unwearied efforts in defence of the holy Protestant faith) have presented to this gentleman, a specimen in silver of each medal published in that town in commemoration of the first publishing of the Bible in the English language, by the venerable confessor, Myles Coverdale, the printing of which was completed, on the 4th day of October, 1535. The medals are six in number, and are deposited in a case lined with crimson velvet. The medal in the centre is of the largest size, and mounted in a silver rim, with a glass on each side, for the convenience of wearing round the neck, if required. On the outside of the case is the following inscription in gold letters:—'This case of medals being a specimen of those which were struck in Birmingham to commemorate on Sunday, the 4th of October, 1835, the third centenary of the publication of the Protestant English Bible, by Myles Coverdale, some time Bishop of Exeter, is presented by the clergy of Birmingham to the Rev. Thomas Hartwell Horne, B. D. Rector of St. Edmund's the Martyr and St. Nicholas Acons, London, as a trivial acknowledgment of his great services to the christian cause, and especially of his zealous exertions in directing the attention of Protestants to the propriety of the devout public observance of an event so important to the establishment of pure scriptural religion.'

COMMUNICATIONS.

For the Colonial Churchman.

FAMILY PRAYERS FOR SUNDAYS.

"Every christian family is, in truth, a little church of God, in which the head of the family is the officiating priest, for the maintenance of piety and charity; and all the families in the parish form together one large family, of which the minister of God is head; and all the parishes in a diocese form one large family, of which the Bishop is head; and all the dioceses in Christendom form one still larger family, of which Christ is the head."—*British Magazine*.

The above beautiful theory of religious polity, is approvingly cited and commented on in a late number of the "Christian Witness," which asks the solemn question, "Are these various relations indeed realized by the persons who sustain them?" Leaving each of your readers, Messrs. Editors, to call his own conscience, before God, for the answer, I shall proceed to my more immediate intention by furnishing the following guide to the Family Worship of each succeeding Sunday. Having observed that several admirable forms of family Prayer in general use, fail to afford particular formularies for the Holy day, I have selected from a rare work before me, such passages as, in my humble judgment, may atone for the omission. "The Book of Common Prayers and Administration of the Sacraments," &c. used by authority, in Yarrick, and other Swiss cantons, furnish the following petitions to the Throne of Grace. I have selected them, with but trifling deviation from various parts of that work, and offer them as suitable.

Prayer to be added on Sunday Morning.

O! merciful God, and Father of our Lord and Saviour Jesus Christ—we thank Thee, we honor Thee, we glorify Thee, for the mercies of the past week, and of our whole lives. We humbly beseech Thee, O Lord, to enable us to sanctify this Thy day of holy rest, with our inmost hearts, after a due christian manner, seeing that Thou hast so peculiarly reserved, and hallowed it for Thy service, and the good of our souls. Enable us devoutly to assist in Thy worship; effect within us good, pure and pious thoughts: enflame us with true and fervent devotion, and love to Thee and our fellow creatures; and create in us by the influence of Thy good spirit, such desires as may make us henceforth pious, peaceable, holy and kindly affected towards all mankind.—Grant that every moment we may be found ready against the coming of the Judge of all flesh, in true godliness, in perpetual holiness, and in constant watching and prayer, so that finally when thy Sabbaths here below shall to us be no more, we may enter into that heavenly and everlasting Sabbath which Thou hast prepared for those who love Thee.

We humbly beseech Thee, O merciful God, and heavenly Father, that Thou wouldst enable each of us to understand and obey thy holy word, which we shall this day hear or read; and endue us plentifully with Thy heavenly grace, that we may follow after Thee in our whole life and conversation. We have committed manifold sins against Thee, and provoked Thy holy Spirit, in not obeying Thy word, and have been unthankful, and slighted the means of grace and hopes of glory: but turn Thou, and be gracious unto us, through Jesus Christ, Thy beloved Son our Lord, and vouchsafe us true acknowledgment and repentance of our sins, and amendment of our lives. Strengthen and bless all thy ministering servants, especially him whom Thou hast placed over us in holy things, and grant that they may this day and always preach thy word in truth, and practice it with perseverance to the end. Bless all in authority, that they may rule with righteousness and equity, and promote Thy glory.

Finally, O Lord, we beseech Thee to convert the heathen, to relieve the distressed, and to turn the nations unto Thee: and to make known to us and all for whom we ought to pray, Thy will and Thy word, and to grant us all grace and power to be obedient unto the same this holy day, and all our remaining days, through Jesus Christ our Advocate and Mediator and blessed Redeemer.

SIGMA.

To the Editors of the Colonial Churchman.

Gentlemen,

In the present state of the resources commanded by the Church of England in this Diocese, it has become an imperative duty upon all her Members to strain every nerve in her cause, if she is to retain her rank and influence in the Commonwealth. Persuaded as those of her Communion must be of her peculiar claims to support and advancement, it is less a question of *whether* an effort shall be made than of *how*: under these impressions will you permit me to offer to your notice a few suggestions arising from a hint thrown out in your number of March 10th concerning a Missionary Society?

It appears to me, if so desirable a Society on any commensurate scale could be established, that the primary consideration should be, not to attempt too much at once; I would therefore object to the title of 'Domestic and Foreign Missionary Society,' and propose rather 'Episcopalian Home Missionary Society,' as more appropriate, at least in the commencement. For the same reason it appears to me undesirable that it should embrace the North-American colonies generally, for from the wide extent and the imperfect communication, much valuable time would be lost and expense incurred without obtaining in an adequate degree the main advantages of Union and assistance. For similar reasons our Society ought not to embrace even this whole Diocese, lest this disadvantage should happen, viz. a disagreement in the appropriation of funds, causing perhaps ultimate separation and mischief.

The objects of such a Society would seem to be legitimately these—To make up to present Missionaries the reduction they have experienced in their salaries—The appointment of others in places requiring them—The appointment of Assistant Missionaries to alleviate and render more effectual the service of Clergymen superintending extensive Parishes—And lastly the appointment of competent persons, exercising the functions of Lay-Readers and Catechist, in places where circumstances will not admit that of a Missionary.

The Officers of such a Society might be the Governor, Patron *ex-officio*; the Commsdant and Admiral, Vice-Patrons; the Bishop, President; the Arch-Deacon, Vice-President: with a committee composed of an equal number of the elder Clergy, and more influential Laity; and the Society would, of course, look for the sanction and patronage of the Venerable Society for the Propagation of the Gospel, in cooperation with whose munificent bounty they would desire to direct their more humble resources.

I come, in the last place, to speak of the funds from which must be derived the efficiency of such a Society; which I shall divide into *Negative* and *Positive*. By *negative* funds I mean a strict economy and judicious application of the means to be used. The officers, as far as possible, must be strictly honorary; there must be no reports; no expenses incurred by meetings or postages. A quarterly statement of proceedings inserted in the Colonial Churchman, or in the Halifax Times, which surely would be gratuitous, must serve instead of circular documents, and the pages of your paper could not be better employed than in recording the proceedings of the Society. Thus far with respect to the management of the income, a few words now upon the method of procuring it. Several sources present themselves to me, most I believe feasible to some extent, if acted upon with vigour and perseverance. As it is of the first importance to obtain a fund for commencing, the charitable must be solicitous to give liberally of their abundance.—The clergy must lead the way: and they must now, and annually, enforce their object from the pulpit, many a mite may be thus gathered, which would otherwise be lost. Subscriptions must be entered into, and some whose hearts are in the cause must solicit from house to house; they must not be weary or faint in well doing, and by these means much may be done. Having thus proved ourselves active in our own behalf, we can with the more confidence look for further assistance. Our brethren of other denominations will no doubt aid us, our Colonial Fellow-Churchmen will assist us with their contri-

* Such an object did not enter into our plan.—ED. C. C.

butions, and their clergy will extend to us the benefit of their exertions. Our next hopes must turn to the land of our Fathers. Perhaps a small grant from Parliament might be obtained, if properly applied for, and distinctly stated that it will not be again requested. At all events our Holy Prelates, pre-eminent in charity, our Venerable Universities, and all the noble-hearted of the land will respond to our call. Let it not be feared they will refuse us—they who have poured the abundance of their liberality on the sister church of the United-States, will never turn coldly away from the humble scion of their own. And are there not Ministers, a sacred band! with hearts warm in our cause, ready and willing to forward our views? We must not suppose the time is unpropitious; the hour that perils the whole draws tighter the chord of sympathy to individuals. 'The Good are combining' recently said an eminent Clergyman in England, then let us go to these Good, and tell them our wants and wishes, and let us moreover remind them that if all would contribute but a very small proportion of their means, our need would be well supplied. There is yet one other source to which we may reasonably look for encouragement. Why not appeal to the Episcopalian Church of America? We have surely their sympathy, and doubtless in their measure they would be glad to acknowledge, through us, the benefits they themselves have received from England.

Shall I be called a visionary or an enthusiast?—These measures may indeed prove visionary, but if so it will only be because we are not hearty in our cause. If these or any preferable steps are taken, the event will, with the Divine blessing, prove satisfactory. How happy should I be if any one would step forward, and reduce these or any preferable hints to practice. I am convinced the effort would not be vain if undertaken in subordination to Him, who can cause all things to prosper. The Baptist Missionary Society, we are told, was established in consequence of a Sermon upon Isaiah liv. 2. 3. from which the Preacher inculcated these two precepts,—"Expect great things, attempt great things"—and cannot prayer and faith with energy do as much for us; only let us remain no longer inactive but strive vigorously for success; let us add to faith patience, and to patience hope, and then shall this our grain of Mustard-seed become a great tree, and the fowls of the air shall lodge in its branches.

If these few remarks are considered of any utility, the writer will be happy, at a future period, to communicate his further ideas in the mean time it is his earnest hope that the dormant energies of our Communion may awake with the urgent call for their exertions; and prove, as they ought to prove, eminently successful.

[We are glad to find that our hints have excited attention, but we fear our correspondent's expectations are rather too sanguine. We find that the Bishop has some time ago submitted to the authorities in England, the plan of a Society embracing the desired object, and we sincerely hope it may soon go into operation.]—ED. C. C.

For the Colonial Churchman.

FAMILY DEVOTION—No. 3.

To pass over the account given of the domestic worship of the primitive christians, and to descend more immediately to modern times; it may be observed, that some of the most excellent men amongst the laity, as well as the clergy, have testified their opinion of the importance of family devotion, by their own observance of the duty.

In Burnet's life of Sir Matthew Hale, we find this passage: he used constantly to worship God in his family, performing it always himself, if there was no clergyman present.

The Biographer of Burnet himself remarks of him 'He was an early riser: private meditation occupied the first two hours and the last half hour of the day. His first and last appearance to his family was at their morning and evening prayers, which were always performed by himself, though his chaplains were present. He drank his tea in company with his children, and took that opportunity of instructing them in religion. He went through the Old and New Testament with them three

times, giving his comment upon it for an hour every morning.

In the life of that simple hearted and contented, I had almost said *innocent* man, Isaac Walton, there is an interesting account of the domestic devotions of Mr. Nicholas Farrer: and, in the life of his contemporary, George Herbert, a similar testimony is borne to his habits of social worship. His constant public prayers did never make him to neglect his own private devotions, nor those prayers that he thought himself bound to perform with his family which were always a set form, and not long, and he did always conclude them with that collect which the Church had appointed for the day or week. Thus he made every day's sanctity a step towards that kingdom where impurity cannot enter.

To approach nearer our own day, I would glance at the mention made of the habits of the late Mr. Bacon a name familiar to every lover of the fine arts. His biographer Mr. Cecil, states, that he was a bright example to his family and to the world. Religion, with him, was not the Sunday garb of a formalist. Occupied with business, exalted by favor, and tempted with wealth, religion was still his grand concern. Animated by this, his family dwelt in a house of daily prayer and spiritual instruction.

In Dr. Henderson's Account of his travels in Iceland, several sketches, of no mean interest, are drawn of the domestic worship of the islanders. In vol. 2d p. 124. he described the Sysselman, of Skard, collecting his family and leading their hallowed exercises with a life and energy which few, even of the clergy, would surpass. In p. 24, of the same volume, he details another scene at Stadarhaun, in a family of eight individuals, assembled round their coarse wooden table, when several appropriate Psalms were sung in a very lively manner, after which a solemn and impressive prayer was offered up; all the females placing their hands flat on their faces, so as entirely to cover their eyes. 'The joy,' he adds, which beamed from their countenances, at the conclusion of the service, discovered plainly the increase of happiness derived from their renewed approach to the fountain of bliss.

But there are two passages in the first volume so truly interesting, that, as some of your readers may not be in possession of the work, I must quote them.

'The exercise of domestic worship is attended to in almost every family in Iceland, from Michaelmas to Easter. During the summer months, the family are so scattered and the time of their returning from their various employments so different, that it is almost impossible for them to worship God in a collective capacity; yet there are many families whose piety is more lively and zealous, that make conscience of it the whole year round.

'One day I strolled up a rising ground behind the factory, and falling in with a dry and sheltered spot, I lay down on the grass. While my thoughts were engaged with some of the Psalms I heard the notes of harmony behind; the which, on turning about, I found proceeded from a cottage at a little distance to the left. The inhabitants consisting of two families, had collected together for the exercise of social worship, and were sending up the melody of praise to the God of salvation.—This practice is universal in the island on the Sabbath day, when there is no public service, the members of each family (or where there are more families than one they combine) join in singing several hymns, read the Gospel and Epistle for the day, a prayer or two, and one of Vidalin's sermons. Where the Bible exists, it is brought forward, and several chapters of it are read by the young people in the family.'

'This is the first account which this Christian traveller gives of these simple people. The other passage is at the close of his description of their mode of spending their long evenings. P. 368: 'At the conclusion of the evening labours, the family join in singing a psalm or two; after which a chapter from some book of devotion is read, if the family be not in possession of a Bible; but where this sacred book exists, it is preferred to every other. A prayer is also read by the head of the family, and the exercise concludes with a psalm. Their morning devotions are conducted in a similar manner at the lamp. When the Icelander awakes, he does not salute any person, but hastens to the door, and, lifting up his eyes towards heaven, adores him who made the heavens and the earth, the author and preserver of his being, the source of every blessing. He then returns into the house and salutes every one he meets with, 'God grant

you a good day.'—This pious conduct of the Icelander, when viewed in connexion with the awful scenery that surrounds him, is at once characteristic and delightful. It bears so strong a resemblance to the character and habits of the Scotch peasant, as drawn by the lively pencil of the author of the Shepherd's Calendar that I cannot better express my own feelings than in his language. 'I know,' he observes, 'of no scene so impressive as that of a family sequestered in a lone glen during the time of a winter storm. There they are left to the protection of Heaven, and they know and feel it. Throughout all the wild vicissitudes of nature, they have no hope of assistance from man, but are conversant with the Almighty alone. Before retiring to rest, the shepherd uniformly goes out to examine the state of the weather, (an emblem of the faithful spiritual pastor; indeed, of every Christian parent,) in order to make his report to the little dependent group within. Nothing is to be seen but the conflict of the elements, nor heard but the raving of the storm. Then they all kneel around him, while he recommends them to the protection of Heaven; and though their little hymn of praise can scarcely be heard even by themselves, as it mixes with the roar of the tempest, they never fail to rise from their devotions with their spirits cheered and their confidence renewed, and go to sleep with an exultation of mind of which kings and conquerors have no share. Often have I been a sharer in such scenes, and never, even in my youngest years, without having my heart deeply impressed by the circumstances. There is a sublimity in the very idea. There we lived, as it were, inmates of the cloud and the storm, but we stood in a relationship to the Ruler of those, that neither time nor eternity can ever cancel. Woe to him that would weaken the bonds with which true christianity connects us with heaven and each other!' Of such a spectacle as this, is it too much to say,

"Angels might stoop from thrones in heaven to be Co-worshippers in such a family!"

But this is not a solitary instance, nor has the peculiar beauty of this national habit escaped the observation of the muse. The Poet of Scotland himself, felt this to be one of his native country's chief and purest excellences. Is it necessary to mention 'the Cotter's Saturday night?' or have not Burns' lovely stanzas already hurried over the recollection, and brought full in view a family, in which

*"Their cheerfu' supper done wi' serious face,
They round the ingle form a circle wide,
The sire turns o'er wi' patriarchal grace,
The big ha'-Bible—ance his father's pride,
His bonnet reverently is laid aside;
His lyart haffets wearing thin and bare,
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care,
And 'Let us worship God!' he says with solemn air."
"Then, kneeling down to Heaven's eternal King,
The saint, the father, and the husband prays!"*

But stop. Your readers must be familiar with the remainder of these exquisite lines: and if any of them are still strangers to the pure delights of social prayer, let them condescend to learn them from an Ayrshire cotter.

Or if poetical authority of a still higher stamp be sought for, I would point to what are, perhaps two of the most beautiful and finely-conceived passages of Milton's incomparable Paradise lost. In the former he thus speaks of our first parents while as yet they were unconscious of sin and therefore approached as nearly as possible, in all their social rites, to the Divine will:

*"As soon as sacred light began to dawn
In Eden on the humid flowers, that breath'd
Their morning incense, when all things that breathe
From the earth's great altar sent up silent praise
To the Creator, and his nostril's fill
With grateful smell, forth came the human pair
And join'd their vocal worship to the quire
Of creatures wanting voice!"*

In the second they appear at their vespers.

*"When at their shady lodge arriv'd, both stood,
Both turn'd, and under open sky ador'd
The God that made both sky, air, earth, and heav'n,
And starry pole. Thou also mad'st the night,
Maker omnipotent! And Thou the day
Which we, in our appointed work employ'd,
Have finish'd, happy in our mutual help
And mutual love, the crown of all our bliss
Ordain'd by Thee!"*

Surely I need not say more in favour of a practice which, as we have seen, conduces to the piety and good order of families, to the discharge of relative duty, to the improvement of the young, to the morals of servants, and to the welfare of the community at large—a practice consonant to the will of God, and co-incidental with the dictates of a well-informed judgment—a practice, moreover, adorned by the recorded examples both of primitive and modern Christians in every station of life, from the throne, to the lowly cot of the pious peasant: nor need I add a syllable in proof how much it is to be wished that so pure and interesting a feature in the character of our ancestry should be universally discernible in our own.

SAMECH.

April 26th, 1836.

The following has been sent us by a friend who says he has written it off from memory—"incerto auctore:"—

THE SEVENTH PLAGUE.

Exodus—Chap. ix. verses 22.

'Twas morn, the rising splendour roll'd
On marble tow'rs and roofs of gold:
Hall, court, and gallery below
Were crowded with a living flow;
Egyptian, Nubian, Arab, there,
The bearers of the bow and spear;
The hoary Priest, the Chaldee Sage,
The slave, the gem'd and glittering Page;
Helm, turban, and tiara shone
A dazzling ring, round Pharaoh's throne.

There came a man—the human tide
Shrank backward at his stately stride;
His cheek with time and storm was tan'd
A shepherd's crook was in his hand,
A shudder of instinctive fear
Told the dark King what step was near;
On thro' the Host the stranger came,
It parted round his form like flame,
He stop'd not at the footstool stone,
Unclasp'd not sandal, kiss'd not throne,
Erect he stood amid the ring,
His only words—'Be just, O King!'

The blood in Pharaoh's cheek flush'd high,
A fire burnt in his sullen eye;
Yet on the chief of Israel
No arrow of his thousands fell,
All mute and moveless as the grave,
Stood hush'd the Satrap and the Slave.—
'Thou'rt come' at length the Monarch spoke,
Haughty and high the words out broke,
'Is Israel weary of his lair?
'The forehead peal'd, the shoulder bare!
'Then take this answer to your land,
'Go reap the wind, go plough the sand,
'Go vilest of the living vile
'To build the never-ending pile,
'Till darkest of the nameless dead,
'The vulture on your flesh be fed;
'What better asks the howling slave,
'Than the base life our bounty gave!'

Shouted in pride the turban'd Peers,
Upclash'd to heav'n the golden spears;—
'King Thou and Thine are doom'd—Behold!—
The Prophet spake—the thunders roll'd,
Along the pathway of the Sun
Sail'd vapoury mountains wild and dun:
'King be the word for freedom giv'n,
'What art thou man to war with heav'n.'

There came no word! the thunders broke;
Like a huge city's final smoke,
Thick, lurid, stifling, mixed with flame,
Thro' court and hall the vapours came:
Scatter'd like foam along the wave
Flew the proud pageant, prince and slave,
Or in the chains of terror bound
Lay corpse-like on the smould'ring ground.
'Speak, King! The wrath is but begun—
'Still dumb!—Then, Heaven, thy will be done!'

Echoed from earth a hollow roar,
Like ocean on the midnight shore,
A sheet of lightning o'er them wheel'd,
The solid ground beneath them reel'd,
In dust sank roof and battlement,
Like nets the giant-walls were rent,
Red, broad, before his startled gaze
The monarch saw his Egypt blaze.
Still swell'd the plague! the flame grew pale,
Burst from the clouds their charge of hail;

With arrowy keenness, iron-weight,
Down pour'd the ministers of fate,
'Till man and cattle crush'd, congeal'd,
Scatter'd with death the boundless field.
Still swell'd the plague! Uprose the blast,
The avenger, fit to be the last:
On ocean, river, forest, vale
Thunder'd at once that mighty gale;
Before the whirlwind flew the trees,
Beneath the whirlwind roar'd the seas;
A thousand ships were on the wave,
Where are they? Ask that dreamless grave!
Down go the hope, the pride of years,
Down go the myriad mariners;
The riches of earth's richest zone,
Gone! like a flash of lightning gone!
And, lo! that first fierce triumph o'er
Swells ocean on the sinking shore;
Onward and onward, dark and wide,
Is roll'd that deep mysterious tide.
Then quail'd thy spirit, stubborn king!
Thou serpent, rest of fang or sting!
Humbled before the Prophet's knee
He groan'd "Be injur'd Israel free."

The Sage to Heav'n uprais'd his wand;
Back roll'd the deluge from the strand,
Back to its caverns sank the gale,
Fled from the noon the vapours pale,
Broad burn'd again the joyous Sun;
The hour of wrath and death was done.

February 18th, 1836.

From the Fredericton Royal Gazette.

The attention of young men who have made a superior proficiency at school, is invited to the advertisement in another column, offering a Scholarship in our Provincial University to general competition. This prize, it will be observed, is open to all candidates, without any other condition than that they be prepared for the specified examination. The best scholar may consequently be assured of his election, whether born and educated in the province or elsewhere, and without enquiry after the class in Society, or religious denomination, to which he may belong. Nor will his subsequent progress be affected by such considerations; graduation, as well as matriculation, in this College, being unlimited by subscription or other tests, except in the instance of degrees in Divinity—which very few desire, and none need to take.

Should a respectable number of candidates appear on the present occasion, it is very likely that the College Council will feel themselves encouraged to establish other Scholarships of the same description; so that one perhaps may be proposed for competition at each return of the annual Episcopus. For the Council are fully alive to the importance of their trust, and resolved to omit no means in their power to promote the efficiency of the College and extend its usefulness.

An error prevails in some quarters which it may be expedient to take this opportunity of correcting. The College has been considered, it is difficult to conceive on what grounds, as chiefly, if not exclusively, a theological institution. So far is this from being the case, that, while its prominence has never been given to its theological instruction, of the twenty one students in actual attendance on the Lectures of the present term, a single individual only is known to entertain the intention of becoming a Minister of Religion. The disproportion is indeed to be much lamented, and cannot fail to lead to the most serious reflections in those who regard the best interests of the community. For however valuable a liberal education may be to the physician, the lawyer, and in other walks of life, the presence of young men prospectively devoted to the sacred profession, is exceedingly desirable in the College itself; while the general welfare will always require a competent number of Clergymen, whose learning shall command respectful attention, and enabled to bestow their whole time and talents on the duties of their holy office.

SCHOLARSHIP IN KING'S COLLEGE, AT FREDERICTON, NEW-BRUNSWICK.

NOTICE is hereby given that a Scholarship of £25 per annum, in the above College, will be open for competition on Monday the 27th day of June next, to all candidates, whether already on the Matricula of this University or not, to be held until the expiration of three years from the date of Matriculation, provided the successful candidate resides long in the College: the examination for which will be in the first twelve Books of Homer's Iliad, Xenophon's Cyropaedia, the Odes of Horace, the first four Books of Euclid, and the first part of Algebra.

By order of the Council,

G. F. STREET, Registrar.

King's College, 7th April, 1836.

From the Episcopal Recorder.

AN EPITOME OF THE HISTORY OF THE AMERICAN EPISCOPAL CHURCH—continued.

By the Rev. Henry Caswall.

PART I.—History of the Church previous to the Revolution.

The disorders which actually existed should be traced to their proper source, the want of an efficient Episcopal supervision. This destitution again should be assigned in all justice to its principal cause, namely, the opposition of the powerful bodies of dissenters, especially the Puritans. For although the Bishop of London was considered as the diocesan of the American Episcopal Churches, it is evident that his authority could not be effectually exerted at such a distance, and unworthy clergymen could not be removed without serious difficulty. The jurisdiction of a prelate beyond the seas was also viewed with jealousy by many, and the attempt to obviate existing inconveniences by the delegation of a commissary in 1700 met with but partial success. Other causes contributed to render the appointment of a colonial Bishop extremely desirable. The only resources for a duly authorised ministry were in emigration from the mother country, and in sending candidates to that country for orders. The first could not be the channel of a respectable permanent supply, and the second was expensive and dangerous, many having perished on the ocean, or died by sickness in their efforts to obtain ordination. At the same time Churchmen beheld the various non-episcopal sects around them multiplying their preachers afforded by the defenceless state of the adherents to apostolical order. The Church, too, was of necessity presented to the people in an imperfect form, the rite of confirmation being unpractised and almost unknown. It was undoubtedly owing to this unhappy state of affairs that about the commencement of the 18th century, Baptists, Presbyterians and others, obtained a footing in the Southern colonies, where they increased with rapidity and vigour.

At early as the reign of Charles II. the colonists took measures to obtain an Episcopate, which almost proved successful. The subject was agitated in following years until the death of Queen Anne put a stop for a considerable time to all proceedings of this description. The Church, nevertheless, continued to advance, and several distinguished dissenters were at different periods added to its ranks. Mr. Timothy Cutler, Rector of Yale College, and Mr. Samuel Johnson, a tutor in the same institution, both congregational ministers, became convinced, after indefatigable study, that their ordination was invalid, and shortly afterwards connected themselves with the Church of England. Being joined by several other persons of note, their defection was a great shock to the existing establishment. They proceeded to England, for ordination, and on their return in 1723, Dr. Cutler was settled as pastor of Christ Church in Boston, and Mr. Johnson as missionary of the Propagation Society in Connecticut. In that colony the latter was for some time the only Episcopal Clergyman; but distinguishing himself by his controversies in behalf of the Church, he was appointed in 1754, President of King's College, New-York. By his writings he succeeded in awakening general attention to the question of Episcopacy; and about the year 1763 the applications for a Bishop were renewed. At this, the dissenters from the Church in New-England took alarm, and strongly resisted the introduction of the only means by which their conforming brethren could fully practise the rites which their faith demanded. In addition to this, they contended that the Propagation Society transcended its powers when it authorized its missionaries to settle in the villages and seaports of New-Hampshire, Connecticut and Massachusetts. Dr. Mayhew, a congregational preacher in Boston, was the leader of this controversy in behalf of the dissenters; while a talented advocate for the Church was found in the Rev. East Apthorp, a missionary at Cambridge, Massachusetts, and afterwards a prebend of Finsbury, England. Several others engaged in this discussion, among whom was Archbishop Secker, a warm friend of the colonial Church.

The efforts to procure an Episcopate continued to prove unsuccessful as before. Yet so obviously was it necessary that, notwithstanding repeated discouragements, within ten years after the controversy with

Mayhew another attempt was made, in the course of which the Rev. Dr. Chandler, of New-Jersey, appealed to the public in favour of this great object. But the times were unpropitious. Political difficulties had arisen between the colonies and the mother country; and many of those who had previously desired an American Episcopacy, now feared lest it should be made the means of accomplishing the Designs of Great Britain. Some of the clergy themselves were not free from this apprehension, and four ministers of the establishment in Virginia actually protested against Dr. Chandler's plan, and received for their protest the thanks of the colonial government. The war of the Revolution commenced shortly afterwards, and amid the clash of civil strife the whole subject was for a time forgotten.

PART II.—History of the Church from the Revolution to the year 1800.

At the commencement of the struggle between the colonies and the mother country, the condition of the Church, although far from flourishing, was more promising than it had been at an earlier period. In Virginia the number of clergy was above an hundred; in Maryland and the southern provinces it probably exceeded fifty; and in the colonies to the northward and eastward of Maryland it was not much less than eighty. As yet, however, the ministrations of religion were confined to the districts immediately bordering on the sea-coast; for the interior of the continent remained a pathless wilderness, tenanted only by savage beasts or still more savage men. But when the colonies were actually separated from Great Britain, the destruction of the Church appeared almost inevitable. A few years nearly overthrew the work which had been slowly carried forward by the exertions of a century and a half; and, had not Omnipotence interposed, the ruin would have been complete. The fostering hand to which the American Church owed a long continuance of care and protection, was withdrawn; and the Propagation Society no longer rendered its accustomed aid. Many of the clergy were thus left entirely destitute, and some were obliged to betake themselves to secular employments for support. In the northern states the clergy generally declined officiating, on the ground of their ecclesiastical connexion with the liturgy of the Church of England. In the south, many worthy ministers, conceiving themselves bound by oath to support the government of Great Britain, refused to enter upon a new allegiance, and quitted the country. By an unjust decision, the lands possessed by the Propagation Society in Vermont were confiscated, and applied to the purposes of education. An equally unconstitutional sentence obtained through the united efforts of sectarians and infidels, despoiled the Church in Virginia of its glebes, and even of its houses of prayer; while in addition to all these calamities, Episcopalianism in general became subject to unmerited and cruel political prejudices. Most of their Churches were destitute of worshippers; their clergy had departed, or were left almost entirely without maintenance; no centre of unity remained, and no ecclesiastical government existed.

Yet the members of the Church did not despair. They recollected the promise of their divine Head, and felt assured that the gates of hell could never prevail against the principles which they professed. Accordingly, soon after the cessation of hostilities, several gentlemen embarked for England, and applied to Dr. Lowth, then Bishop of London, for orders. As the bishop could not ordain them without requiring an oath of allegiance inconsistent with their American citizenship, he applied for an act of parliament allowing him to dispense with requisitions of this sort. In the mean time, however, the Church of Denmark manifested a most gratifying readiness to supply the wants of America. The bishops of that kingdom declared their willingness to ordain Episcopalian candidates, on the condition of their signing such of the thirty-nine articles of the Church of England as are purely theological. This well-intended offer was declined. The British Parliament consented to the request of Bishop Lowth, and the candidates obtained their commission from that Episcopacy under which the American Churches had been planted.

The scattered condition of the Church rendered it now absolutely necessary that some bond of union should be created, which should prevent the adoption of varying measures, and secure the unity of the con-

gregations and clergy that remained. Proceedings to this effect were accordingly commenced in Connecticut and Maryland in 1783, in Pennsylvania and in Massachusetts in 1784, which resulted in the framing of sundry articles of agreement among the respective clergy of these several states. But the first step towards the formation of a collective body of the Church in the United States was taken in May 1784, by a few clerical gentlemen of New-York, New-Jersey, and Pennsylvania, at a meeting held in New-Brunswick, N. J., in reference to a society for the relief of the widows and children of deceased clergymen. On this occasion, it was determined to procure a large meeting for the purpose of agreeing on some general principles of union. Such a meeting was accordingly held in New-York on the 5th of the ensuing October, and although the members composing it were not vested with powers adequate to the present exigence, they happily laid down a few general principles to be recommended in the respective states as the ground on which a future ecclesiastical government should be established. These principles were approbatory of Episcopacy, and of the Book of common Prayer; and provided for a representative body of the Church, consisting of clergy and laity, who were to vote as distinct orders. There was also a recommendation to the church in the several states, to send clerical and lay deputies to a meeting to be held in Philadelphia on the 27th of September, in the following year.

In the mean time the Rev. Samuel Seabury, formerly a missionary on Long Island, had been elected to the Episcopate by the clergy of Connecticut, and had proceeded to England for consecration. Not meeting with success in that country, he had applied to the bishops in Scotland, and had there received the apostolic succession. In the beginning of the summer of 1785, he returned to America, and entered on the exercise of his new function. Thus, at length, an American bishop had been obtained; and the Church, in one state, appeared in a complete form. But what was necessary in Connecticut, was equally necessary in other regions, and although Episcopalians generally respected the new bishop and few alleged any thing against the validity of his Episcopacy, they still thought it most proper to direct their views towards that country from which they derived their origin, as a people, and as a Church.

Extracts from 'Memoranda respecting King's College'
continued.

[The extracts in our last ended with some account of the successful exertions in England of our present Bishop, then Mr. Inglis, in behalf of the College, in the year 1800. We resume the narrative at the period of his return to Nova Scotia.]—Ed. C. O.

The objects of the College being advanced to this point, the writer returned to Nova Scotia; made a full report of his proceedings to the Governors of the College, who well understood the views with which their commission had been executed, and honored him with a vote of thanks, which added to the pleasure he had felt, in his willing labours, to promote their objects. The Committee, who have already been alluded to, consisted of Scrope Bernard, Esquire, M. P. (afterwards Sir Scrope Bernard Morland,) Mr. Planta, an eminent Author, and Librarian of the British Museum; William Wilberforce, M. P.; and John Wilmot, formerly Master in Chancery, and M. P. These highly respectable and benevolent individuals, in fulfilment of their engagement to the writer, continued their zealous and successful exertions, to increase the Library and its fund, until they procured a large addition to the Books, and £400 in money.—Immediately after the passing of the Charter, in May, 1802, they circulated a printed address, on behalf of their voluntary charge. It contained the following passages:—"The genuine patriot, the sincere Christian, and the lover of Classical Literature and Science, will rejoice to see the blessings of the Mother Country, communicated to the distant region of North America, and from the Establishment of this Infant College, which, it is hoped, may hereafter become, as the Charter expresses it, 'THE MOTHER OF AN UNIVERSITY,' will anticipate the most important and beneficial effects; the general diffusion of sound learning; the

promotion of every liberal art and science; and above all, the firm support of the Christian Religion, as professed and taught by our Reformed Episcopal Church."

In August, 1802, the Charter arrived, with intelligence that the promised grant, of £1000, was obtained; and with an intimation that more might be expected, if the Institution should flourish, and require additional support. Even the sources, from which the funds for this might be obtained, were pointed out. A general feeling of gratitude and satisfaction was now excited, among all who felt any interest in the King's College; and extensive benefits were naturally expected to flow from it. The original character of the Institution was preserved by the Charter, which was henceforward to be its fundamental law. Its connection with the Church was secured. The Archbishop of Canterbury, through whom all that had been effected in England for its welfare; had been obtained, was made its Patron, with the power of a negative on all Statutes, which may be regarded as the key-stone of the connection between the College and the Church. The Bishop of the Diocese was also appointed Visitor of the College; and it is well known to be the first duty of the Visitor, to take care that the intentions of the Founder are always preserved inviolate.

In framing the Statutes in the following year, (1803,) a majority of the Governors were, unhappily, induced to adopt some exclusive and objectionable Regulations; some of which the Visitor immediately perceived, would be generally offensive to Dissenters, from whom no complaint had hitherto been heard; and others injurious to the Institution, and to the Church, on a different ground. In a correspondence in 1803, between the Visitor, and two of the other Governors, who were joined with him in a Committee, to prepare a Draft of the Statutes, in which those two Gentlemen, endeavoured to justify the course they were pursuing, they expressed their entire concurrence in the view which this Paper gives, of one chief design in the original foundation of the College, however widely they differed from the Visitor, as to the mode of pursuing that object.

They wrote to him,—"We entirely concur with you, in the general principle you have laid down; that Religious Instruction according to the Church of England, is a principal object of the Institution."

The earnest remonstrances of the Visitor, in this correspondence, and afterwards at the Board of Governors, were unheeded. The Statutes went into operation; without the alterations which he suggested.—They were printed, and created much general dissatisfaction; and the prospects of the Institution were unpromising. The Visitor, though much disheartened, entered a formal Protest against the Statutes; and as his last resource, appealed to the Patron. Before his appeal reached England, the Patron was incapacitated for any business, by a distressing illness, under which His Grace lingered for two years, and then expired; and of necessity the appeal was unnoticed.

It is due to this eminent and excellent Prelate, to repeat, that through his kind interference, His Majesty, King George the Third, who often spoke affectionately of the College, in His Province of Nova Scotia, was led to take a warm personal interest in its welfare; and through His Grace's earnest representations to Mr. Pitt, and Mr. Grenville, and other influential persons, the Parliamentary grants were obtained. The chief plea of His Grace, as might surely be expected, was the connection with the Church.

Soon after the appointment of a successor to His Grace, in 1805, the Visitor addressed the new Patron, gave him a concise account of King's College, from its commencement, and solicited his Grace's interference against the objectionable Statutes. He stated that, in every step that was taken, he consulted the late Archbishop, who had warmly patronized the Institution, and whose directions were always followed. To His Grace it was owing, that His Majesty was pleased to countenance the design; that he directed sums of money to be granted for the erection of a suitable Edifice, and promised a Royal Charter. The design which I had in view was, that young men might be prepared, by a religious and liberal education, for the Ministry, and other learned Professions. Religion was the leading object. Languages and Sciences were to be taught, as handmaids (to use Lord Bacon's

expression) to this most important of all objects.—The good Archbishop's sentiments coincided with mine and hence it was that when Mr. Grenville, then one of His Majesty's principal Secretaries of State, (now Lord Grenville) did me the honor of writing to me on the subject, by His Majesty's Order, the placing the State of Religion, in His Majesty's Colonies, on a more respectable footing, was the leading object, to which the Establishment of a College was to be subservient. This idea runs through all his communications, and to this all his enquiries point. I mention these particulars, as they will show the ground of my protest against some of our statutes."

In some 'Hints concerning King's College,' which were prepared at this time, by the Visitor, for the information of the Patron, he acknowledges the dissatisfaction which would necessarily be given to respectable Dissenters, by requiring subscription to the 39 Articles at Matriculation, which would operate to the exclusion of their Children from the advantages of a Collegiate Education;—but in the same paper he adverts to other objectionable statutes, and repeats that "the Seminary was primarily intended to give a religious education, and to prepare young men for Holy Orders!"

In a Letter to Lord Grenville, dated in April, 1806, the Visitor wrote,—"Through the intervention of the late excellent Archbishop of Canterbury, I had the honour of receiving from Your Lordship, several Letters relative to a Seminary of Learning, then newly erected in this Province. Had the sentiments which were then suggested by Your Lordship on the subject, and the late Archbishop, which perfectly coincided with mine, been adopted and pursued, the Seminary had flourished, and the benevolent views of the Royal Founder, would have been realized." The Bishop here alluded to the very unpromising state of the College, under the influence of offensive Statutes, which threatened great interference with its usefulness. He proceeded,—"The prosperity of our College is so closely connected with the welfare of the Church of England in these Colonies, that I have interest greatly at heart. We want several Clergymen, and shall want more; few can be obtained from England, and those few with the greatest difficulty. The College at Windsor, is our principal resource in this case, as was originally intended; and should this resource fail, the Church here, must inevitably be much injured."

This Letter was handed to Lord Grenville, by the writer, who was then in England, to whom His Lordship was referred for more particular information. In the conference which followed, His Lordship's views were fully and clearly explained, and were in complete unison with those of the Visitor.

As the time in which the interference of the Patron, could be of any avail, had nearly expired, the writer was especially desired by the Visitor, to request the immediate attention of His Grace to the Statutes and the Protest. That attention was promptly afforded. His Grace was satisfied that alteration was necessary; and on the 8th of July, 1806, he annulled the whole, by a written paper which was handed by His Grace to the late Attorney General, a Governor of the College, who was then in England, and thus received it, before the expiration of three years from the framing of the Statutes. Soon afterwards the Patron prepared the alterations, which he thought necessary, and forwarded them to Halifax. The restrictive Statute annulled by the Patron, was in no way necessary to the connection, between the College and the Church; but in every way likely to be injurious to both. Other alterations proposed by the Patron, were important to the security of that connection.

BISHOP VAN MILDERT, AND PROFESSOR BURTON.

We are deeply grieved to record the recent deaths of two distinguished divines, of the sister Church of England, the Bishop of Durham, and the Regius Professor of Divinity, at Oxford. In our next number, we shall endeavour to find room for further notice of Dr. Burton, whose death, in the prime of life and usefulness, is an affliction of great severity. Of the munificent and learned Professor, whose Boyle and Bampton Lectures, and more recently, the University of Durham, are monuments which will preserve his memory to all future time, our British periodicals do not supply the obituary notice.—Missionary.

From the Christian Witness.

THE LOST TRAVELLER.—A Recent Fact.

At the close of a mild day in September, 1835, a solitary traveller, on horseback, was winding his way through one of the vast prairies of the State of Illinois. His dress was coarse and plain, and his appearance, way-worn and fatigued. A shade of serious thought rested on his brow, but the mild light of his eye told a tale of inward peacefulness. The lone traveller was a servant of the Lord Jesus Christ, who had left, for a time, the flock he had gathered in a distant part of the State, to scatter the seed of the Gospel over the wilderness, and to break the bread of life to those who were living without hope and without God in the world. Like his Master, the faithful man went from house to house, and never departed without leaving a prayer and blessing behind him. On Tuesday, the thirtieth of September, his heart was cheered and his spirit refreshed by his arrival at a cottage, whose inmates had heard the glad tidings of the Gospel of peace, and faithfully cherished its hopes and promises as their best portion here, and only passport to eternity. It was very sweet to him to sit down at their simple board which the supplicated blessing had hallowed, and sweeter still to kneel around a family altar where the flame of humble piety was kept burning, and where incense and a pure offering daily arose to the Author of every good and perfect gift. But our Missionary could not linger beneath this roof, delightful as it was to find a response when he spoke of the common hopes, joys and fears, that bind the people of God together. He must be on his way to those who, as yet, saw no beauty in the face of the Lord Jesus, and try to set him forth in the true loveliness of his life and doctrine. Soon after dinner he mounted his well-fed horse, and, with a parting benediction, took his leave. He rode slowly along. The first leaves of an early autumn were beginning to fall—the silvery foliage of the maple was giving place to its richer garb of gold, and the rustling leaves of the lofty oak awoke the first note of the forest's requiem. At a distance of about ten miles from his last resting place, was a cottage, to which the traveller had been directed, and where he hoped to pass the night. The sun was sinking behind the hills, and as yet he saw no opening nor sign of cultivation. The prairie lay before him in its vast, bewildering sameness. The dread waste stretched on and on, bounded only by the dark blue horizon. With the gathering folds of evening came the painful apprehension that the night must be spent in the forest. It became dark, and it was useless for him to proceed. He alighted from his horse, and taking from his pocket a portion of cold meat and bread that his last kind hostess had put up for him, sat down to his lonely meal. There he knelt on the damp earth and offered up his evening prayer, and soon slept peacefully beneath the shadow of His wing who never sleepeth. With the first faint light of morning, he was again on his uncertain way. With the confident expectation of soon reaching some habitation, he consumed the remnant of his provision, and with a heart cheered by the presence of God, rode along in silent prayer. But hour after hour passed, and but one prospect presented itself—that of a wild, uncultivated prairie. The woods grew more dense and the solitude deeper, and again our pilgrim saw the darkness of night coming on, and found himself without a place to lay his head. He left his jaded beast and sat down on the stump of a tree. The scene was still and solemn. The sun was setting, and as its last rays fell upon the tall trees, the forest presented no unfaithful picture of our world, enshrouded, as it is, with the shades of sin, through which the Sun of Righteousness can alone penetrate. It was light from this source that illumined the heart of our traveller—a light, which, like the pillar of fire that led the Israelites of old, he knew would guide him right, and whether it was God's will that it should lead him forth from this solitude to serve him on earth, or conduct his soul to its heavenly home, he felt that all would be "well." When he found that another night must be passed in the forest, he took the bridle from his weary horse and turned him adrift, hoping that instinct might guide him to a habitation. And now he again knelt and poured forth his soul before God, and the sweet assurance came over him—"Verily the Lord hath heard thee." "Why should I murmur," he exclaimed—"Jesus has been in the wilder-

ness before me, and the servant is not greater than his Master.' He took his hymn book from his pocket and sung the following lines, every one of which, he said, seemed written for him. His voice died away in the distance, but the strain ascended to the Throne of God.

*Upward I lift mine eyes,
From God is all my aid,
The God who built the skies
And earth and heaven made.*

*God is the tower
To which I fly,
His grace is nigh
In every hour.*

*No burning heats by day
Nor blasts of evening air,
Shall take my health away
If God be with me there.*

*Thou art my sun
And thou my shade
To guard my head
By night or noon.*

*Hast thou not given thy word
To save my soul from death?
And I can trust the Lord
To keep my vital breath.*

*I'll go and come
Nor fear to die—
Till from on high
Thou call'st me home.*

The whole of Thursday was spent in the same fruitless effort to extricate himself from the mazes of the wood. He was now on foot, and with slow and feeble steps, first took one direction and then another. At times he would follow the Indian trails, but soon left them, finding that they always led either to the top of some mountain or to the depth of a ravine.

On Thursday evening he sank on the ground, sick and exhausted. He felt all the symptoms of fever, and death seemed inevitable. Taking a pencil and paper from his pocket, he wrote, what he considered his dying requests, and commending his soul to his Saviour, laid his weary head on a log of timber,—to die.

But God had ordered it otherwise. He had yet work for his son on earth, and he caused a deep sleep to fall upon him from which he did not awake until the sun called him forth to renew his pilgrimage. It was now two days since he had tasted any food, and the 'water was spent in the bottle.'

But though weak nature was almost exhausted, his spiritual strength failed not—He had meat to eat that we know not of, and he had tasted of that living water of which those who drink shall never thirst.

Another day he was doomed to wander, and another night to sleep beneath the canopy of heaven. On Saturday morning, he, with difficulty, raised his crippled limbs from the ground. After walking a short distance, he again sank down, exhausted, when—the clear, ringing sound of an axe broke on his ear. He fell on his knees—"Father, I thank thee that thou hast heard me," he exclaimed, "and I know that thou hearest me always, and art always nigh to those who call upon thee."

He arose and followed the sound, and soon perceived, through an opening in the trees, a distant house and barn. With great effort he reached it, and sinking on the door step was immediately lifted up and borne to a bed.

"Don't you recollect us?" exclaimed one and all. He knew not that he had seen any of them before. "But don't you know that you took dinner with us last Tuesday," asked the good woman of the house. A dimness rested on his mental vision,—all seemed strange to him. Soon after the aged head of the family came in—"Why, friend, don't you remember that you sang and prayed with us on Tuesday, and said it was the only family you had found with whom you could thus mingle your heart and voice?" The truth

now broke upon the mind of the Missionary. He was again beneath the roof of the Christian family whom he had left *four days before*, and whose prayers had daily ascended for him since his departure. They now ministered kindly to his suffering body, and after repose for the day and night, he was so far refreshed as to be able on the next morning, which was that of the sacred Sabbath, to perform for them the sweet services of his calling.

A. M. M.

New York, March 19th, 1836.

AN ENGLISH CATHEDRAL.

We gave in our last an extract from 'Sketches of Society in Great Britain and Ireland,' by an American Congregational Minister. We now present to our readers a description of a Cathedral of the Church of England, by the same writer.

'Yesterday was the Sabbath, and at eleven o'clock we directed our steps to the Cathedral, there 'to wait upon the Lord,' and 'to renew our strength.' * * * * * Dr. Sumner, the learned and pious prelate of the See, is not at present in Chester, and the audience was small, consisting principally, from appearance, of those connected officially with the Cathedral, with their families, and a few strangers.

The perfect quietude and order of the whole city during the morning, except the chiming of silver-toned bells, calling her citizens to the temples of their God; the neatness, respectability, and Christian aspect of the crowds we met making their way, in the brightness of the morning, to their various places of worship; and the cursory view we had taken of the Cathedral, had all aided in a preparation of the heart for the services of piety. And I was thankful for that frame of mind, in which alone we have the humble confidence, that we worship 'in spirit and in truth.'

I do not remember at any time before to have been so deeply moved by the Litany and its touching appeals to the most sacred passions of the bosom; and if I have ever known the affections of penitence and love to God, of faith in a Redeemer, and joy and peace in believing, they once more visited my soul with a melting and refreshing power, as I now bowed before the Almighty, and joined in the praises and supplications of his people.

The Rev. Mr. Law, a prebendary of the Cathedral, and a brother of a late Bishop of Chester, preached the sermon. His voice and intonations are not agreeable; but his manner was solemn and sincere; and the discourse, in doctrine, illustration, and practical inference and application, all that truth and ministerial faithfulness could desire.—*Church Advocate.*

KEPLER, THE ASTRONOMER.

Kepler concludes one of his astronomical works with the following prayer: 'It remains only that I should now lift up to heaven my eyes and hands from the table of my pursuits, and humbly and devoutly supplicate the Father of lights. O thou, who by the light of nature dost enkindle in us a desire after the light of grace, that by this thou mayest translate us into the light of glory, I give thee thanks, O Lord and Creator, that Thou hast gladdened me by thy creation, when I was enraptured by the work of thy hands. Behold! I have here completed a work of my calling, with as much of intellectual strength as thou hast granted me. I have declared the praise of thy works to the men who will read the evidences of it, so far as my finite spirit could comprehend them, in their infinity. My mind endeavoured to its utmost to reach the philosophy; but if any thing unworthy of Thee has been taught by me—a worm born and nourished in sin—do thou teach me that I may correct it. Have I been seduced into presumptions by the admirable beauty of thy works, or have I sought my own glory among men, in the construction of a work designed for thine honour? O then graciously and mercifully forgive me; and finally grant me this favour, that this work may never be injurious, but may conduce to thy glory, and the good of souls.'—*Gambler Observer.*

Comfort in Affliction.—Has your child been taken from you? It was but lent of the Lord. It has gone to the haven before the storm of life comes on,—not gone away from you, but gone before you: prepare to meet it in glory.

P O E T R Y.

*From the Novascotian.*WRITTEN ON SUNDAY EVENING, NEAR TRINITY CHURCH,
WILMOT.

I SAT beneath the dark Pine's shade,
And mused on days gone by—
How many changes time hath made
Even here beneath mine eye.

In youth's hale prime, these tall Pine Trees
Waved gaily o'er my head,
Most who then lov'd to look on these
Are number'd with the dead.

This holy house, rear'd by their hands,
Named for the sacred Three—
They thought, O Lord, would always stand
A humble fane for thee.

Our Shepherd's grave is even here—
He loved this whispering shade,
And does his spirit linger near
The place where prayer was made?

A happy spirit cannot grieve,
His must be far from this,
Nor know that now his flock must rove
Wild through the wilderness!

Why should not one have here abode
To lead them with a father's hand,
To point the upward heavenly road,
And guide them to that better land.

The harvest is already ripe,
I see it bending all around;
Lord of the harvest and of might,
Oh! let a reaper here be found.

AN OLD MAN.

Wilmot, April 9, 1836.

[We have pleasure in transferring the foregoing lines to our columns—The Church to which they relate is beautifully situated in a grove of stately pines and is an interesting object in the eyes of the Christian traveller. The departed 'Shepherd,' we believe, is the late Reverend Mr. Wiswall, formerly Missionary at Wilmot. But the flock has not been quite deserted since his time. The Rev. Messrs. Gilpin and others have regularly ministered there, and it now enjoys the stated services of the Rev. Mr. Robertson who resides at Bridgetown a few miles distant.]—Ed. C. C.

THE PAROCHIAL MINISTER'S ADDRESS

To Godfathers and Godmothers—Concluded.

When you were baptized, three things were promised in your name, which have been already recited, and which you cannot have forgotten. I cannot at present enter on a particular explanation of them, but must be content with pointing out their general nature. The first of them is *Repentance*; which includes a sorrow for all sin, and a forsaking of it. The second is *Faith*; which implies a conviction of our lost estate, and an earnest dependance on our Lord Jesus Christ for pardon and salvation. The third is *Obedience* to all the will of God, or a determination of heart to keep all his commandments. These three things were promised in your name; and you have now promised them in the name of another.

Suffer me then to ask you, Are you a penitent sinner? Are you truly sorry for the sinfulness of your heart and life? Are you daily endeavouring to forsake all sin, in thought, word, and deed? Do you feel your lost estate; that you are guilty and helpless, exposed to the wrath to come, and unable to save yourself from it? And do you rely on Christ for pardon and salvation? Have you any real and abiding concern about your soul; such a concern as causes you to pray earnestly for its salvation,—to attend diligently all the means of grace,—to read the scriptures,—to hear sermons, and to partake of the Lord's supper? Does your daily life and conversation prove,

that you pay a conscientious regard to all the will of God, and are anxiously desirous of being conformed thereto? Do you study it in order that you may know it, and make every sacrifice that is required in obedience to it? Do you not think that you are bound to believe and do as your godfathers and godmothers promised for you? If not, why have you made the same promises in the name of another, and bound him to duties from which you consider yourself to be exempt? Be assured that, unless you are earnestly desirous to keep your baptismal vow, you forfeit all the benefits of your baptism; and that the sign of the cross which was made on your forehead, will testify in judgment against you at the last day. If by your conduct you renounce your baptismal vow, instead of renouncing the world, the flesh, and the devil, you have this day appeared at the baptismal font with the brand of hypocrisy on that forehead, on which the sign of the cross was once made; and Christ will renounce all knowledge of you as His disciple and servant in the great day, saying, "Depart from me; I know you not."

Let me beseech you to consider, that you have this day brought yourself under new obligations, to make the salvation of your own soul your chief concern, by having undertaken to do all that in you lies for the salvation of another, whom the Church has solemnly entrusted to your care. What can be expected from you respecting the child now committed to your spiritual guardianship, if you are careless about your own salvation? If the apparent indifference of your life to religious duty, prove that you are unconcerned about the observance of your baptismal vow, your example will be injurious to the child whom you have engaged to bring up in the nurture and admonition of the Lord; it may probably lead him in the way of destruction, and a vast increase of guilt will hereby be heaped on your own head. Oh, see to it then, 'that the old Adam be so bruised in you, that the new man may be raised up in you!' 'that all carnal affections die in you, and that all things belonging to the spirit live and grow in you!' Oh, seek for 'power and strength to have victory, and to triumph against the devil, the world and the flesh!' As you have been 'baptized in the name of the Father, and of the Son, and of the Holy Ghost;' as you have been 'received into the congregation of Christ's flock, and signed with the sign of the cross, in token that hereafter you should not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto your life's end;' oh, see to it, that 'being dead unto sin, you live unto righteousness; and that being buried with Christ in His death, you crucify the old man, and utterly abolish the whole body of sin;' so that, 'being made a partaker of the death of Christ, you may also be a partaker of His resurrection; and, finally, with the residue of His holy church, you may be an inheritor of His everlasting kingdom, through Jesus Christ our Lord! Amen.'

And forasmuch as the child whom you have brought to be baptized, 'hath promised by you his surety to renounce the devil and all his works, to believe in God, and to serve Him;'—Oh, 'Remember that it is your part and duty to see that this infant be taught, as soon as he shall be able to learn, what a solemn vow, promise, and profession, he hath made by you. And that he may know these things the better, you must call upon him to hear sermons, and chiefly you must provide that he may learn the creed, the Lord's prayer, and the ten commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and you are to see 'that his child may be virtuously brought up, to lead a godly and Christian life; remembering always that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us, so should we who are baptized die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.'—*Church of England Tract.*

From the Church Advocate.

THE AMERICAN EPISCOPAL CHAPEL AT PARIS.

A correspondent of the New York Commercial Advertiser, writes from Paris, 'the opportunities for the

English and Americans to hear the Gospel preached in their own language, in this city, are annually increasing.'

After enumerating six places in which there is English preaching on every Sunday,—among which are Bishop Luscombe's service, at the Chapel of the English Embassy, and the Rev. Mr. Hartley's at Col. Thorn's house, on the south side of the river,—he adds, 'the last named service is recently commenced. Mr. Thorn is a wealthy American gentleman residing here, who has lately bought and fitted up a splendid house, in which he has opened a convenient chapel, and invited the Rev. Mr. Hartley to preach in it. Mr. Hartley is well known to many of your readers, probably, as an excellent English Missionary who spent several years in Greece, and published an interesting account of his residence in that and the adjoining countries. His health having failed, he was compelled to retire from the field, and is now living here. He is a faithful and devoted minister of the Gospel. Mr. Thorn calls his chapel the American Episcopal Chapel. It is my sincere wish that it may be filled with a large assemblage of devout and spiritual worshippers, from the nation to whose benefit it has been consecrated.'

This is as it should be. We rejoice to record the fact so honourable to Mr. Thorn, and to the American Episcopal Church. It was so in Paul's time, when, to the salutation of Aquila and Priscilla, he adds, those of 'the Church that is in their house.'

Scripture Illustration.—The Rev. John Hartley, who has travelled as a missionary in Greece, records in his journal, the following interesting scriptural illustration:—'Having had my attention directed last night to the words, (John x. 3.)—*The sheep hear His voice and He calleth his own sheep by name, &c.* I asked my man if it was usual in Greece to give names to sheep. He informed me that it was, and that the sheep obey the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I put to my servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasturage and its companions and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience which I had never before observed in any animal. It is also true of the sheep in this country, that a stranger will they not follow, but flee from him; for they know not the voice of strangers. The shepherd told me that many of his sheep are still wild; that they had not yet learned their names; but that by teaching they would all learn them. The others which knew their names, he called tame.'

Influence of the Spirit.—Hatred of sin is a work of the Spirit. And when you see a man give up his pleasures, deprive himself of that in which his soul once delighted, and walk in the path of righteousness, you may be sure of grace begun.

LIVING UNTO CHRIST.—To put on the name of Christ, and not walk in the ways of Christ, what is it but to prevaricate with God?

He who sincerely prays to God through Christ, will seek to live to God by Christ.

It is not the outward profession of Christianity, but the inward power of it, that avails with God.

The guilt of one sin is a greater misery to the follower of Christ, than the burden of a thousand crosses.

He who seldom thinks of Christ, is not likely to imitate his holy example: the way to hit a mark is to keep the eye steadily fixed upon it.

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