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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.

LUNENBURG, N. S. THURSDAY, DECEMBER 13, 1838. NUMBER 2.

HYMNS FOR ADVENT.

I.

Hark! the glad sound, the Saviour comes,
The Saviour promised long!
Let every heart prepare a throne,
And every voice a song.

Behim the Spirit, largely pour'd,
Exerts his sacred fire,
Wisdom, and might, and zeal and love,
His holy breast inspire.

He comes, the prisoners to release,
In Satan's bondage held;
The gates of brass before him burst,
The iron fetters yield.

He comes, from thickest films of vice
To clear the mental ray;
And on the eyes oppress'd with night,
To pour celestial day.

He comes, the broken heart to bind,
The bleeding soul to cure,
And with the treasures of his grace,
To enrich the humble poor.

O glad Hosannas, Prince of peace,
Thy welcome shall proclaim;
And heaven's eternal arches ring
With thy beloved name.

II.

Thou long-expected Jesus,
Born to set thy people free!
From our sins and fears release us,
Let us find our rest in thee.

Israel's strength and consolation,
Hope of all the saints thou art;
Long despised of every nation,
Joy of every waiting heart.

Worthy people to deliver,
Born a child, yet God our King,
Born to reign in us for ever,
Now thy gracious kingdom bring.

Thine own eternal Spirit
Rule in all our hearts alone;
Thine all-sufficient merit
Raise us to thy glorious throne.

EFFECTIVE PREACHING.

In 1104, when Henry I. was in Normandy, a pre-
named Serlo preached so eloquently against the
habit of wearing long hair, that the monarch was
brought to tears; and taking advantage of the im-
pression he had produced, the enthusiastic prelate
produced a pair of scissors out of his sleeves, and
cut the whole congregation."

A preacher is very much needed at the pre-
sented day for some of our young gentlemen. —*Ep. Rec.*

DR. HOOK'S SERMON.*

"Hear the Church."—Matt. xviii 17.

The Church of England, then, that Church to which we belong, is the old Catholic Church which was originally planted in this country. But the founders of the Church of England—remember I do not mean the reformers—for nothing but ignorance, the most gross, will speak of them as our founders; ignorance, which concedes to the papists an argument of the very greatest importance—the founders, or planters of the Church of England, both Britons and Saxons, were Bishops ordained by other Bishops, precisely as is the case at the present time; the catalogue has been carefully and providentially preserved from the beginning. And the Bishops who ordained them had been ordained by other Bishops, and so back to the apostles, who ordained the first Bishops, being themselves ordained by Christ. This is what is called the doctrine of the apostolical succession; which is a doctrine of considerable importance. For unless the Ministers of the Gospel are sent by Christ, what right have they to act in his name? If we were passing through a foreign land, we might be perfectly competent to act as ambassador for the Queen of England; but would any foreign potentate receive us as such, unless we could produce our credentials? Many a lawyer may be as well qualified to perform the duties of the Lord Chancellor as the Chancellor himself, but is he able to act as Chancellor? No, certainly; not unless he has first received a commission from his sovereign. And so with respect to religion. What right has a man to take upon himself to act as God's ambassador, unless God has commissioned him so to act? An eloquent man he may be, and one mighty in the Scriptures, but he has no authority to speak in God's name, until God has given him that authority. How, asks St. Paul, shall they preach, i. e. preach lawfully, except they be sent, i. e. sent by God? No man, says Scripture, taketh this honour to himself, but he that is called of God. Nay, even Christ, says the Apostle, glorified not himself to be made an high priest, but He that said unto Him, 'thou art my Son, this day have I begotten thee,' even He entered not on his ministerial office until He was externally appointed thereto.

As the Lord Jesus Christ was sent by the Father, so were the Apostles sent by him. 'As my Father hath sent me.' He says, soon after his resurrection, 'even so send I you.' Now, how had the Father sent Him? He had sent Him to act as his supreme minister on earth; as such to appoint under Him subordinate ministers, and to do what He then did, when his work on earth was done, to hand on his commission to others. The Apostles, in like manner, were sent by Christ to act as his chief ministers in the Church, to appoint subordinate ministers under them, and then, as he had done, to hand on their commission to others. And on this commission, after our Lord had ascended up on high, the Apostles proceeded to act. They formed their converts into churches: these churches consisted of baptised believers, to officiate among whom subordinate ministers, priests, and deacons, were ordained, while the Apostle who first formed any particular church, exercised over it episcopal superintendance either holding an occasional visitation, by sending for the Clergy to meet him, (as St. Paul summoned to Miletus the Clergy of Ephesus,) or else transmitting to them those pastoral addresses, which, under the name of epistles, form so important a portion of Holy Scripture. At length, however, it became necessary for the Apostle to proceed yet further, and to do as their Lord had empowered them to do, to hand on their commission to others, that at their own death the governors of the Church might not be extinct. Of this we

have an instance in Titus, who was placed in Crete by St Paul, to act as Chief Pastor or Bishop, and another in Timothy, who was in like manner set over the Church of Ephesus. And when Timothy was thus appointed to the office of Chief Pastor he was associated with Paul, who, in writing to the Philippians, commences his salutation thus:—'Paul and Timotheus to the servants of Jesus Christ who are at Philippi, with the Bishops and Deacons.'

Now we have here the three orders of the ministry clearly alluded to. The title of Bishop is, to be sure, given to the second order; but it is not for words, but for things, that we are to contend. Titles may be changed while offices remain: so senators exist, though they are not now of necessity old men; and most absurd would it be, to contend that when we speak of the Emperor Constantine, we mean no other office than that held under the Roman Republic, because we find Cicero also saluted as emperor.

So stood the matter in the apostolic age, when the Chief Pastors of the Church were generally designated Apostles or Angels, i. e. messengers sent by God himself. In the next century, the office remaining, the designation of those who held it was changed, the title of Apostle was confined to the twelve, including St. Paul; and the Chief Pastors who succeeded them were thenceforth called Bishops, the subordinate ministers being styled Priests and Deacons. And thus we see, as Christ was sent by the Father, so He sent the Apostles; as the Apostles were sent by Christ, so did they send the first race of Bishops; as the first race of Bishops was sent by the Apostles, so they sent the second race of Bishops, the second the third, and so down to our present Bishops, who can thus trace their spiritual descent from St. Peter and St. Paul, and prove their divine authority to govern the Churches over which they are canonically appointed to preside. Like the Apostles they have the right to appoint under them the subordinate ministers; and so, let the papists say what they will, the Clergy of England can establish their right by commission from Christ to minister in sacred things.

Such was originally the constitution not of one or two Churches only, but of the Church universal—the Church Catholic. Against the Church so constituted in various places, sectarians arose, even in the apostolic age. These sects were generally, like modern sects, distinguished by the names of their founders. But true Churches disdained to be called after any human being whatever, since of them Christ was the author and finisher. The Episcopal Churches persevering in the Apostles' doctrine and fellowship, were styled collectively the Catholic Church; and in order to distinguish it from the surrounding sects, the true orthodox Church, in any particular country, was sometimes the Catholic Church of that place, and hence the term Catholic came, by degrees, to signify (as Bishop Beveridge remarks) much the same as our term orthodox—the orthodox Church, and orthodox members of the same—that Church which adhered to the Scriptural discipline and doctrine universally received, as distinguished from the discipline invented, and the doctrine propounded, by individual teachers.

You see here, by the way, the folly (if it be not a sin, for it is calling "evil good—and good evil,") of styling the Romish dissenters in England, as some persons in extreme ignorance, and others perhaps with bad intentions do, Catholics; for this insinuates that we of the Church of England are heretics, whereas you have seen that ours, not theirs, is the true and orthodox Church of Christ in this country, the real Catholic Church in and of England. If they dislike the name of papist, we may speak of them as Romanists, or even Roman Catholics; Roman Catholics they may be styled, for (though schismatics and dissenters in England,) in France, and Italy, they

*Preached before the Queen—concluded.

belong to a Church true by descent, though corrupted by Roman or popish superstitions. A bad man is still a man, and you may refuse to associate with him before he reforms,—but still you will never permit him so to style himself a man as to imply that you yourself are an inhuman being.

Pure in its doctrine, apostolic in its discipline, and edifying in its ceremonies, this Catholic and Apostolic Church diffused its blessings, and preserved its purity for many hundred years. In the middle ages it existed, still working good and administering grace according to the exigence of the times; emitting a ray of light when all around was dark. But the surrounding ignorance and gloom prevented the detection of various corruptions and disfigurements which by degrees crept into it, until, in the sixteenth century the sun of learning having dawned upon Europe, its defects in this country, began to betray themselves too obviously to be any longer tolerated. Of these defects, so far as the English branch of the Church was concerned, the Bishops of the Church of England, as I have before stated, by degrees became aware, and while they venerated the fabric which Apostles had reared, and of which Christ himself was the chief corner-stone, they carefully removed the incrustations which disfigured it, and sweeping away the rubbish by which it had been overlaid, displayed the real rock upon which it had been built. Thus was the Catholic and Apostolic Church, of which we profess our belief in the creeds, rescued in England from popish domination; and (reformed or brought back to its primitive purity, dignified in its simplicity) it retained the ministry in regular succession from the Apostles, and a ritual and liturgy which can themselves in great part be traced back to the Apostolic age.

Although causelessly to separate from such a Church must be a schismatical act, yet we do not uncharitably pronounce sentence of condemnation upon those who have, by circumstances over which they have no control, been brought up without its pale. In error, of course, we believe them to be, but certainly not in such error from that circumstance as to endanger their salvation? and if we suppose them, as we must do, to lack our privileges, this ought only to make us respect them the more, if at any time we find them (with fewer advantages) surpassing us in godliness. We do not confine God's grace and favour to the Church, for we remember that though Job was not a member of the then Church of God, still he was a man eminently pious and highly favoured; we remember, that though Balaam was not in the Church, yet he was an inspired prophet; we remember that Jethro also, the father-in-law of Moses, though not a proselyte to Israel (and the Church at that time was confined to the Israelites) was yet a servant of God; we remember, that the Rechabites were actually commended by God at the very time He passed censure upon those who were then his Church—the people Israel.

Remembering all this, we say not other denominations of Christians are cast out from the mercy of God through the Saviour because they belong not to the Church; all that we say is, that it does not follow that these concessions must render void the divine appointment of the Church, the divine command to all nations, and of course to all mankind, to be united with it, or the Scriptural evidence for episcopacy as the divinely sanctioned organisation of its ministry,—and we contend, that a treasure having been committed to us, we are not to undervalue it lest we should offend others, but are to preserve it in its purity, and in all its integrity to transmit it to our children and our children's children.

And let me ask, is not the privilege of belonging to a Church thus orthodox in its doctrine, and true by descent, thus both Catholic and Protestant, a privilege for which we should be deeply grateful to the providence and grace of God? And will not the account we shall have to render, be awful, if we neglect, despise, or forego the advantages thus placed within our reach?

Let us ever remember, that the primary object for which the Church was instituted by Christ, its author and finisher, and for which the apostolic succession of its ministers was established,—that the primary object for which, through ages of persecution, and ages of prosperity, and ages of darkness, and ages of corruption, and ages of reformation; and

ages of Latitudinarianism, and now in an age of rebuke and blasphemy, now when we have fallen on evil days and evil tongues, the primary object for which the Church has still been preserved by a providential care, marvellous sometimes if not miraculous in our eyes, was and is to convey supernaturally the saving merits of the atoning blood of the Lamb of God, and the sanctifying graces of his Holy Spirit to the believer's soul. In the Church it is, that the appointed means are to be found by which that mysterious union with Christ is promoted in which our spiritual life exists,—in her it is, that the third Person of the blessed Trinity abideth for ever, gradually to change the hearts of sinful man, and to make that flesh which He feels none,—gradually to prepare us for heaven, while our ascended Saviour is preparing heaven for us. And oh! my brethren! what a privilege it is to have this well of living waters in which you may wash and be clean! You know that you are sinful creatures, very far gone from righteousness; you know that your condition is such, that you cannot turn and prepare yourselves by your own natural strength and good works to faith and calling upon God; you know that by nature you cannot love the Lord your God with all your heart, and soul, and strength; you cannot discharge the various duties of your various situations in life; you know that whatever your condition now may be, the hour must come of affliction and sorrow, of sickness and sadness, the inevitable hour of death; and the Church is instituted to convey to you pardon upon your repentance; and grace in time of need; it is instituted to instruct you in your ignorance, to comfort you in your sorrows, to elevate you in your devotions, to bring you into communion with your Saviour, your sanctifier, your God; to prepare you for the hour of death, yea, for the day of judgment; and this she chiefly does through the sacraments of the Gospel, and other divinely appointed ordinances of religion, if of them you will but avail yourselves.

But this is not all; while the Church thus ministers grace to individuals, it is part of her business to preserve, hand down, and proclaim the truth, the whole truth, as it is in Jesus. And our duty, therefore, it is—especially, if we happen, by God's providence, to be called to situations of influence, rank, or authority—by all the means in our power to increase her efficiency in this respect, to place her on the watch-tower, that her voice may be heard through the length and the breadth of the land; our duty it is, to take care that her faith be preserved intact and pure; our duty it is, to vindicate her from the glosses of ignorance, and the misrepresentations, of prejudice and malice; our duty it is, clearly to define, and zealously to maintain, those peculiar doctrines and that peculiar discipline, which have always marked, and do still continue to mark, the distinction between the Church of Christ, administered under the superintendence of chief Pastors or Bishops who have regularly succeeded to the Apostles, from those sects of Christianity which exist under self-appointed teachers.

Against the Church the world seems at this time to be set in array. To be a true and faithful member of the Church requires no little moral courage. Basely to pretend to belong to her, while designing mischief against her in the heart, this is easy enough; but manfully to contend for her because she is the Church, a true Church, a pure Church, a holy Church, this is difficult to those who court the praise of men, or fear the censure of the world. May the great God of heaven, may Christ the great Bishop and Shepherd of souls, who is over all things in the Church, put it, my brethren, into your hearts and minds to say and feel (as I do), 'As for me, and my house, we will live in the Church, we will die in the Church, and if need shall be, like our martyred forefathers, we will die for the Church.'

Impure Thoughts!—Give no entertainment to the beginnings, the first motions, and secret whispers of the spirit of impurity. For if you totally suppress it, dies. If you permit the furnace to breathe its smoke and flame out of any vent, it will rage to the consumption of the whole! The cockatrice soonest crushed in the shell, but if it grows, it turns to a serpent, and a dragon, and a devil.—*Epis. Ric.*

DEATH BED OF HANNAH MORE.

From her Memoirs by Roberts.

As the life of Hannah More approached its termination, her thoughts often travelled to far distant scenes, and seemed sometimes to be lost in view of eternity. The forces that kept the citadel of her thoughts and holy certainties which still sustained her spirits, and suffered neither sadness nor distress to intrude upon her last hours. Amid all her wanderings she was coherent and consistent on whatever had immediate relation to the place to which she was going.

Upon one occasion, says the faithful friend who was always about her dying bed, 'in the early part of her illness, I read to her the office for the visitation of the sick, and the burial service in the Book of Common Prayer. She was still and engaged while I was reading, with her hands clasped in devotion. Some of the verses in the Psalms, also, had begun them, she would finish, exclaiming in rapture, 'How beautiful, how sweet—delighting in taste and touching the heart.' The sixty-first Psalm was continually on her lips: 'Create in me a clean heart, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me.'

When the prison-doors were open, and her was on the point of escaping to its true home, there a thick veil was spread over the world she was leaving, no look of regret, but one of sweet sympathy with its trials and sorrows was often cast behind her, nor could the awful change which awaited her lodge from her heart that love of souls which had supported her through so many years of bodily suffering in her various works of Christian beneficence. Prayer was the last thing that lived in her,—her breath was prayer; and in the vital energy of her pining petitions, her affectionate friends and the Father who administered to her wants and soothed her conflict were earnestly commended to the great Advocate of repentant sinners. The lady who had taken such kind care of her, and was kneeling at her bedside, was thus addressed by her shortly before her departure: 'I love you, my dear child with all my affection. It will be pleasant to you twenty years hence to remember that I said this on my death-bed. I shall be near me and with me as much as you can, will you think I shall live?' 'She always,' says this friend, 'bestowing blessings on those around her, and being desirous they should meet in a happier world—in an eternal and glorious world,' and when she was told some presents made in her name to those who were employed in her service, with a smile almost answering to a laugh, she exclaimed, 'I am glad to be glad of it.' Adverting to her own frame of weakness she said, 'I hope my temper is not peevish or troublesome; and on being answered that it was the temper of an angel, she said, 'Oh, no, not of an angel! but of a very highly favoured servant of the Lord my Saviour.'

The Psalms and other passages of Scripture were perpetually breaking from her lips; and it seems extraordinary to those who were about her, that her memory, which had let almost every terrestrial impression slip away, had kept the registry of her devout recollections unobliterated and unimpaired. The loins of her mind were girdled up, and her heart braced as it were to meet without amazement a strange and awful encounter which was approaching. Like one preparing for a great expedition, all impediments were thrown aside, all but the necessary arrangements to set up her tabernacle in the place of destination and final rest.

She was sometimes, says Miss Frowd, painfully conscious of the disturbed and confused state of her mind. One day she put her hand to her head, and exclaimed, 'I am all confusion, I seem quite to have lost my understanding.' My hand is shaking; her hand before her eyes; 'I used to be certain my friends and be agreeable to them, but now I shed tears, they are tears of gratitude, and from a sense of my unworthiness.'

To be concluded in next No.

THE "BLESSÉD REFORMATION."

the sacrilegious band
 that filled our bleeding land
 With such deep shame as time can ne'er allay,
 yet gorged their wayward lust,
 and now are gone to dust,
 And wait the burning sentence of "that day."
 before them lay, o'erthrown,
 the prelates' reverend throne,
 And organs tuned to none but strains of heaven;
 and upon soldiers rude
 were priestly vestments viewed:
 To murderous eyes of outcast scoffers given.
 and, whereon faithful eyes
 the Christian sacrifice
 With love transcending knowledge dare to see,
 the holiest altar fell,
 though thenceforth 'twere well
 That faithful eyes and souls should famished be.
 the font, where, ages gone,
 the illumining stream flowed on,
 They threw to lie dank weeds and filth among;
 mocked the sacred Word,
 and brought the living herd,
 And o'er their head the mystic ritual sung.
 see more our altars stand
 the bulwarks of our land,
 And fountains are cleansed from sacrilege and stain;
 and each cathedral fair
 is deck'd her pastor's chair,
 and ancient anthems sing with white-robed train.
 for the grisly sin
 on those dread walls within,
 On children's children lies the penalty;
 the blood is tainted deep,
 never must we weep,
 and fast, and pray, and wail for blasphemy.
 if some plague-spot still,
 sacrilegious ill
 cling to the robes wherewith true faith is dight,
 may some brighter hour
 bring back the church her dower,
 and make th' apostate bow, and own her heaven-
 born right.

Brit. Mag.

TEMPERANCE.

The following Address was delivered by Mr. HENRY
 Post, at the Annual Meeting of the Lunenburg
 and County Temperance Society, held on Tues-
 day evening the 27th ultimo; and by the unanimous
 vote of the Society, is now published in the Colonial
 Churchman.

Mr. President,
 the subject upon which I have been called upon
 to address you this evening, has of late years been
 often and ably advocated, that it is difficult to find
 a new argument, or to set before you any motives
 of encouragement, and perseverance, which have
 already been urged with force and eloquence,
 above any thing that I can aspire to or shall at-
 tempt.
 yet although the subject of Temperance and Tem-
 perance Societies may be exhausted, it cannot be
 said that the desired result has not yet been at-
 tained. It is too true that drunkenness yet defiles
 and to a lamentable extent: and notwithstand-

Walker's Sufferings of the Clergy, p. 25—1614.

ing all the exertions which have been made—the de-
 nunciations of Scripture—the moving appeals—the
 powerful reasoning—and the energetic eloquence:—
 notwithstanding all these, there is still necessity and
 call for all the efforts that can yet be made. And
 there is much to encourage us to persevere. for al-
 though as much good as might have been hoped for,
 has not been effected; although Intemperance still
 claims too many deluded victims as her own; yet
 there is sufficient proof of the good effect of the
 Temperance Association, to induce and encourage
 all who have favoured it, to go on in the good work,
 and to "be not weary in well doing." Those who
 have been engaged in this cause, who with a philan-
 thropic spirit, have made some little sacrifice for the
 good—the temporal and eternal good—of their un-
 fortunate fellow creatures, have not been without
 their reward; they have in some measure, seen their
 exertions crowned with success. They have had the
 satisfaction, by the help of the Almighty, of reclaim-
 ing, and restoring to the heart-broken parent, the
 child of her affections, who had been treading the
 paths of vice, the downward road that leads to Hell;
 and who from a long course of intemperance had
 lost all feelings of filial affection, and abandoned and
 almost forgotten the mother that bore him and ter-
 dently watched over his infant years. They have had
 the satisfaction of beholding the debauched and pro-
 fligate husband return to the wife of his bosom, the
 woman he had sworn to protect and honour, but whom
 he had neglected and abused, leaving her to drag
 out a miserable existence of wretchedness and pover-
 ty:—they have seen him restored to his starving and
 ragged children, and have heard the voice of joy and
 happiness, where before was only to be heard blas-
 phemy and cursing, lamentation and woe!—Such
 have been some of the effects of the Temperance
 Association, and I mention them here to shew that
 we have more to stimulate and encourage us, than they
 who first led the way. It was then a new experiment,
 there was no certainty of the good effects to follow. And
 as surely as effects follow causes, so sure may we be
 that our exertions if properly made and sustained,
 shall not be in vain. If then, Intemperance is an e-
 vil that not only makes man miserable here, but if
 not forsaken will surely lead him to misery hereafter;
 and if it exists in our community, and its withering
 effects are but too visible to common observation—
 does it not become the duty of all who love their
 country and their fellow creatures, by all proper
 means to endeavour to check its course—to stay the
 dreadful ravages which mark its steps—and if possi-
 ble, to banish it from the land? Among other means,
 the Temperance Association stands preeminent for
 its success in the suppression of this vice: it has
 since its formation effected a greater reformation, and
 done more towards the suppression of intemperance
 than all the penal laws against drunkenness, which
 have been enacted for ages. And let us pause for
 a moment to inquire, why more good has not been
 effected, why it is that in some instances the san-
 guine wishes of its supporters have not been realized:
 It is because some who have joined its ranks and rang-
 ed under its banner, have not been careful and con-
 sistent, but have faithlessly broken their pledge, and
 abandoned the cause they had promised to support,
 and uphold. More harm is done the cause of Tem-
 perance by such conduct, than by all the efforts of
 its enemies. I speak not now of the man who had
 been habituated to intemperance, and who in a mo-
 ment of compunction, and with a desire to reform
 had joined the society: but I speak of those who
 having made little or no sacrifice by signing the
 pledge, have less temptation, and consequently less
 excuse for breaking it. If those are to be blamed
 who still encourage the use of, or distribute ardent
 spirits, how much greater blame attaches to those
 who by their inconsistency and want of firmness,

bring discredit on the cause they were pledged to
 support.
 I have heard the retailer of Liquors abused, held
 up to scorn and derision, and his calling stigmatized
 as base, sinful, and unlawful; I have heard it stated
 that on the sign above his door should be written
 "The way to Hell." Now I have always been op-
 posed to this mode of proceeding, because I think it
 retards rather than accelerates the desired end. I
 am satisfied that to abuse persons is not the most
 likely way to convince them; to endeavour to coerce
 them, is but to widen the breach. Sound reasoning,
 convincing proof, and consistent conduct, are the
 most powerful and the very best arguments that we
 can use for the support and extension of the prin-
 ciples we advocate. It is but a short time since a
 doubt was raised against the usefulness and proprie-
 ty of the line of business alluded to; and because the
 opinions of some are changed, is it right, or is it use-
 ful immediately to condemn all who have not been as
 open to conviction as ourselves,—because they will
 not hastily abandon that calling to which they have been
 accustomed, and the propriety of which, until lately,
 has not been questioned. And putting aside the
 right to do so, it is unwise and impolitic: it creates
 more opposition, and greater dislike than would be
 the case if a different line of conduct was pursued.
 I do not wish to be understood as advocating the
 propriety or usefulness of that line of business, I
 only speak of the bad effect of unnecessarily stig-
 matizing or using harsh language towards those who
 follow it. We must declaim against the manufac-
 ture and the traffic as far as common use is concern-
 ed; but we must disclaim the spirit that would as-
 sail the men engaged in them, in contempt or in wrath;
 and should condemn the language that denounces
 them as robbers and murderers.
 On the other hand I would say, the man who in-
 discriminately deals out ardent spirits,—if he has
 not lost all feelings of sensibility—must often experi-
 ence the checks of conscience. I envy not his feel-
 ings who can from day to day deal out to some poor
 miserable wretch, that which he knows is ruining
 him both body and soul: I envy not his feelings when
 —as he daily hands him his bottle or his glass
 of rum—he must know that every farthing thus
 spent, is robbed from its legitimate and proper use.
 His wife perhaps pining for the want of the necessa-
 ries of life—his children are hungry and in rags—
 his property is fast receding from him; and he is be-
 coming a burden to the community of which he ought
 to have been a useful member. How gratifying is
 the contrast afforded by the conduct of him who is
 striving to avert these calamities, who is endeavour-
 ing to restore comfort to the family circle, to fill the
 mouths of hungry children with food, to clothe their
 nakedness, and to restore to usefulness and happi-
 ness, their degraded parent. And how much greater
 than it is, would be the good resulting from our ex-
 ertions if all the members of Temperance Societies
 would on all proper occasions, calmly but firmly ad-
 vocate their principles, and above all be consistent
 in their own conduct, and at all times and upon all
 occasions steadily adhere to their pledge.
 But there are some who object to the plan and prin-
 ciples of Temperance Societies. They say they have
 not and will not, accomplish the object they have in
 view. Now although it must be admitted that as
 much good as might have been hoped for, has not
 been effected, still I think there are none who will af-
 firm that they have altogether failed in their attempt to
 benefit the human race. Wherever they have been
 properly organized and supported, they have been
 a check to drunkenness; though their means also a
 change has been wrought in some of the customs of
 the community which were dangerous and useless.
 Ardent spirits are not as freely used as formerly;
 they are not as generally offered to visitors on all

occasions as they formerly were; and a friend is not now considered less your friend because he does not insist upon your getting intoxicated at his expense. The habit of serving them out to labourers has also in some places been done away: the idea too that vessels could not be navigated without them has been successfully combated, and proof abundant may now be had of vessels being navigated in all climates, in all seasons, and every kind of weather, without any detriment from the disuse of them; and that sailors can undergo more hardships and better withstand the effect of climate without them, than in their habitual use. And to say nothing of the benefits which have resulted to individuals through means of Temperance Societies, this change of public opinion alone is well worthy of all the efforts that have been made, because from this foundation much future good will result. And let it be borne in mind that the exclusive original object of the Temperance Association, was to prevent the sober from becoming drunken, and to cause the rising generation to grow up a temperate race. If therefore not one drunkard had been reclaimed, it could not be said that Temperance Societies had failed in the object for which they were intended.—If Ardent spirits were at all necessary, or if they could be used in moderation without danger of overstepping that boundary; then surely the use of them would be as proper and allowable as any of the luxuries of life which habit has almost rendered necessary. But who that has thought on the subject has not been fully convinced, that from moderate drinking—especially the habit of regular drinks at stated intervals—has proceeded all the evils of drunkenness;—*all drunkards were once moderate drinkers.*

To judge properly of the value of Temperance, we must look at the effects of drunkenness: but they are too plain before our eyes to need any recital to make us detest and endeavour to prevent them. A drunkard deprives himself of reason,—he is exposed to many dangers and temptations—he wastes his property—he destroys his bodily and mental powers—he wastes his reputation—he ruins his family, and he ruins his soul. To every threatening his ears are closed; and to every promise his heart is insensible. Thus, sin becomes his business, and he is hastening to destruction with his eyes closed to the dangers of the precipice on which he stands. It has been truly said that drunkenness is not peculiar to any place or any class of individuals. “It is found in the cottage and in the palace; in the study of the philosopher, and in the sacred desk; in the hall of council and in the courts of Justice; and contrary to what would seem the dictates of nature, as well as delicacy, in the female sex.”

Such being the evils of drunkenness, does it not, I repeat seem reasonable that all thinking persons should unite for its suppression? But from different motives many stand aloof. The moderate drinker and the drunkard ought to join the society: the one because he may thus be rescued from danger; the other, because he will reap a present advantage. The temperate man, the man who does not use liquor at all, ought to join because his influence, and example will have more weight when combined with others, than he can have individually; and he will feel the satisfaction that is afforded by the consciousness of having done his duty to his fellow men, by pledging his efforts for their benefit. The patriot, not less than the philanthropist, is summoned by his love of country to take part in this good work: and to stimulate him, let him call to mind how many have been lost to their country through intemperance. How many natives of this Province are there who in their youth bid fair to be respectable, and honoured in their various situations in life, who were the hope and delight of their parents or friends,—but who have become lost to them selves, to their country, and to the world. Many have been hurried to an untimely grave—many still remain miserable objects of pity and compassion: and some who were born to rank and station, may be seen companions of the lowest and most worthless, and doing the meanest drudgery to earn the means wherewith to gratify their raging appetite for drink. Meanwhile the places they were entitled to are filled by strangers. How humiliating is the consideration, and ought it not to rouse into active exertion the feelings of all who love their countrymen and feel an interest in their country's welfare!

To those who have already united with us I would say; a crisis seems to have arrived,—either we must put forth fresh energy, or we must be content to see much that we have gained wrested from us. It cannot be denied that the cause we advocate is not as prosperous as it has been. Our own Society is not in as flourishing condition as it has been: and what is the cause? Is it that the object is not worthy of the exertions that have been made in its favour: that it is against God and therefore “should come to nought?” I think none of you are prepared to say this. Is it not rather that we have become too lukewarm in it, and have ceased to make that exertion, and feel as ardently in its favour, as once we did. And shall we be contented with this state of things; shall we sit down quietly and see the ground we have taken, pass again into the hands of the enemy, and Intemperance resume with redoubled vigour that power which it formerly had,—and our land be inundated with all the evils which follow in its train? Shall we not rather rouse from our lethargy, take fresh courage and strive by all legitimate and proper means to prevent so lamentable a catastrophe?

Although some have left us, and we have to lament the defection of others,—still I am convinced there are enough good and consistent members remaining, to bring about a better state of things; were each, individually to exert himself as much as he might in furtherance of the objects of the Society; to attend regularly its meetings, and at all proper opportunities, support its principles:—then, by the grace of God, would success attend us, and we would experience that happiness which arises from the consciousness of having benefited our fellow creatures.

Let us then be firm, and consistent: let us not listen to any thing that would have a tendency to make us be “wary in well doing,” but let our answer be, we are pledged to one another, to ourselves, and to the world, to abstain from the drunkard's draught.—“We will never under its brutalizing influence bring down the grey hairs of an old Father to the grave; no miserable Mother shall watch and weep over us in pain and sorrow; the drunkard's beverage shall never diminish our respect for the wives of our bosoms, nor lessen our devotion for the girls of our hearts; no anxious and unhappy children shall sustain our tottering steps from the dramseller's door; our sleep may be in the field of battle, or in the pathless sea;—but never, never in the drunkard's grave!” And when duty calls, if so it should, to defend our country in the hour of danger—we will evince to the world, that our lives, our property, and liberty will be secured:—not by an army of drunkards; but by the bravery, prowess, and cool-headed discipline of Temperate men!

COMMUNICATIONS.

For the Colonial Churchman.

THE AFRICAN SCHOOL.

Messrs. Editors,

I have lately had the pleasure of paying a visit to the African School at Halifax, under the care of Mr. Gallagher, and I was so well pleased with the progress and improvements which these poor coloured children are going through, that I determined to express my satisfaction in your paper, offering at the same time the few reflections which the occasion suggested to my mind.

First,—it was peculiarly interesting to see forty or fifty African offspring taught in the best method of Reading, Writing, Arithmetic, and even the more refined sciences of Grammar, History, and Geography. I was astonished to find what an excellent pronunciation they had acquired, which must reflect the highest credit upon their teacher (whose patience I am sure, must be very nearly as great as that of Job); for they seemed to me to have lost all their broken and foreign ways of speaking, and to have got into the real pure English accent. Such teach-

ers as Mr. G. are much wanted in many parts of our province, where the people speak broken English, owing to their being either of Dutch or French origin.

The next thing which struck me was religious knowledge which they receive along with other learning. May the day be far off, may it never come, when education without religion, may be thought sufficient for the training up of the youth of a nation! In my opinion, learning to a man who has no religion, may be the means of making him ten times worse than he was before. I was therefore exceedingly pleased to see how these too often degraded children read the Bible with the most intelligent attention and care, very correctly answering questions on what they have read, and evidently quite interested themselves in the facts or lessons which were brought before them. I saw a more lively concern in the reading of the Bible during five months only which I spent near one class in the African School, than I had ever beheld in any other school, even of white children! Let this fact speak for the teachers and scholars of other institutions. It would be well if most of our common school teachers spent a fortnight with Mr. Gallagher, learning to copy the whole system, but especially his patience and perseverance. Children also should always see in their teachers the religion of their Bible and Catechism reduced into practice. I do not remember but ever met with a child strictly brought up in all the principles of religion, and carefully nursed by parents, who did not answer their expectations; why should not school-masters look for the same reward?

But there is yet another point of view under which I like to consider an African School, conducted in our excellent national system:—it is because our coloured population must consequently become more and faithful subjects. Here they are disciplined in the strictest rules of subordination, brought up in the principles of the Established Church, and therefore taught to revere and uphold the paternal government under which they live. Here they learn their duty to God, their Queen, and their neighbours in the most minute manner; and from these nurseries of sound principles they will no doubt go forth into the world, and tell their children and their children's children, how that a good Providence brought them out of evil in behalf of those who once were separated from their native land and cruelly enslaved by white men, who have now become their benefactors.

Let us hope that our venerable Diocesan, as his son, Charles Inglis, Esq. who, I understand, have bestowed much pains and trouble in establishing and supporting this school, will be abundantly rewarded for their labours.

Nov. 15th. 1838.

To the Editors of the Colonial Churchman.
Gentlemen,

If you have thought a former communication of mine deserving a place in your paper, you will perhaps find for some additional remarks.

Finding myself recruited by my journey, I determined to proceed further and spend a few days in the province of two brother clergymen, the friends of former years. From Windsor my course was over a rough road through a part of the country, much of which is now barren, to the shores of the Atlantic.

The far-famed beauty of the scenery on opening to the whole, from this visit to the clergy and places to which I have made some allusion, as well as to others on my route, could not but be more than usually impressed with a sense of the great benefit resulting to any country from having an ESTABLISHED CHURCH, and a zealous, laborious ministry, faithfully imparting to their people the wholesome doctrines of the Gospel. We assuredly have the best reason to look for the blessing of the Lord to extend his own ordinances, and to crown the faithful services of his ministering servants with the sanctifying influences of the Holy Spirit.

A PRESBYTER OF NEW BRUNSWICK.

BIOGRAPHY.

THE RIGHT REV. DR. PHILLPOTTS, BISHOP OF EXETER.*

It was in 1830, and in the 63d year of his age, that Henry Phillpotts was consecrated Bishop of Exeter.

He was born in 1777, and educated at Gloucester, at the celebrated college school, up to his thirtieth year; but in 1791, before he was fourteen, he was elected a scholar of Corpus Christi College, Oxford. The competitors for the scholarship were five, and we need hardly say that Henry Phillpotts was the youngest of the number. Most men who have really deserved and gained distinction, have been early at college, and in this instance we find the first four years so spent, that in 1795, Mr. Phillpotts took his bachelor of arts degree, and gained the chancellor's prize for an English essay, "On the influence of religious principles." This was in June, and in the same year, a Latin panegyric on the learned, devoted, and excellent Sir William Jones appeared from the pen of Henry Phillpotts, Fellow of Magdalen College, to which position he had been raised in July. The Latin essay obtained a prize from the Asiatic Society, of which the celebrated orientalist, Sir William Jones, had been a distinguished member.

At school he had been associated with Dr. Mansell, the late Bishop of Bristol; at the university he was, with Dr. Copleston, the present bishop of Llandaff, and other distinguished persons, appointed of the body of examiners to carry into execution the new and reformed plan of examination for degrees. Dr. Mansell was Master of Trinity College, Cambridge; Dr. Copleston, Fellow and Tutor of Oriel College, Oxford; and, in 1804, Mr. Phillpotts was recommended by Dr. Cyril Jackson, Dean of Christ Church to the Chancellor of the University, the Duke of Portland, and by him appointed to the headship of Hertford College. Mr. Phillpotts was now a married man, (he married in 1804 a niece of Lady Eldon,) and his fellowship was of course abandoned. It was not, therefore, without great interest that he saw himself ready to sit down in the university to which he was strongly attached, in the honourable situation of head of a house,—but we feel very happy in recording the fact—on looking into the statutes, he found that he could not conscientiously take the oath required to govern the college on the unreasonable system prescribed—rather than bring himself to obey the vexatious and frivolous provisions of the statute, he declined the office; and by his example prevented its being accepted by any other man of honour and conscience; so this short-lived foundation soon became extinct, and its endowment reverted to the heir at law. There are men, no doubt, among the revilers of the Bishop of Exeter, who would not have scrupled to take the oaths, and then reform the statutes to their purpose; but this conscientious horror of an oath, founded on the conviction of its sacredness, having marked the early period of the bishop's career, gives a dignity and solemnity to his charge against the systematic oath-breakers, which cannot be otherwise than overwhelming to them.

The next testimony to the talents of Mr. Phillpotts was his appointment, by Shute Barrington, Bishop of Durham, to the office of chaplain to his lordship. This was in 1806; and for twenty years the subject of our memoir continued to enjoy the friendship of that exemplary prelate. The selection of the Bishop of Durham was an honour to the chosen; Dr. Bur-

gress, late Bishop of Salisbury and Chancellor of the Garter, and Dr. Randolph, afterwards Bishop of Lincoln, were also his chaplains, and did equal honour to his judgment. The origin of the appointment on the part of Bishop Barrington was, we believe, the able reply of Mr. Phillpotts to a rude assault, by Dr. Lingard, of a charge delivered by the bishop and published at that time. The first step in the anti-catholic controversy was marked by that zeal, mingled with independent feeling and a liberal spirit of concession, which have marked, throughout, the speeches and the writings of the Bishop of Exeter, and which have received more justice at the hands of his direct antagonists than has been allowed by statesmen and literates professionally engaged in the same cause. He has, indeed, sustained a persecution from those who would brand him as a persecutor.

Mr. Phillpotts now filled a space in the public eye; he was made Prebendary of Durham in 1809, and held that preferment in conjunction with the cure of a populous parish in the city itself; a position to which those who systematically "speak against dignity" could not object. In 1820 he was removed to the wild district of Weardale, and became rector of the rich living of Stanhope. Here his zeal was not confined to the instruction of the district miners, but his literary reputation grew with his works, and the political writings of the Rector of Stanhope were regarded by statesmen with reverence, and with a feeling of dread by the enemies of the church—a dread which time has converted into hatred. Up to 1825 his opponents were men of no less mark than Charles Butler, Dr. Milner, Dr. Lingard, and Dr. Doyle;—he encountered, indeed, the strength of the Roman Catholic literary phalanx. While he exposed the frauds and shuffling of the Romish prelates in their evidence before the House of Commons—while he showed himself the master of his subject, not only in its theological, but also in its political department, there was no truckling to party, no courting power, in his appeals. He differed, indeed, from the Duke of Wellington and Sir Robert Peel as widely as from the Earl of Eldon and Sir C. Wetherall, and only less than from Earl Grey and Mr. Canning. He exposed the injustice of the disqualifying laws, while he showed the inadequacy of the securities offered in case of their repeal. Nay, more: he suggested securities which, if allowed, might have rendered harmless to the church the experiment of emancipation—to the neglect of those securities, and to over-confidence in the bad faith of one of the contracting parties, are traceable all the evils that have ensued from that unfortunately conducted concession. One test of the spirit in which the controversy was conducted, is found in the fact that Charles Butler, Esq., (whose "Book of the Catholic Church" was the foundation of the "Strictures" of Mr. Phillpotts) sought an introduction to, and gained the friendship of, his antagonist, of whose acquaintance he continued to be proud. It is honourable, also, to Bishop Barrington and Mr. Phillpotts, that in 1813, at a meeting of the clergy of the diocese, when the bishop proposed a petition against the emancipation of the catholics, the present Bishop of Exeter, after frankly explaining his views to his diocesan opposed the petition and moved amendments, which left open the question of securities. In these amendments he induced a majority of the clergy there assembled to agree, and the bishop in no way suffered the circumstance to affect his friendship for his chaplain. In 1827 Mr. (now Dr.) Phillpotts published his celebrated letter to Mr. Canning, exposing, in the most masterly manner, the inefficacy of the securities proposed in his bill of 1825. It was this letter which after it had attracted great attention and gone through several editions, was quoted by the master of the rolls, (Mr. Sergeant Copley, now Lord Lyndhurst,) with so much effect as to rouse Mr. Canning to a direct personal attack on his opponent.

PARENTAL INFLUENCE—must be great, because God has said that it shall be so. The parent is not to stand reasoning and calculating. God has said that his character shall have influence. In the excess of this influence there are two leading dangers to be avoided—excess of SEVERITY is one—excess of LAXITY is the other.—Cecil.

*From the Churchman, England:

MINISTERIAL.

AN AGREEABLE MINISTER.

'High these pursuits, and sooner to be named,
Deserved; at present, only named, again
To be resumed.'

Whoever has been, for any length of time, the pastor of a congregation, whether in town or country, has doubtless been called to mourn over a class of his parishioners, who have wished to look upon him not so much in the light of a faithful ambassador for Christ, as in that of an agreeable companion, and a good hearted, friendly visitor. It is my desire and practice, as far as circumstances will permit, to say more or less on the subject of religion in all my pastoral intercourse with my people. I feel the solemn responsibility of my office. I look over my ordination vows, and find that I promised in the most sacred manner to 'use both public and private admonitions and exhortations, as well to the sick as the whole, within my cure; and I know that I can never discharge my duty while I live only in the partial fulfilment of this promise. But in the parish over which the Lord has placed me as an overseer, there are some few families whom I can never approach with the subject that lies nearest to my heart. I enter their houses, and if, after the usual chit chat of the day has been gone through with, I attempt to introduce some religious conversation, the topic is instantly changed, and the high theme 'is only named again to be resumed.' Not infrequently the church is substituted; but I beg leave to observe that there is a vast deal of difference between talking about the church and her principles, her prosperity and her institutions, and talking about *vital, personal and practical*, religion.

The true Christian never should be reluctant to converse frankly with his minister on all points touching the welfare of his soul. How else is the man of God to know the degree of piety that pervades his congregation? When he has communicants whom he has never heard of by the name of Jesus—who are perpetually discoursing on secular subjects—whose reading is confined to novels, and travels, and reviews, what estimate is he to put upon the holiness of their hearts and the foundation of their hopes? I am not one of those who would obtrude religion upon the notice of persons at all times and on all occasions. I believe, with Solomon, that 'to every thing there is a time and a purpose under heaven—a time to weep and a time to laugh;' but what I complain of, is, the conduct of those few families who would fain be regarded as occupying the highest positions in society, and holding in their hands the largest measure of influence. They never seem to look upon themselves in the character of sinners who need to be instructed and pointed to the arm of the Saviour for support.—They are glad to hear a faithful, eloquent preacher, and they can speak loudly in his praise; but the theme on which he discourses in the pulpit is not the one which they would be pleased to have introduced in their parlour. Here the minister must be agreeable and entertaining. He must talk freely about the merits of the last novel, and laugh heartily over the sunny papers of the 'Pick-wick Club.' I knew a clergyman who once told me, that a family of the character complained of above, used to say that, 'whenever he entered their house, he sat down apparently with the expectation of being entertained!—A more preposterous idea,' replied he, 'never entered the mind of a professed Christian, and if I could, with delicacy and propriety, convey to them a message on this subject, I would make them distinctly understand, that I never desire to expect, in the popular sense of the phrase, to be called an agreeable minister. The point of my ambition is infinitely higher.' His views were just and scriptural. For, did Jesus Christ, as he journeyed to Jerusalem, and stopped on his way at a house in Bethany, expect Mary and Martha to entertain him with conversation foreign to the business of his heavenly mission? Did the great apostle of the Gentiles, as he travelled from place to place, and entered into the cottage of the poor man, and the palace of the rich, anticipate anything like ordinary social enjoyment? And must the minister of Christ, at the present day, be censur-

ed if he does not, with all the policy of a man of the world, seek to please a certain class of his parishioners, by entering into familiar conversation on topics unsuited to the dignity of his character, and the solemnity of his office?

The great principle by which Paul was governed in his ministry among the Corinthians is the one which should control us. 'We should know nothing,' among our people, 'save Jesus Christ and him crucified.' All our actions and all our efforts should bear either directly or indirectly upon the enforcement of this important doctrine. Are we called to visit the sick, and to pray over them? Let Jesus Christ be our theme, for he alone is the Christian's consolation in the time of anguish and sorrow. Are we solicited to enter the house of mourning, and speak words of comfort to troubled minds? Let us point to Him who 'is touched with the feeling of our infirmities,' and who has promised, 'Blessed are those that mourn, for they shall be comforted.' Are we going in and out among our people, rejoicing with them in their health and prosperity? Let us still direct their attention to that Saviour whose arms are stretched out in mercy, and who would have all men come to the knowledge of his gospel. An agreeable minister, who studies to please any part of his flock by falling needlessly in with their worldly notions, is, of all others, the last character for whom I should break the tenth commandment. I would sooner covet the reputation of such a divine as the celebrated Archbishop Usher, who, after conversing long with his intimate friends on learning and other subjects, would say before separating, 'Come now, one word of Christ before we part.'—Oh! that every steward of God had such a deep sense of his responsibilities! Few would then be the occasions on which he would not, in some way, bring forward religion, and show that his affections are set on things above, rather than on things on the earth.' He would thus make himself agreeable to the more pious part of his people, if not those who would wish their minister, out of the pulpit, to be a social, jovial, entertaining companion.—*Chron. of the Ch.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, DECEMBER 13, 1838.

ADVENT.—We are now in the midst of those four weeks of Advent which have, from a very early period, been set apart by the Church for the devout observance of her children. To the great benefit of such appointments we have frequently adverted; and, as appears by a late extract in our paper,* their advantage has not escaped the notice of some even of those who walk not with us. It is remarked "that it is the peculiar computation of the Church, to begin her year and renew the annual course of her service at this time of "Advent," therein differing from all accounts of time whatsoever. The reason of which is because she does not number her days, or measure her seasons so much by the motion of the Sun, as by the course of our Saviour, beginning and counting on her year with Him, who being the true "Sun of Righteousness," began now to rise upon the world as the Day Star from on high.—The lessons and services, therefore, for the four first Sundays in her liturgical year, propose to our meditations the twofold Advent of our Lord Jesus Christ, teaching us, that it was He who was to come and did come to redeem the world; and that it is He also who shall come again to be our Judge. The end proposed by the Church in setting these two appearances of Christ together before us at this time, is to beget in our minds proper dispositions to celebrate the one and expect the other: that so with joy and thankfulness we may "now go to Bethlehem, and see this great thing which is come to pass, which the Lord hath made known to us,"—even the Son of God come to visit us in great humility, and thence with faith unfeigned, and hope immovable, ascend in heart and mind to meet the same Son of God in the air, coming in glorious majesty to judge the quick and dead."

* See No. 1, Vol. 4.

This design of the Church is especially and beautifully embodied in that collect for the first Sunday in Advent which is appointed to be used every day until Christmas, and than which we know of no prayer more suitable to the closet of the Christian, while he continues in this mortal life. There we have that set before us which ought to be the great object of all our prayers, and of our persevering endeavours, namely, "that we may rise to the life eternal," after we have laid this body down. And in order to this, our minds are turned to that solemn day in which "Lord shall come in His glorious majesty to judge the quick and the dead" in the day of final decision for souls of men. And we are reminded of the necessity of the mode of preparing for that great Day, namely, "casting off the works of darkness," or sin, and "putting on the armour of light," or the true religion of Jesus Christ. And further, the Church, ever mindful of the frail corrupt hearts of her children, puts into their mouths prayer to the Almighty for "grace" from Him, to enable them thus to stand prepared for the coming of His Son. And finally, we are taught here that "now in this mortal life" is the short and uncertain season, in which all this is to be done, in which sin is to be put off, and every man put on, which after God is created in righteousness and true holiness.

Oh! that every son and daughter of the church should indeed have grace to use this sublime prayer, as they should and engage in daily preparation of heart and life for such solemn scenes which all must realize. No prayer, however excellent,—no services, however solemn,—no appointments, however wise and beneficial in their design, no church, however scriptural in her character and institutions, will profit us in that great and terrible day, if we are found with hearts unrenewed, and minds unglorified. Nay, assuredly our condemnation will be in proportion to our privileges, if when weighed in the balances of the sanctuary above, we are found wanting. Let us, therefore, with lively and justifying faith in Him who now sits at the right arm of mercy as the Saviour, but will then sit at the right arm of glory as our Judge.—Let us prepare to meet Him, when He shall come another anniversary of his first gracious visitation, turning from those sins from which He came to deliver us by embracing the offers of free pardon and pardon in His name, which His Gospel holds out to us. Let us seek earnestly that Spirit which alone can enlighten and cheer and convert our sinful souls, filling us with the love of God and man, and making us a people prepared for the Lord.

ORIGIN OF THE CHURCH OF ENGLAND.—The famous and learned Bishop Burgess of St. Davids, as is remembered by our clerical readers, some years ago addressed to the Clergy of his Diocese, a letter, entitled "An Inquiry into the origin of the Christian Church, particularly of the church in Britain," in which he (as we think) establishes, by the most abundant and satisfactory authorities, a few important facts, which are of information of those who sometimes read the "history" the wrong way, it may not be amiss to set down to our columns.

I. That St. PAUL preached the Gospel of Christ in Britain about the 14th year of the reign of the Emperor Claudius, and A. D. 65.

II. That he there appointed Aristobolus, mentioned in the Epistle to the Romans, as the first Bishop, and issued a complete Episcopal form of Church Government.

III. That the Church of Britain thus established was senior to that of Rome: Linus, the first Bishop of Rome, latter place, being appointed by the joint authority of Peter and Paul, in the year of their martyrdom, after their return from Britain.

IV. That the Church in Britain continued to be governed by its own Bishops for six hundred years, independent of any foreign church, and was found in that state in the year 601, when Augustine, the Pope's first missionary; at which time

S U M M A R Y.

schools and churches, and a learned clergy, and were flourishing state, and utterly refused submission to the

That the British church was the first Protestant church in the world, having so early as the seventh century

items are commended to the special notice of who talk of the Church of England as beginning

FREE PRESS!—The Editor of the *Novascotian* addressed his columns over and over again, abuse of the

ACCIDENT AT ST. MARGARET'S BAY.—On Tuesday, Nov. 28, as Mr. William McGrath's

ARCHDEACON SPENCER.—We perceive that this gentleman has returned from England to Bermuda.

Bermuda, Nov. 20. Wednesday last the Venerable Archdeacon

Archdeacon and Miss Spencer embarked in a red gig that had been sent from St. George's,

Once more we call attention to the Sermon, 11th page, which we hope will be read by every

The thermometer at 8 A. M. this morning, 11th—yesterday at noon at 40°.

The news from Canada since our last, has been encouraging. The American sympathisers, who to the number of 259 had crossed the line and seized

Spain continues the theatre of civil war.—The *Great Western* continues successfully to prosecute

The *Halifax Times* says—"Rumours of extensive hostile preparations along the St. Claire, Detroit,

A decision in the Court of K. Bench, Quebec, on the 20th of November, by the Canadian Judges

A Captain Usher, of Chippewa, U. C. had been barbarously murdered in his own house, by three

sins snatched a pistol at him, which missed fire; he closed the door, and opened a window, and was shot

The following items are copied from the Episcopal Recorder:—

It is stated that the good people of Rankin county Mississippi, have no jail within their limits, and when

Among the many pupils about to enter the College of New Jersey, at the opening of the next session,

The Bishop-elect of Arkansas and the South West.—A letter from Dr. Polk of the 19th Oct. to Bishop

Naples and the Pope.—The Pope lately claimed homage and tribute from the court of Naples. Homage

The Rt. Rev. Bishop Doane of New Jersey, we learn has been invited to exercise the Episcopal office

Sandwich Islands.—In our notes on these islands we have referred to the rapid diminution of the population.

D I E D.

At Sherbrooke, in the County of Lunenburg, on the 15th November last, Mr. EDWARD CHURCH,

Lately, in the 44th year of her age, CHARLOTTE, wife of the Rev. Alfred Gilpin, of Yarmouth. In perfect consciousness

After a very painful disorder of three years duration, which she bore with Christian fortitude to the last

Mrs. Van Horne was universally esteemed by her friends and neighbours, towards whom she exemplified

POETRY.

SONNET—TO QUEEN VICTORIA.

By the Rev. J. H. Clinch

Lady, amid the pomp that circles thee—
The ceaseless round of homage, and the set
And stately forms of courtly etiquette,—
Dost thou not sometimes wish that thou wert free
To leave thy golden cage, and chainless flee,
Like some bright bird, a quiet home to find
With those thou lovest, leaving far behind
The cumbrous crown and robe of royalty?—
Dost thou not pant for some such quiet shade,
With no attendant flatterers by thy side—
No public eye to mark each look and tone—
Where thy pure thoughts, unchecked and unbetrayed,
May find expression unto none denied
But those who wield a sceptre on the throne?

From the British Magazine.

THE SOLITARY WORSHIPPER.

"I pour out my heart by myself."

Before the sacred altar, Lord, I kneel:
The hiding of thy power
Methinks is here. O teach my heart to feel
This silent hour,
The working of thy glorious might within,
To search and purify the fount of sin.

Thus let me still my inward life repair
Within thy sanctuary.
Thus grant me to behold thy beauty fair,
Thus seek to thee,
Till I may know those sins thou dost subdue
Dead from my heart, that I may live anew.

DEFERRED ARTICLES.

Scilly Isles, Sept. 11.

On the 4th inst. the Bishop of Exeter, accompanied by the Venerable Archdeacon of Totnes, the Venerable Archdeacon of Cornwall, the Rev. Mr. Martin (the Chancellor of the diocese), the Rev. G. V. Le Grice, and the Rev. E. Phillpotts (his lordship's chaplains), embarked on board the Meteor steamer at Plymouth to proceed to the Isles of Scilly, for the purpose of consecrating the new church which has been built by the munificence of his late Majesty, with the most liberal contribution and aid from the Lord Proprietor of the Isles, A. Smith, Esq. As Friday, the 7th of the month, had been fixed for the consecration, his lordship embarked notwithstanding the unpromising state of the weather, which on the next day became exceedingly boisterous. Rough weather, with contrary winds, in a steamer of small power, is very distressing: the decks were deluged with the sea, and so slow was the progress that his lordship did not reach Scilly till night, when there was some hesitation about landing; but lights were hoisted, a gun was fired, and a pilot immediately came out, and, under the care and vigilance of Lieut. Pritchard, R. N., the commander, his lordship went ashore in the night, preferring the risk to sleeping on board. The weather continued so boisterous that on the day of confirmation, which was held on the 8th, the day subsequent to the consecration, many persons who were prepared for the rite were unable to pass over St. Mary's from the Off Islands. For their accommodation his lordship, with kind consideration, held a confirmation in the Isle of Trescow, on Sunday afternoon, after the morning's duty at St. Mary's, where his lordship preached. This concession visibly excited most grateful feelings in the minds of the inhabitants, especially of those who would have been otherwise disappointed of confirmation; and the whole scene, for the weather had become calm on the Sunday, presented a most gratifying appearance. His lord-

ship reembarked early on Monday morning, when the weather had again put on a very threatening aspect, but he was said to be under the necessity of attending other duties on certain appointed days.

The New Marriage Act.—In the large town of Leicester, with a population of upwards of 50,000 souls, only fifteen marriages under the new act have taken place, the inhabitants preferring the ceremonies of the Church to the vaulting levity of the broomstick. All right-minded dissenting men, and all modest dissenting women, eschew the vile thing as they would a pestilence, and the registrars are consequently left "alone in their glory." The act in a very few years will become completely obsolete.—*Leicester Herald.*

Clerical Munificence.—The Rev. H. W. Wilberforce, one of the sons of the eminent philanthropist, to whom the prize of 200 guineas was awarded for an essay on the 'parochial system,' has generously made over the whole amount to the treasurer of the Winchester Diocesan Church Building Society.

Dr. Hook's Sermon.—Twenty thousand copies of Dr. Hook's sermon, preached on the 17th of June, before the Queen, have already been sold.

We understand the Right Rev. John H. Hopkins, Bishop of the Diocese of Vermont, will sail in the course of the coming week for England, on business connected with the church in his diocese.—*Epis. Rec.*

In the United States there are about 60 colleges, 500 academies, 6000 lyceums, 50,000 common schools, and 2,000,000 of families.—*Ibid.*

Harvard University.—By the College Catalogue, just published for the present academical year, it appears that the whole number of Students is 598, viz. Graduates, Theological Students 19—Law Students 78—Students attending Medical Lectures 82—Resident Graduates 2,—Undergraduates, Seniors 63—Juniors 44—Sophomores 54—Freshmen 55—University Students 1.—*Ibid.*

The venerable Bishop of Illinois has established an Episcopal College near the flourishing town of Ottawa in his Diocese. We understand that it is about to commence under highly favourable auspices.—*Gambier Obs.*

JUST PUBLISHED,
BELCHER'S FARMER'S ALMANACK,
FOR 1839.

Containing every thing requisite and necessary for an Almanack—Farmer's Calendar—Table of the Equation of Time—Eclipses, &c.—Members of the Executive and Legislative Councils—and House of Assembly. Officers of the Army, Navy, and Staff of the Militia—Officers of the different Counties, (including the New County of Digby), Sittings of the different Courts, &c. arranged under their respective Divisions and Counties—Roll of Barristers and Attornies with dates of admission—Charitable and other Societies—Insurance Companies—Clergy of the different denominations throughout the Province—Colleges, Academies, Clergy, &c.—Roads and distances to the principal Towns, with the Route to St. John and Fredericton; N. B. with a variety of other matter.

October 27, 1838. C. H. BELCHER.

"Belcher's Farmer's Almanack,—A better cannot be had in Halifax. It contains all that is useful in a work of that kind, and much that is instructive. The local information is unusually accurate."—*Halifax Times.*

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C. H. BELCHER,

Has recently received the following Books
CHURCH OF ENGLAND MAGAZINE, Vols. 3 & 4, and part 26—being the first of Vol. 5.
Saturday Magazine,
Penny Magazine,
Penny cyclopaedia,
Domestic chaplain,
Child's Own Bible,
Chambers' Edinburgh Journal.

Any of the above works can be had from the Editor, in no's, parts, or volumes.

William's Missionary Enterprises in the South Sea
Medhurst's China: its state and prospects
Wesley's Sermons, 2 vols
Rollin's Ancient History, 6 vols
Dwight's Theology, 6 small vols
Brown's Self-Interpreting bible, one vol
Dictionary of the bible, 1 vol.

Calmet's Ditto one vol
Scott's Bible, 6 vols
Doddridge's Family Expositor, one vol
Hannah More's Works, 7 vols
Drawing Room Scrap Book, 1832 to 1838
Christian Keepsake and Missionary Annual, 1838
Juvenile Scrap book, by Bernard Barton, 1838
The Pilgrim's Progress, beautifully illustrated
Munster's Treasury of Knowledge
Young Wife's book
Young Husband's book
The Bride's book
Language of Flowers
Baxter's Hall

Dying Thoughts
Saint's Rest
Bogatsky's Golden Treasury
Walker's Exercises for Ladies
Manly Exercises
Games and Sports

The Boy's Own book
Beveridge's Private Thoughts
Cecil's Visit to the House of Mourning
Cook's Voyages
Montgomery's Poetical Works, 3 vols
Kemble's christian Year
DeMorgan's Arithmetic
Snodgrass's Burmese War
Campbell's Poetical Works, one vol
Wesley's Natural Philosophy, 3 vols
Boyd's Potter's Antiquities of Greece, with notes and improved indices illustrated by gravings on wood and steel, 1 vol
Adam's Roman Antiquities with notes and indices, illustrated by 100 Engravings on steel, one vol.

Halifax, Sept. 24, 1838.

ON 1st SEPTEMBER will be published by ARNOLD & RAMSAY, Montreal, and at the Gazette Office,

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THE above work founded on official documents, embracing a variety of correspondence with Lieut. Evans, and Brigadiers Shaw, Chichester, &c. is for publication with a view of being submitted to the House of commons, before whom the question have already been partially agitated, and the volume will be inscribed.

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