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From the Gospel Messenger.

"THE OLD PATHS;"

OR, THE APOSTOLIC CHURCH.

By G. Boyd.

"Thus saith the Lord: Stand ye in the ways and see, and ask for the old paths; where is the good way and walk therein, and ye shall find rest for your souls."—Jer. vi. 16.

"Ex ipso ordine manifestatur, id esse Dominicum et verum quod sit prius traditum: id autem extraneum et falsum quod sit posterius immissum."—Tertullian.

"Christians, in all ages, are bound to make the apostolic order of the Church, with respect to the Ministry, as well as other points, the model, as far as possible, of all their ecclesiastical arrangements."—Dr. Miller.

NOTICE,

The following Tract has been prepared, and is published in compliance with a resolution adopted by the Vestry of St. John's Church, N. Liberties.

"Resolved, In compliance with the expressed wishes of many members of the congregation, that the Rev. Mr. Boyd be requested to prepare and to publish at the expense of this Vestry, 1000 copies of the Sermons which he lately preached on the subject of the Christian Church, in such form as he may think best suited for circulation in this congregation."

In preparing the following tract, the substance of the sermons has been preserved, while every thing not essential to the exegesis of the subject has been omitted. The request of the vestry is most cheerfully complied with, and the hopes is indulged, that God will bless both the delivery of the sermons, and the publication of the tract, to the advancement of his own glory.

G. B.

April 24, 1836.

To the Members of St. John's Church, in the North-corn Liberties, Philadelphia.

Brethren.—When, in the course of human events, the body of christians throughout the world becomes divided into numberless parts, differing essentially in their visible forms; each claiming to be scriptural, while in many instances they hold no fellowship with one another; it becomes a serious question with all who desire to "hold fast to the head," which of these several societies have retained the form which was originally given to the Church by the Lord Jesus Christ himself.

If he instituted a church, it had some form or other. An invisible society composed of men and women and children in the flesh, is an incomprehensibility. Has that form which was originally given to the church, been preserved entire by any one society of christians? If it has, then that is the model, according to which all other forms should be recast, and that the centre of unity around which all other parts should be gathered. Or is the original plan of the New Testament Church to be sought piecemeal, a part here and a part there, and a part with another denomination of christians? If so, let these parts be reunited, and all that has been superadded, and is of human invention, if not conducive to edification, be separated and abandoned.

My object in this communication, "dearly beloved in the Lord"—"called to be saints"—is to satisfy your "pure minds, by way of remembrance, that the Church of which you are the members, is not only like the Apostolic Church but it is identically the same; perpetuated in the good providence of God; preserved through all the dangers to which it has been exposed: disencumbered of the inventions of men, by which in different times, it has been disfigured; and only requiring the promised inspiration of the Holy Spirit, to make it "a praise in the earth."

I write not that you should be made proud of your privileges, but the more humbled, because you have not better improved them. I write not that you should be led to diminish aught of brotherly kindness, towards all who bear the Saviour's name, however they may differ from you in opinion; but to establish and

settle your minds upon the subject of the church of God; that so you may give your whole attention henceforth to a diligent improvement of the means of grace which you enjoy. God is my witness, I have sought to know the truth, persuaded that it is the only guide by which I can safely conduct myself or you to the heavenly inheritance. If others differ from us, let us be "fully persuaded in our own minds." If others wish to know the ground on which we build our faith, let them be informed in the spirit of meekness, love and fear. It will be my object to convince you of the truth of the following PROPOSITIONS:

I. The Church of the Lord Jesus Christ is a visible society; divinely constituted; for special purposes.

II. The Lord Jesus Christ instituted in this Church a ministry, to be perpetuated to the "end of the world;" which ministry consisted of three orders.

III. Such a society being instituted, and thus organized, it becomes the bounden duty of every one who hears the gospel, if he can find access to this Church, to connect himself with it;—and

IV. The "Protestant Episcopal Church" in the United States" is identically the same church as the apostolic, and has been continued in a direct and regular succession, from the time of the apostles to the present day.

If these four points can be satisfactorily proved, I hope your minds will ever hereafter remain at rest, "settled and grounded" in the conviction, that the Church to which you belong, is built upon the "Rock," Christ Jesus, and that the gates of hell will never be permitted to prevail against it.

I. PROPOSITION.

The Church of the Lord Jesus Christ is a visible society; divinely constituted; for special purposes.

I. The Church is a visible society. This is proved.

1. From its name—The Church. It is applied either to the whole Church militant, Mat. 16, 18. Eph. 5, 23 25. 27. Col. 1, 18, 24; or to the whole Church triumphant, Eph. 5, 27. comp. with Heb. 12, 23; or to a particular church, though consisting of several congregations, Acts 8, 1. (comp. ch. 5, 14, 6 7) 11 22. 1 Cor. 1, 2. Col. 4, 16. Rev. 14, 11. 20—2, 1, 8, &c.; or to a particular and single congregation of christians, Rom. 16, 15, 1 Cor. 16, 19. Col. 4, 15. In the latter sense, it is also applied in the plural number, Acts, 14, 28—16, 5, 1 Cor. 11, 16—14, 34—15, 9—16, 1. 1 Thes. 2, 14. Gal. 1, 2. It is evident also that the Church is a visible society,

2. From the other scriptural appellations which are given to it.

i. It is "a body." "By one spirit we are all baptized in one body." 1 Cor. 12, 13. Of this body, Jesus Christ is the "head" and we all are "members." Eph. 1, 22.

ii. It is a family." Of whom the whole family in Heaven and earth is named." Eph. 3, 15. The family is not only a divinely constituted association of individuals, but a standing symbol of the Church, which St. Paul calls "a great mystery."

iii. It is a "city." "Ye are come to the city of the living God." Heb. 12, 22.

iv. It is a "building"—composed of "living stones." 1 Pet. 2, 5.

v. It is "a vine"—of which all believers are branches." John 15, 1.

All of which symbolical forms of expression convey to our minds the idea of a visible society, well ordered and defined.

3. The Church is expressly spoken of as a society in various places in the New Testament; for example.

i. Our Lord said, "Tell it to the Church," and "If he neglect to hear the Church," &c. Matt. 18, 17.

\* The Church of England, and the Protestant Episcopal Church in the United States, are one, in all things; except as regards connexion with the State. The former is the mother, the latter the daughter.—Ed. C. C.

ii. St. Luke says—"The Lord added to the Church daily." Acts 2, 47. "They assembled themselves with the Church." Acts 11, 26

iii. St. Paul to the Phil.: No Church communicated with me, but you only." Phil. 4, 16.

iv. St. Peter call it "a chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Pet. 2, 9.

v. As a society it is constantly distinguished from "the world." The world is represented as a "society," consisting of all those who live in impenitence and unbelief, and consequently do not obey the call of the gospel, and attach themselves to the "Church."

"The whole world lieth in the wicked one." Out of this society God calls his people; they obey the call, and ever after "renounce the world." In the world, men are in a "lost estate;" in the Church they are in a "state of salvation;" In the world they are under "condemnation;" in the Church they are under "grace." In the world they are living "without God and without hope;" in the Church they are begotten to a "living hope." The devil is the "god of this world;" Jesus Christ is the "Lord God" and "Head" of his Church. He is the "Saviour;" the devil is the "destroyer." "Abaddon," "Apollyon." He is the "true light;" the devil is the "prince of darkness." He is the "Good Shepherd;" the devil is a "roaring lion." He is the Heavenly "Physician;" the devil is a "murderer from the beginning." He is "the truth;" the devil is the "father of lies."

vi. Within the Church, the "means of grace" are all visible, which also proves that it is a visible society. There is a visible word, a visible ministry, a visible administration of the sacraments, a visible worship, and a visible government.

II. As a society, it was divinely constituted. Hence it is called the "Church of the living God"—the "Church of Jesus Christ"—the Church which he "loveth" and "cherisheth," and for which "he gave himself."

i. That there is a Church on earth, to which pertain the word, and sacraments, and ministry, and promises, of God. If he had not instituted such a church, men would have no more power to do it than they would have power to make for themselves a bible, if God had not given them one. They have just as much authority to make their own religion as they have to make their own Church.

ii. It is styled "the Church," because its members are "called out of the world," which "calling" is as much the work of God, as was their natural birth. The Church has its "ministry." But no man can ordain himself to the "ministry of Jesus Christ;" neither can he, of himself, ordain another. "How shall they preach except they be sent?"—"No man taketh this honor to himself, but he that is called of God, as was Aaron." Heb. 5, 4. The ministers of Jesus Christ are "ambassadors for God." But who ever heard of an "ambassador" who sent himself, or who was sent by any other than the supreme power of the state? Who else could authorize him to transact for the Government he claimed to represent; to negotiate treaties, and attach the sign and seal of authority? Jesus Christ is the "Captain of our salvation;" the Church is an army "of faithful men," fighting "the good fight of faith" under his general command. Who ever heard of an army self-constituted, and its officers self-commissioned, except in a state of rebellion?

Nothing can be plainer, than that the Church neither is nor can be of man. It is not of human institution, but of God.

III. The Church thus divinely constituted, was designed to be the "light of the world." A city set on a hill that could not be hid. Not many cities, but one; under one corporation; its departments similarly governed: each family by itself, all recognizing one "head." Its members were to be the "salt of the

earth; by their holy principles and lives constantly exerting a purifying and saving influence upon the mass of human society round about, therein exercising themselves in all moral virtues, and promoting the glory of God.

To be Continued.

For the Colonial Churchman.

ADDITIONAL SOURCES OF CHURCH PROPERTY, DEVELOPED DURING THE MIDDLE AGES.

Essay 8.

In the course of the period, which is commonly known under the designation of "The middle ages of christianity,"—the authority of the church had attained a degree of power and importance, which not only interfered with the temporal affairs and relations of kingdoms, but commanded the most profound respect of all classes of people. Had this power been wielded for the spiritual welfare of immortal souls,—had it been used for the benevolent purposes of diffusing the knowledge of salvation, the light of science, or the blessings of education throughout the vast extent of territory over which it was exercised,—had it even been called into operation for the general good of the people,—perhaps future generations might still continue to entertain feelings of similar respect towards a source of authority from which their ancestors had confessedly experienced so many benefits. But the policy which actuated the movements and measures of ecclesiastical authority in the middle centuries of our era was not of a character to lead to these desirable results. The chief object appears to have been the promotion of the temporal interests, and the increase of the territorial and other revenues, of the See of Rome. In an age remarkable for its ignorance and superstition, it is not perhaps surprising that the Roman Pontiffs, actuated by such worldly policy, should have converted the spiritual authority, which general opinion had associated with the chair of St. Peter, into an instrument for promoting their own aggrandisement, and for increasing the temporal revenues of the Church. Indeed it is a fact, which will readily be admitted by the careful reader of the Ecclesiastical annals of the period under consideration, that the cabinet of the vatican turned into a source of actual income everything whether temporal or spiritual,—corporal or intellectual— which fell within its jurisdiction.

Accordingly we find that the additional sources of church property, which were developed during the middle ages, may be traced to some peculiar tenet or article of faith, which superstition, aided by the authority of the priesthood, had rendered acceptable to the people. Thus the condition of departed souls immediately after death, was urged and believed, to be a sufficient cause for making a demand on the property of surviving relatives; it was thought that a pecuniary mulct would expiate a certain kind of sin;—that pilgrimages would benefit the souls of those who performed them; and that the price of an indulgence to commit every kind of iniquity, would exculpate the perpetrator from every moral and religious responsibility. Passing over the general depravity and moral turpitude, which must have necessarily both fostered and resulted from this deplorable state of intellectual darkness, let us proceed to notice more at large the several sources of Church Revenue, which had been just referred to.

1. Gelasius, who ascended the pontifical chair in 492, and Euphemius, who was at that time patriarch of Constantinople, seem to have originated the tenet—that the heads of the church could pronounce the fate of departed souls.—*Stebbing's Ch. Hist. vol. II. 12*—In proportion to the advancement of the authority of the church, was the importance attached to this tenet by the credulity of the people. By degrees they came to believe that a mortal like themselves not only could inform them concerning the actual condition of the souls of their departed relatives or friends, but also, that by his prayers he would render that condition more tolerable. Hence from the anxiety of surviving connections to render, as far as they could, the state of departed souls happy, measures were taken to procure the services of some religious person to pray continually for their peace and happiness. Obitories or small chapels were erected for this express purpose; and lands appropriated for

the maintenance of those who served in them.—*Strype's Memorials passim*. Specified sums of money too were, in certain cases of a peculiar nature, demanded and cheerfully given, for repeating a certain number of prayers or masses for the benefit of the departed. And thus considerable property, from time to time accrued to the church.

2. The prescription of penance as an expiation for certain sins and offences, is an article of faith, which the Romish Church inculcated, from a very early period, upon the understanding of her spiritual children, and which, like other doctrines of a similar nature, she converted into a practical measure for advancing her temporal power and grandeur. When it had been once acknowledged that the priesthood possessed authority for deciding on the degree of guilt which might be attached to any sin or crime, the transition from this article or axiom to its practical application and results was both natural and easy. Minute directions were given, under the authority of ecclesiastical councils, which were to serve as permanent regulations both for the priest and the penitent in every supposable case of crime or moral offence. In the Excerptions of Ecgbright, who was Archbishop of York from the year 734 to 764, we find various penalties to be imposed, according to the comparative guilt of the offence, differing generally in fasting from a few days to as many years, sometimes the whole life. For instance Canon 74 of the above named work is to the following effect: "If a clerk be caught demolishing of sepulchres let him be removed from the clerical order. If any one also violate a sepulchre, let him do seven years penance, three of them in bread and water."—*Johnson's Canons vol. II. sub anno 763*. The period however might be shortened by benefactions to the church and to the poor: for then a pecuniary compensation was admitted to atone for crimes against society—why should not the same means satisfy the demands of offended religion? Accordingly Archbishop Dunstan in the year 963 published the following order upon the subject, which may be found marked 72 in his "Penitential:"—"One day's fasting may be redeemed with a penny, or with two hundred Psalms. A year's fasting may be redeemed with thirty shillings, or with freeing a slave that is worth that money."

If we allow money in those times to be fifteen times its present value—that is £22 10 0 sterling for redeeming one year's fasting; and if we consider that the noble and wealthier part of the community invariably chose this mode of expiating their sins, which were neither few nor small, we can readily imagine that a considerable revenue was annually derived from this source.—See *Lingard's Antiquities* p. 204, and *Wilkins, Concilia* tom. I—p. 98. 99. 115. 238.

To be concluded next week.

To the Editors of the Colonial Churchman.

GENTLEMEN,

On reading in the 18th No. of your valuable periodical, your notice of the late Meeting of the Church Missionary Society, I became so deeply interested in the remarks made by the Bishop of Winchester, that I determined in any way within my power to extend my own impressions to others.—For this purpose I forward for insertion in your columns, the following extracts from a letter lately received from a young friend in Cambridge, a graduate of Windsor College in this province, and by this time probably a minister in the church of England—may the blessing of the Lord render his remarks instrumental to the kindling and increasing the flame of christian benevolence in behalf of the perishing heathen.

"Cambridge abounds with means of grace, which are increasing in productiveness, though as might be expected there is lamentably more profession than reality here in religion, of which there cannot be a stronger proof than the paucity of labourers willing to go forth into the Lord's Vineyard in foreign countries, where there is the burthen and heat of the day to endure. Term after term India cries come over and help us: and preach to us the words of eternal life:—millions of idolaters are annually perishing;—but scarcely will one out of at least a hundred serious christians in profession, that complete their university course every year and are intended for Holy Orders, scarcely one I say a year offers himself to be a missionary. True, there are millions of unbelievers at home, but then they have the opportunity afforded

them of reading if not of hearing preached, the Word of God and the glad tidings of salvation—but neither reading nor hearing are in the power of poor heathens. Besides, there is no great hardship in our ordinary missionary life, in India at least—no persecution: the danger of the climate may be avoided, and cease after two or three years residence. Men do not mind leaving home to go to India as cadets or writers, though the probability is strong against a return—parents think themselves fortunate in getting such situations for their sons: but to be a missionary is the worst of banishments—folly, madness to think of it. To our great shame, the church missionary society have to send agents to Germany, to seek men to preach the gospel to the heathen, and there they find their most devoted servants; (*their servants did I call them? I should have said, the Lord's.*) Good men are constantly coming to Cambridge to plead the cause. Last year we had a most interesting man with us, Dr. McIlvaine, Bishop of Ohio: he came to Cambridge to procure men for preachers in his diocese, and money to establish Kenyon College: he made a good collection of the latter, but could hire no labourers, though many were standing idle looking for Titles. Last term we had Mr. Yate, Missionary to New Zealand: he recounted the marvellous works that God had done in that field of Zion; how that many hundred cannibals, infanticides, murderers, perpetrators of every atrocious crime, have received remission of sins through faith which is in Christ, and are now meek and humble disciples. How anxiety for the Gospel pervades the whole heathen population of those islands! they cut roads in every direction through the stubborn forest that the Missionaries may have more ready access to their villages, and some heathens laid a plot to make Mr. Yate their slave, not to work for them, they said, but to teach them the new doctrines: and they would have put it into execution, but he overheard the scheme and promised to fetch them out teachers from England—upon this condition alone they let him go. Mr. Yate returned *without a single one*, I believe. Mr. Wilkinson, missionary at Gooruchpoor, has also returned without the help for which he came to England. William Churton's letter produced no effect. His striking denunciation that to India's 33 millions of gods each would be given a tongue at the last day, though they never spoke before, to testify against English Christians—his denunciation, I say, fell upon hearts of stone. The Lord hasten the work in His time."

Permit me, Messrs. Editors, to close these extracts with the request, that if any of your numerous readers can procure a copy of William Churton's letter for insertion in your paper, it will no doubt gratify many, as well as  
Yours &c. L.

For the Colonial Churchman.

MISSIONARY ANECDOTE.—No. 4.

"The liberal soul deviseth liberal things."—Proverbs.

The last of this series, published in No 17 of the Colonial Churchman, afforded an instance of the occasional readiness of the Heathen to sacrifice even their best possessions for the benefit of the missionaries. We christians too often offer the "halt and the maimed" for a sacrifice! they "costing us nothing;" (See 2 Samuel 24. 24.) but even the heathen, just emerging from all their blindness, display a different and more heavenly feeling. The French missionary at Regant, in Western Africa, reports that some of the communicants having become ill and impoverished, their brethren unsolicited furnished him with funds towards the supplying their necessities. When a chapel was lately repairing in another district in the same portion of Africa, the natives, *although very indigent*, contributed £15 in money; furnished labour gratuitously; and the white sawyers and masons charged reduced wages. In Southern Africa, a powerful chief thus lately addressed the missionaries, "If you agree to live with me, you shall teach me to know your God;—my country is at your disposal—build and cultivate as you think best. I purpose to collect all my people and settle near you."

ANAGRAM.

'Quid est veritas?' Est vir qui adest. The best and justest answer perhaps, that could possibly have been given.

From "Memory's Tribute."

## THE BAPTISM

## Chap. I.

"The love of nature, and the scenes she draws,  
"Is nature's dictate."—Cowper.

THEY who have never visited the country of the Lakes, can scarcely conceive the vastness, and grandeur, and magnificence of those inland seas. So rich and fertile are the shores, that are washed by their waves, that like the river that watered the garden of Eden, this noble chain of lakes may be said to water the garden of the world. It was in one of the summer months, just as the last bright rays of the sun already sunk below the horizon, were fading away in the western sky, that the writer of these pages was approaching a small village situated on one of those lakes.

There was that delightful repose and quietude, which are peculiar to country scenes at the close of a hot summer's day, spread over the whole extended landscape, through which the road, that led to the village, lay. I have often thought, that this sweet calm of nature, was beautifully emblematical, not only of the peace and serenity which is spread over the Christian's soul at the hour of death, but of that sacred and eternal "rest which remaineth to the people of God."

As I passed along, the laborious cultivator of the earth was just quitting the harvest field, or bending his course homeward with slow and weary step, or standing at the door of his farm-house, preparing to refresh himself, after the toils of the day, on that plain, but substantial meal which constitutes the husbandman's evening repast.

The country around me might still be denominated new, but was in a considerably advanced state of cultivation. The rich fields of grain, the luxuriant growth of grass, and the occasional thickets of tall and massive forest trees, bespoke the fertility and strength of the soil, and spread out before the delighted eye, a beautiful and varied landscape.

Neither the lake nor village, were yet in view. I had just entered a deep, but narrow, ravine, where I found myself at once completely shut out from the view of the cultivated country through which I had been passing. As I ascended the opposite bank, I found the road enclosed by a sort of lofty copse, which being interspersed with forest trees, formed a complete arbour, under which the traveller passed. What added still more to the effect of this novel and highly romantic scene, was the circuitous direction of the road; winding with serpentine course round a hill which it ascended, it conducted the traveller, gradually to the top, without disclosing to his view at any one time, more than a few yards of its course,—till having reached the summit, he beheld in an instant spread out before his astonished eye, one broad and almost boundless expanse of waters. Nothing can exceed the effect produced by this unexpected disclosure of transcendent sublimity. The heart that is not touched with deep feeling and lifted up in adoration to God, in view of this scene, must be alike destitute of taste and of moral sensibility.

An occurrence that was related to me by a gentleman residing in the neighbourhood of this place, may serve to illustrate the idea just expressed.

A party went to take a look at the lake from this point; among the number was a gentleman from Scotland, a man of considerable reading and travel. He was not previously apprized of there being any thing peculiar in this spot, and was, therefore, totally unprepared for that majestic scene, which with the suddenness of magic burst upon his view. So perfectly overpowered was he, at the moment, that he flung himself from his horse, and gazing in enraptured admiration, on his bended knees and aloud returned thanks to Almighty God, who had spared his life to behold so grand and majestic a display of his works.

The village, which was the place of my destination lay about half a mile to the left; as I approached it I could see, in different directions, little groups moving towards the Church, an edifice at times occupied by all denominations. The celebration of divine worship according to the usages of the Episcopal Church, was an event of such rare occurrence in this place, that the previous intelligence that an Episcopal missionary was to officiate that evening had drawn together an unusually large congregation. The Church

was already full, when I arrived, and I immediately commenced that truly sublime service, which can hardly fail to spread the deepest solemnity over any congregation.

I had advanced in the service to the "General confession," and now paused after repeating the first sentence of that humble and self-abasing address to Almighty God. I knew not that a single voice would utter the response. But no sooner had that sentence been pronounced, than two or three voices caught it up, and reiterated in trembling and faltering accents those solemn words. As the service proceeded, the voices of those who responded began to multiply, and became more firm and animated.

There had been, as I subsequently learnt, some fifteen years previous to this time, an Episcopal congregation organized in this place. For a while the Church was prosperous. But now it was completely broken up; and the remembrance that it had ever existed had passed from the minds of most of the inhabitants of that village. Will it be inquired what was the cause of this failure—of the disastrous fate that attended this society?

We answer, precisely that which has defeated the success, and withered the bright prospects, of hundreds of other Episcopal congregations similarly situated, the want of missionary funds, and more especially of clergymen to act as missionaries. O, if the friends and members of this truly evangelical Church, who enjoy all its privileges, and join, Sunday after Sunday, in its devout and affecting liturgy; and, who perhaps are surrounded with ease and affluence; O, if they could see the sad desolations of Zion—if they could see them in all their length and breadth as the missionary often sees them—if they could see how many of their brethren are totally deprived of those religious privileges which they enjoy—if they could see those little groups of devoted men, which scattered here and there over the moral desert that spreads through their own diocese, are making a prodigious effort to collect and organize a congregation, that may be favoured with regular ministrations according to the order and appointment of their own Church; and after having laboured, and toiled, and spent many months of intense anxiety, and for awhile cheered themselves with the hope of ultimate success, are at last forced to give up their darling project and sit down in utter despair, like Hagar in the wilderness, who, when her bottle of water was spent, cast her perishing child under one of the shrubs, "and sat over against him and lifted her voice and wept"—O, surely, if they could be fully sensible of the absolute wants of the Church, these wants would soon cease to exist. And if the reader of these pages at all sympathises with his brethren, destitute like these here described, let me entreat him to evince that sympathy by contributing, annually, something to the missionary fund, and to aid in educating pious young men for the ministry. For if the time ever comes when the Lord shall arise and have mercy upon Zion, it will be when his "servants think upon her stones and it pitieth them to see her in the dust."

Among other causes which contribute to the breaking up of the Episcopal Church in the village, of which we just spoke, was the newness of the place. Many changes were constantly occurring. At length the missionary who planted and watched over this Church, was removed by death. As he had no successor the congregation was soon scattered.

At the close of the service, an intelligent looking man came up to me, and announcing his name as Mr. Heyden, kindly invited me to spend the night with him. I soon learnt that he was a farmer, residing in that neighbourhood; possessing naturally a strong and vigorous mind which had been considerably improved by reading and reflection. Mr. Heyden was an Episcopalian, and experienced in this opportunity of joining in the worship of the Church, a pleasure far beyond what they can conceive who enjoy this privilege at every return of the sacred day of rest.

We had just reached his home, and he was expressing the high satisfaction he had enjoyed, when a message arrived from Mr. Northend's requesting an immediate visit from the Rev. Mr. —. The reason assigned for requesting the visit that night, was, that he feared he should not be alive on the morrow. The request was, of course, immediately complied with. After having taken some slight refreshment, Mr. H. and myself were soon on our way to pay the promised

visit to Mr. Northend. The incidents that occurred at his house will be related in the next chapter.

To be continued.

## THE RECHABITES.

The Rev. Joseph Wolff says, "On my arrival at Mesopotamia, some Jews that I saw there pointed me to one of the ancient Rechabites. He stood before me, wild, like an Arab, holding the bridle of his horse in his hand. I showed him the Bible in Hebrew and Arabic, which he was much rejoiced to see, as he could read both languages, but had no knowledge of the New Testament. After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him, 'Whose descendant are you?'

'Mousa,' said he, boisterously, 'is my name, and I will show you who were my ancestors;' on which he immediately began to read from the 5th to the 11th verses of Jeremiah xxxv.

'Where do you reside?' said I.

Turning to Genesis x. 27, he replied, 'At Hadoram, now called Simar by the Arabs; at Uzal, now called Sanan by the Arabs;' and again referring to the same chapter, verse 30th, he continued, 'at Meshè, now called Meeca, and in the deserts around those places. We drink no wine, and plant no vineyard, and sow no seed! and live in tents, as Jonadad, our father commanded us: Hobab was our father too. Come to us, and you will find us sixty thousand in number; and you see thus the prophecy has been fulfilled, 'Therefore, thus saith the Lord of hosts, the God of Israel, Jonadad, the son of Rechab, shall not want a man to stand before me for ever;' and saying this, Mousa, the Rechabite, mounted his horse, and fled away, and left behind a host of evidence in favor of sacred writ.'—*London Visitor*.

## NEEDFUL TRIALS.

The sufferings, which to Christ were only glorious, are necessary to us. Our condition requires this treatment. We are sick of a disease which will yield to no other application. Into what excesses should we not run headlong without this seasonable restraint! Humanity, moderation, charity, and even justice, are too seldom seen in the world, as it is; but the very footsteps of these virtues would not be visible upon the earth, if adversity were banished out of it. Eager appetites, clamorous passions, hearken to no other call. The voice of reason cannot reach them. As full of unhappiness as the world is, men still find courage to be wicked; and the little of virtue that yet remains among us, is chiefly owing to this salutary discipline. We thank God, perhaps, when we do thank him, for prosperity; for health, plenty, success and honour. We do well. They are the gifts of God's Providence, and demand our acknowledgements. But they are not the only blessings his goodness confers on us. Adversity should be added to the number of his favours, and remembered in our most devout thanksgivings. Blessed be God for pain, sickness, disappointment, distress; and every one of those various evils with which the life of man is filled, and which are the subjects of our hasty complaints; evils, which are our greatest good; which afflict but purify, tear and harrow up the soul, but prepare it for the seeds of virtue. Blessed be God that he is not so unkind as to try us by the most dangerous of all temptations,—uninterrupted prosperity: that we are not undone by the accomplishment of our wishes. That he is pleased to chastise us with his legitimate children, and with his dear and only begotten Son; whom we hope to follow through the gate of the grave to a joyful resurrection; and to be received by him into those mansions which he is now preparing for us in heaven; where he liveth and reigneth, with the Father and Holy Spirit, one God, world without end.—*Ogden*.

## 'GLORY BE TO THEE, O LORD!'

Why is it that in many of our churches this ascription of praise to God is sung? The Rubric says expressly, 'Here the people shall say, Glory be to thee, O Lord!' Surely, they ought to say it if they feel the value of that blessed Gospel which is read in all their ears, and which is able to make them wise unto salvation. Most surely they do not say, or even sing it, when they leave it to the organ, and the singers in the Choir, to do it for them.—*Missionary*.

## YOUTH'S COMPANION.

For the Colonial Churchman.

Thy threatenings wake my slumbering eyes  
And warn me where my danger lies ;  
But 'tis Thy blessed Gospel, Lord,  
That makes the guilty conscience clean,  
Converts my soul, subdues my sin,  
And gives a free, but large reward.

Lutheran Hymn.

As two lads were hurrying homewards from a village school in C—, they observed a gentleman on horseback speaking to one of the neighbours, and as he drove off handed him several tracts. The man told them, that the kind stranger having learnt from him that it was not often that he could attend at even the nearest place of worship, begged him to improve his time at home, and there "worship God in sincerity and in truth," adding—"Take these *silent preachers*, my friend, and may God grant that they aid you in serving Him." The scholars that evening mentioned this circumstance to their mother, one of them inquiring what the gentleman meant by the phrase '*silent preachers*.'

She readily explained, that the plain explanation of God's holy word, and the familiar addresses to the conscience which most religious tracts contained, were found admirable aids to, or substitutes for, the *preaching* of the Gospel of Peace,—and that although they proclaimed the truth not with the lips of men, yet the voice of God had very frequently made itself heard silently though effectually, through His gracious blessing on these humble means.—"Some of those instances I will" she added, "collect for you by to-morrow evening, after our family devotions, if God be pleased to spare us."

On the following evening, the boys did not fail to remind their affectionate parent, of her promise, which she thus willingly performed.—"During my late visit to L—, I enjoyed the society of a lady who had lately been actively engaged in forwarding the designs of a small tract Society, from which very much benefit had resulted. On one occasion, in the course of her walks for the distribution of them, her Tract basket was nearly emptied, when a man thus roughly addressed her—'Are you the woman what left at my house a book against drunkenness?' On her replying 'She was,' the other with an oath angrily retorted, 'What business have you to point at me that way? How did you know that I drink a little, and who told you all about me?' The lady mildly answered, that she knew not even his name. The man looked thoughtful muttering to himself—'That is strange! That book hit my very case.' And it *did* by God's blessing—(and nothing, my children, is truly blessed without His blessings) meet his case. He read the book again; his wife also read it to him, and he became a sober, useful man, instead of a maudlin drunkard.—On another occasion, the master of a vessel, returned to the Society a parcel of tracts which had been sent on board, complaining that once before his men had 'meddled with such like books when they should have been attending to the ship.' This was a mere excuse, for religion aids and advances, and does not impede the duties of life. The Society, desiring that 'Patience might have her perfect work,' sent still other tracts on board, and some of them had so interested this same master, that on his return from the vessel, he sent anxiously for another parcel, and spoke in high terms of the benefits conferred on himself and his men, by these *silent preachers*, which had gained entrance to the vessel."

'Then mother,' said the elder of the boys, 'if so much good is brought about by these nice little books do not pious persons send them all over the world?'

'Yes,—societies have been established in several places, especially in England and the United States of America, and God has granted them the dew of His blessing.—Last year, the New York Episcopal Tract Society distributed 41,633 Tracts, and the public benevolence which more and more abounds in these States, enabled the missionaries in Greece to circulate upwards of 30,000 copies. And what do you think of the American Tract Society having spread abroad through the length and breadth of their land and in other countries, nearly *three millions* of tracts, during the past year, and the Paris Society 321,000, and that of Hamburg nearly as many? The London and Bristol Societies are behind none of those. Be-

sides the young men of the Theological Seminary at New York, scattered abroad 500,000 pages; part of them procured with funds which *some lads* whom I know apply to purposes rather less holy and useful. It may be said of these as of other religious societies, that "they have long been teaching us this one *great doctrine*, that every one who possesses or can earn more than he absolutely needs, should make himself a steward of the poor."\*

The boys looked and felt guilty, and made a promise (to which some of my young readers will, I trust, find a ready echo in their own bosoms) to spend most of their future spare money in furtherance of such admirable objects—pleasing in Time—profitable in Eternity.

Their kind parent then related to them some very pleasing and striking anecdotes, displaying the immense benefits of those '*silent preachers*,' but I must reserve the repetition of them for another communication,—meantime I entreat those who read this to turn in their minds by what method they can advance the glory of God, through the blessed instrumentality of books or tracts of sound piety and profit.

July 1836.

SIGMA.

From the Missionary.

## LAST DAYS OF BISHOP WHITE.

It is but little more than three months since, in announcing the entrance of the venerable prelate on his eighty-ninth year, we spoke with grateful joy, in the language of the London "Christian Observer," of "the green vigour" of his accumulated years; and adopted as our own the pious prayer of the "Gospel Messenger," so favourably heard, and so abundantly vouchsafed,—that "his last hours" might be "as happy and peaceful as his whole life had been useful." And though since then he had been visited with a severe attack of sickness, which at the time caused great anxiety, he had so far recovered, as to appear at the meeting of the Bishops, on the 21st day of June, with even more than his wonted strength of body, and clearness and activity of mind. He continued thus, in the discharge of his accustomed duties, with his accustomed industry and assiduity—contributing to the last, or July, number of the Protestant Episcopalian, a most admirable article on the *wandering of the mind in prayer*—keeping up the current of his extensive correspondence—preaching, in St. Peter's Church, on Sunday, June 26, the last time, "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart"—and on Saturday June 4, attending a funeral, and visiting, at a distant part of the city, a member of his congregation. In the evening of that day, however, he was evidently feeble, and retired to rest without disease, but much exhausted. It was the last time that he ascended the familiar stairs. A fall, on rising in the course of the night, alarmed his watchful and devoted son, who found him prostrate on the floor; and from that time, though without other injury from the fall, (which was the effect, it is supposed, of weakness merely,) than external bruises, he gradually sunk from the slow failure, one by one, of all the springs of life—without pain, without severity of suffering, without a murmur or a groan—until the fifteenth day of his confinement, when, sweetly as an infant drops away upon its mother's breast, he slept in Jesus.

No one who knew—as who did not?—the quietness and modesty and infantile simplicity, which marked, while they adorned, his long, and dignified; and useful life, would look that in his dying hour he should forsake the even tenour of his way. No one who knew—as who did not?—how that whole life, so far as fallen man, through sanctification of the Spirit, may attain, was blended and made up of Christian virtues, Christian graces, Christian courtesies—the fair exemplar of the faith which he proclaimed through six and sixty years—would doubt, even had he died, and made no sign, of his unshaken firmness in that faith, of his integrity, sincerity, and purity in life. Still, we

\* Though last not least, our correspondent might have added that the Society for Promoting Christian Knowledge, distributed in 1835, about SEVEN MILLIONS of books and tracts.—Ed. C. C.

rejoice to put on record the dying testimony of one more apostle to the Cross of Jesus Christ. Our hearts are glad that another has been added to the "cloud of witnesses" by which we are encompassed, lifting our eyes and thoughts from earth to heaven, and strengthening us to run with patience the noble race which they have run, that we may enter with them into rest. We do thank God, that, as for half a century, in all his life and conversation, so, in his dying moments, our beloved Father was, in thought, in word, and deed, a CHRISTIAN BISHOP. It had been from the first the injunction of his eminent and assiduous medical friend, that he should be left as far as possible to quiet and repose, and such, throughout his illness, was his own prevailing inclination. Prayers however had been offered, by one of the Clergy of his parish, at his bed-side.—It was on Tuesday, July 12th, that the administration of the Communion of the Sick was proposed to him; to which he gave, with great emphasis of manner, the most cordial assent—spontaneously observing that it was an ordinance significant of all that was most essential in Christianity, and expressing the devout hope that he might have grace to receive it with resignation, and to his spiritual profit. It was accordingly administered by the Assistant Bishop, there being present with all the members of the family, another Bishop, and the Assistant Minister of St. Peter's Church. It was astonishing, in his great weakness of body, to see what strength and fervour he engaged in the solemn service, and how perfectly, his attention and interest were sustained throughout. His manner was that of deep and seraphic devotion—following evidently through all the prayers, uniting distinctly in every sentence that was responsive, and most especially in the Confession, and in the Gloria in Excelsis, sealing every portion of the service with an emphatic *Amen*—and insisting earnestly, until over-persuaded by those about him, when the consecrated elements were delivered to him, that he would rise from the bed, which for several days he had not left, to receive them, as he was used to do, on his knees. From the commencement of the Bishop's illness, though every office was performed with the utmost skill and assiduity and tenderness by the members of his family, it had been conceded to the affectionate interest of the Clergy, that there should be some of them in the house every night. On Tuesday night that pleasure—and greater pleasure there could scarcely be—was shared by the Bishop of New Jersey, with his brother of Michigan. Though it could not reasonably be doubted that the venerable patient was acquainted with his true condition, and its unquestionable result, it was deemed kind and just—with that respectful tenderness, which was not more strongly dictated by the relation of the parties than by the impulse of filial feeling—to seek assurance that it was so, and to afford the opportunity of any communication which he might desire to make, and which, ere long, increasing weakness might preclude. Accordingly, at a favourable opportunity, during the night, it was said to him, "I hope, Sir, that you feel no inconvenience from the effort you made in receiving the Holy communion this afternoon." "Not the least," he replied, "not the least, but much comforted."—"It was a great pleasure, Sir, to be permitted once more to receive that blessed sacrament, which we have so often partaken with you." "And a great pleasure to me to have you." We feel, Sir, that you are very sick, very sick indeed." "I can say nothing to the contrary of that." "We thought, Sir, that you might have something that you would wish to communicate, some message for the Church, to which God has spared you so long. We should be glad to receive any word of counsel from you, and to bear it to our brethren." "I can only say, that I pray God's protection and blessing, that it may continue to have peace and prosperity, after my decease." "We trust, Sir, that you rely with entire confidence on the promise of that blessed Gospel which you have preached so many years"—"and," he interrupted, "which has hitherto sustained me." "And you submit yourself, Sir, wholly to God's gracious goodness, with a single and entire reliance for salvation on the merits of his Son, though faith in him?" "O entirely, entirely; I have no other wish, no other hope!" After a pause, the effort of speaking being very great, though he did not allow that he was fatigued by it, and was evidently consoled and animated by the conversation, "I should

be glad," he said, "to express my feelings to you, in some of the Psalms and Hymns, but I cannot." "Perhaps you would like to hear some of them read." "I should." "Will you select one, Sir?" "No, I leave it to you." "But you have some favourite, Sir, which you would prefer." The 209th Hymn was then named,

'Thou art the way—to thee alone  
'From sin and death we flee;  
'And he who would the Father seek.  
'Must seek him, Lord, by thee,' &c.—

which was accordingly read. Having signified his entire assent and approbation of it himself, he said, "that beautiful hymn of Addison's has been a favourite with me all my life." He was asked if he meant that which begins,

'When all thy mercies, O my God,  
'My rising soul surveys,'

and signifying that it was, the whole of it was read. He followed it throughout, with the motion of his lips, and when it was done, in reply to the remark, 'how comfortable it must be to you, Sir, to realize thus the protecting care of God in life, in death, and beyond the grave,' he said, with a warmth of expression not usual with him, 'O it is charming!' The fear that his feeble strength might be overdrawn here interrupted this delightful conversation, which he was evidently willing to continue. There was no subsequent opportunity afforded; but it suffices abundantly to show, that as he lived, so he died, in calm and meek reliance on his Saviour. Early the next morning, he was asked if he remembered Bishop Ken's beautiful morning hymn, and at his request a part of it was read to him, and prayers were said at his bed side; in which, though very weak, he heartily united.

He continued gradually failing, his nights restless and his days wearisome, saying scarcely any thing, yet recognising all his friends, and replying always to their enquiry that he did not suffer, un'til Saturday, 16th, when it became apparent that a great change had taken place, and that the 'solemn crisis of departing life,' to use his own most beautiful expression, in the recent Pastoral Letter of the House of Bishops, was near at hand. About two o'clock of that day, when he seemed at the lowest point of physical exhaustion, and his weeping family expected his immediate dissolution, on the approach of the present writer to his bedside, mindful to the last of the courtesy which graced his life, he addressed him with the accustomed enquiry, by name, shortly after which he asked that prayers might be offered. A considerable portion of the order for the Visitation of the Sick, was immediately used, with eminent propriety and feeling, by the Assistant Minister of St. Peter's Church, humbly commending 'the soul of this thy servant, our dear Father into thy hands as into the hands of a faithful Creator and most merciful Saviour.' Although, after this service, the saintly sufferer revived a little, and continued, until within an hour or two of his decease, to recognize his brethren and friends who came about him there was no distinctive act subsequent to this. His last request became a Christian believer, was for prayer to God. His last act, as became a Christian Bishop, was the commendation of his soul to God in the offices of his Church. In the time and circumstances of his death, as in the course of his long life, there was a beautiful propriety. His alarming illness was extensively known. All the periodicals of the Church, and many of the secular newspapers, had expressed concern for its issue. The result was, as in the case of another apostle in a condition of eminent peril, 'prayer was made without ceasing of the Church unto God for him.' Especially was this the case on the second Lord's day after his sickness commenced, the seventh Sunday after Trinity, and 17th day of July; on which day the various Episcopal congregations through several of the Dioceses, 'were uniting their voices on behalf of the venerable Patriarch in the beautiful supplication of their ritual, for a sick person.' Upon this sacred day, whose solemn services for nearly seventy years had seldom failed to engage his voice in the several offices of the Christian ministry, as the hour of noon approached, when the prayers of faithful thousands had but just gone up to heaven in intercession for him, the day itself 'so calm, so cool, so bright, the bridal of the earth and sky,' in the house which for half a century had been his home, in his own cham-

ber, upon his own bed, with all his loved ones of the first and second generation gathered round him, so quietly, that not a murmur caught the quickened sense of love's most practised ear, so gently that the most attentive eye marked not the moment of its transit, his peaceful spirit took its flight from earth—washed, as we humbly trust, from all defilements, 'in the blood of that immaculate Lamb, which was slain to take away the sins of the world,'—to be 'presented pure and without spot' before God.

## IRISH CLERGY.

The following account of the distresses of the Irish Clergy we take from the London Christian Observer, where it is given as part of a letter from a dignitary of that Church:—

'CREDIT,' says the writer of this letter, 'has become exhausted, while the pressure still continues, and sometimes with additional force; so that at this moment these dioceses present numerous pictures of Clergymen, exemplary in the discharge of every duty, entitled to competency, and even ample revenues, not only cast down from their station in society, and deprived of the means of relieving the poor around them, but even straitened for the daily support of themselves and families, in the articles of food and clothing. In addition to these present privations, distress has driven many to cut off the sources of future support, by suffering insurances on their lives to drop, through inability to pay the annual premium.'

'Children of every age have been withdrawn from the course of education which was to fit them for their several stations and pursuits in life; and the conviction, how frequently an interruption of this kind proves fatal to the fairest prospects, has added much bitterness to the cup of the already afflicted parents. My Lord, I feel unwilling to go much into details of particular suffering; nor, in fact, is it in my power, or in that of any other individual, to give a faithful and full picture; there is, even at this moment, so sensitive a feeling on the point, so shrinking a delicacy, so strong a reluctance to own the extent of privations actually submitted to.'

'Although our good friends and the public have been made acquainted with numerous striking instances, I am fully persuaded that the whole truth is not, and will not be ever, known. Men of every station, and rank, and age, are suffering, are wasting away with anxiety and trouble; yet they do not repine, nor complain; their greatest solicitude seems to be, to keep their misery secret. I myself know two Dignitaries nominally possessing ample revenues, but really reduced to the greatest distress. I know two brothers of Noblemen, one of whom has his Benefice at this moment under sequestration for debt, and the other, at an advanced age has given up, one by one, almost every comfort of life, and has the sorrow of beholding his children's progress and prospects interrupted. I know a Rector, whose only cow, affording to his large family their chief support, was lately put into pound by the Collector of County Rates, detained there a considerable time, until released; though at the same time that Collector owed him more than the amount of his debt; but as it was for Tithes, he would not allow him one farthing of it! I know another, who has recently been sued for a debt, due for a high rent, by a gentleman, who at the very time owed him more than three times the amount for tithes, but refused to pay him one shilling! I know another instance precisely similar.'

'Two days ago a gentleman wrote thus to me: 'I beg gratefully to acknowledge the very reasonable and much wanted assistance (i. e. received through his Grace the Primate) I have been thirty-three years a humble Minister in God's Church; constantly resident: I have been obliged to sell my furniture and stock, to pay debts, and obtain a temporary supply of the necessaries of life; reserving merely that portion required for a bed-room and sitting-room. I have been obliged to permit my wife, who became so alarmed at the state of the country and threatening dangers, that she was losing her health, to leave Ireland. I have found it necessary to send out six of my seven children, one being too young, as Tutors and Governesses, thankful to find board and lodging for them.' I have been necessitated to take my son's name off the College books, being unable to pay his bills. I am burthened with debt, and unable to pay my creditors; debt incurred for the necessaries of

life, and due before total inability to pay became apparent. When called from home, or to visit, or to catechize in my parish, I feel it quite necessary for my personal safety to carry arms. My glebe-house is closed up, as if in a state of siege. At night it is necessary to have bolts, bars, and buller-proof planks to the windows and doors! here is discomfort and suffering! I may write, that I have suffered the loss of all things. My life, through the sparing mercy of God, remains; though that life has been several times threatened, and previously to our last persecutions was attempted to be taken; a bullet having been fired at me on my glebe land. My difficulties have been a good deal increased by great exertion made to prepare my children for active useful life, educating them so that they might earn their bread, and serve their fellow-creatures.'

'It is obvious to remark, that a large and meritorious body, the Curates of our Church, are involved more or less in the general distress: for Rectors, circumstanced as the one above referred to, cannot possibly find means to defray their lawful and deserved salaries. To our warm-hearted and generous friends in England, who have so liberally and wisely confided to your Grace's judgment the distribution of their large collection for us, we owe a deep and lasting gratitude. May Providence continue its watchful care, enabling us still to attend to our duties, and in good time bring us safe through the present gloomy scene, which doubtless is all this time working for our real good.'

## THE QUEEN AND THE QUAKERESS

In the autumn of 1818, her late majesty, Queen Charlotte, visited Bath, accompanied by the Princess Elizabeth. The waters soon effected such a respite from pain in the royal patient, that she proposed an excursion to a park of some celebrity in the neighborhood, then the estate of a rich widow, belonging to the Society of Friends. Notice was given of the Queen's intention, and a message returned that she should be welcome. Our illustrious traveller had, perhaps, never before held any personal intercourse with a member of the persuasion whose votaries never voluntarily paid taxes to 'the man George, called king by the vain ones.' The lady and gentleman who were to attend the august visitants, had but feeble ideas of the reception to be expected. It was supposed that the Quaker would, at least, say thy majesty, thy highness, or madam. The royal carriage arrived at the lodge of the park, punctual to the appointed hour. No preparations appeared to be made, no bustess or domestic stood ready to greet the guest. The porter's bell was rung; he stepped forth deliberately, with his broad brimmed beaver on; and unbendingly accosted the lord in waiting with 'what's thy will, friend?' This was almost unanswerable.

'Surely,' said the nobleman, 'your lady is aware that her majesty—Go to your mistress, and say the queen is here.'

'No truly,' said the man, 'needeth not, I have no mistress nor lady; but friend Rachel Mills expecteth thine; walk in!'

The queen and princess were handed out; and walked up the avenue. At the door of the house stood the plainly attired Rachel, who without even a courtesy but with a cheerful nod, said 'How's thee do, friend? I am glad to see thee and thy daughter. I wish thee well! Rest and refresh thee and thy people before I show thee my grounds.'

What could be said to such a person? Some condescensions were attempted, implying that her majesty came, not only to view the park, but to testify her esteem for the Society to which mistress Mills belonged.

Cool and unawed, 'Yea thou art right there. The Friends are well thought of by most folks; but they heed not the praise of the world; for the rest, many strangers gratify their curiosity by going over this place; and it is my custom to conduct them myself; therefore, I shall do the like by thee, friend Charlotte! Moreover, I think well of thee as a most dutiful wife and mother. Thou hast had thy trials, and so had thy good partner. I wish thy grandchild well through here. (She alluded to the princess Charlotte.)'

It was so evident that the Friend meant kindly, nay respectfully, that offence could not be taken. She escorted her guests through her estate. The princess Elizabeth noticed, in the hen-house, a breed of poultry hitherto unknown to her; and expressed a wish to

possess some of these rare fowl, imagining that Mrs. Mills would regard her wish as a law; but the Quakeress quietly remarked, with characteristic evasion: 'They are rare, as thou sayest; but if any are to be purchased in this land, or in any other countries, I know few women likelier than thyself to procure them with ease.'

Her royal highness more plainly expressed her desire to purchase some of those she now beheld.

'I do not buy and sell,' answered Rachel Mills.

'Perhaps you will give me a pair?' persevered the princess, with a conciliating smile.

'Nay, verily,' replied Rachel, 'I have refused many friends; and that which I have denied my own kinswoman, Martha Ash, it becomes me not to grant tany. We have long had it to say, that these birds belonged only to our house, and I can make no exception in favor of thine.'

This is a fact. Some Friends, indeed, are less stiffly steeched, but old Quaker families still exist, who pique themselves on their independent indifference to rank, and respect their fellow mortals only in proportion to the good they have done in their generation.—*London Court Journal*.

#### HINTS TO SUNDAY SCHOOL TEACHERS.

We should remember that children are acute observers, but they form opinions principally from externals. Teachers should be very cautious that they do not give occasion to their scholars to make unfavorable remarks. But, strange as it may appear, such occasions are not unfrequently afforded. Far be it from me to judge too harshly of any individual engaged in the sacred work of Sunday school instruction. Far be it from me to brand any one with the epithet of an unfaithful teacher. I would not be thought deficient in that "charity which hopeth all things," but would believe that all who are engaged in the work do so from truly laudable motives; that there are none who do not feel a deep interest in the glorious work of winning souls to CHRIST; that all have an earnest desire for the extension of the Redeemer's kingdom, and do every thing in their power to advance its interests. But, at the same time, it is evident to every observer that many, very many are engaged in the cause who are (as far as outward appearances are concerned) indifferent to the interests of their class; at all events, they give us reason to believe so, from the general tenor of their conduct, and that is the only criterion we have by which to judge of their inward feelings. Besides, children are imitative creatures, and teachers cannot be too cautious of the example which they set before them; for "line may be given upon line, and precept upon precept," yet if the example of the teachers be at variance with the principles they seek to inculcate, their instructions will avail but little. For instance, if the scholars remark that their teacher is not in the school when the exercises commence, we will soon find those scholars becoming as remiss themselves; or they will think, that there is no necessity for hastening to school, for they will find no teacher there to welcome or encourage them. Now for my own part, I can nowhere find an extenuation for this fault, and it is one, I think, which need very rarely, if ever, occur. It surely requires very little self-denial to rise a short time earlier than we are usually accustomed to on Sunday morning, in order that we may be in time to meet our class, and join with them in imploring the Divine blessing upon our exertions; and we may rest assured, unless that blessing is sought and obtained, our labor will be in vain. It is not unfrequently the case, that a number of the teachers come to the school invariably a few moments too late to join in the opening devotions; they must of course sit down to instruct their class without feeling their hands strengthened for the work they have to perform, by having previously sought the aid of the Spirit of grace. True, they may have sought it in their closets, but is it not reasonable to conclude that when the public means of grace are neglected, the private will be also. Besides, the pernicious influence which such conduct will exercise upon the children of their charge, is great. I have scarcely ever known it to fail, that where a teacher was deficient with regard to regularity and punctuality, the members of that class have become so also.

Again, if the teacher neglect to explain the lessons, one great object of Sunday school instruction is defeated. How is it possible that the children are

to understand what they learn without an explanation from their teacher, and what more natural than to conclude that, where this is not done, it is because that teacher is not competent to give the required explanation. Children will not be readily put off with an evasive reply, and if you do not answer their inquiries satisfactorily, they will, most probably, come to the conclusion that their teacher cannot explain its meaning. But those teachers have much for which they will be accountable to their Maker, who, possessing the knowledge, withhold from their little flock an explanation of the plan of redemption, the blessings resulting from a Saviour's love.

But how is it possible that they should know in what manner to speak of, and endeavor to impress upon their youthful charge the importance of this subject, who have never felt, that for them was this boundless love displayed; to them are made the offers of salvation, through the merits of their crucified Redeemer? How can they speak of that great "propitiation for sins," and urge their class to "flee" to that divine bosom for protection, "from the wrath to come," while themselves are yet in the "gall of bitterness, and bond of iniquity?" In a word, how shall those who are the slaves of sin and Satan, advocate the cause of the Redeemer? They must feel conscious that unless their darkened minds become illuminated by a beam of heavenly radiance, they are totally unfit to be the instructors of the lambs of the Redeemer's fold. But should they, upon taking this view of the subject, relinquish their charge, and retire from the school? By no means; but bending in humble, fervent supplication before the throne of grace, seek the sanctifying influences of the HOLY SPIRIT, which can alone enable them to obtain that change of heart and life so necessary in the Sunday school teacher.—*S. S. Visiter*.

#### MULTIPLICATION OF SOCIETIES IN THE CHURCH.

In a late number of the British Critic, there are some excellent remarks on this subject. It is matter of satisfaction that in our own Church the tendency that way is much less decided than it was. Whether the course pursued in the late General Convention has had any influence on the judgment of the writer, does not appear. The coincidence between what is thus deprecated on the one hand, and recommended on the other, and what was then done by us, is at least remarkable.—"If persons rich, and pious, and charitably disposed, wish to contribute funds for the erection and endowment of houses of prayer, why cannot they place them at the disposal of the commissioners for building Churches, or the diocesan committees, or the bishop of any particular see? If persons are anxious to devote their individual energies to the furtherance of God's honour, and man's salvation, why cannot they go at once to the bishop of the diocese, or the incumbent of the parish? Why must societies interpose between the constituted authorities of a Church and the parties who desire to render the Church assistance? Because, it will be replied, associations are necessary to stimulate, and nourish, and direct; to connect, and centralize, and systematize exertion; to organize and arrange details; to furnish a known medium of communication; to equalize, supply and demand; lest otherwise there should be agents where there are no funds, and funds where there are no agents. Then let one society be formed, and let the bishops place themselves at its head, and let its action be judiciously allied and subordinated to the regular action of the Church."—We have done better even than this. We have made our "one great society," with "the Bishops" "at its head," identical with the Church. The admirable results are read in every eye, and acknowledge, (let us hope,) with fervent gratitude, by every heart.—*Spirit of Missions*.

#### REVENUES OF ENGLISH BISHOPS.

We hear a great deal of outcry, echoing, per annum, through our whole newspaper world, against the enormous revenues of the English bishops—as if they actually received all that a radical and calumnious press in England chooses to rate them at—as if what they received were to be counted at its worth in this country; as if it were all capable of being expended on personal indulgences; as if there were no great houses attached to the sees, which the bishops cannot alienate, must "keep up"—must repair—and yet do not need or desire; as if there were no expenses arising out of their connection with the state, as perr,

which we know nothing about; as if the English bishops were not the common centres for all applications for charity and benevolent contribution; obliged by public opinion, if nothing else, to patronize every school, college, hospital, church; every deserving enterprise for education or good-doing; every worthy mendicant, every distressed family, every needy clergyman; and in each case to head the list of donations.

Probably there is not a body of learned men, occupying places of high responsibility, either in England or America, who after they have answered all the calls they feel obliged to respond to, either upon their time, care, or means, have less to devote to their own personal or domestic purposes, either in the way of present expenditure or future provision for their families, than the English bishops, with all their supposed enormous revenues. Could an estimate be made of how much they give away in promoting religion and learning, and how much they leave of what they get from their sees, in legacy to their heirs, it would be seen that no class of men give so largely—none die so little enriched.

These remarks are suggested by the death of the late venerable Bishop of Durham, Dr. Van Mildert—one of the most accomplished scholars and learned divines of the age; as remarkable for his simplicity of character and love of a plain retiring mode of life, as for the high reputation in which he was held for all the virtues of a Christian. No bishop has been the mark for more of the abuse of the press than this excellent man; merely because of the supposed revenues of his see. His income has always been rated in our papers at £70,000 per annum. His highest receipts per annum were £17,000. Enormous! Equal to about \$75,000. *Festina lente*. In the expenses of Durham, as compared with those of this country, the pound is about a dollar—in other words he could live on \$17,000 here, as easily as upon £17,000 in Durham. Very well, he had an income then of \$17,000, say \$20,000. What a sum for a bishop! But remember, his see was saddled with two great houses, which, as bishop and as head of the principality of Durham, he must keep up. One of these was the Castle of Durham, a great baronial pile, in which the bishop never lived, and into which he never entered but to entertain the judges of the court at the assizes once a year. But it must be kept up nevertheless. How much such an expense must have reduced the income every year we know not. The year before last the applications to the bishop for money to needy persons, or purposes, were, by letter, one thousand, and how many in other ways is not known. Last year he sent £500 in one donation to St. David's College in Wales. This was only an unsolicited specimen of his habit in such things. His manner of life, in respect to personal and family expenses, was very plain and frugal. After all his supposed opulence, his wife is now left with nothing to maintain her but a life annuity—in other words, she has about what she would have had, if her husband had never been Bishop of Durham, because, like others, his brethren, he felt conscientiously bound to spend the revenues of his see upon objects beyond himself and his family.

When the present Archbishop of Canterbury was Bishop of London, he reduced his own income to a stated allowance, considering his circumstances, that he might rebuild Fulham, the residence, from time immemorial, of the Bishops of London; and then nearly in ruins. He did rebuild it, and resigned its comforts to his successor. As soon as he became archbishop, he did the same with the revenue of his primacy, and rebuilt Lambeth House, making it almost entirely new; and he remains now, as he will be for a long time to come, obliged to a rigid economy for the sake of defraying the cost.

The See of London is one of the wealthiest. The present incumbent was poor when he took it. He is known to be no richer now—and yet every year he alienates a portion of the revenues of the diocese for the purpose of increasing the livings of some of his clergy.

Such are the men who are periodically reviled in our newspapers, and held up for public execration by every writing of an editor, as rolling in ill-got opulence, and pampered in a selfish and extravagant luxury; as living upon the earnings of the people,—when they get not one cent from people or government, but all from property belonging to their see, as strictly as lands belong to any of our colleges; as living unto them—

elves, when in the spending of time, money, and care, few can be found who live more entirely for, and at the will; and none, we may add, more under the daily calumny of, the community.—*Gambier Observer.*

From the Dublin Record.

"THEY SING THE SONG OF MOSES."—REV. XV. 3.

Dark was the night, the wind was high,  
The way by mortals never trod;  
For God had made the channel dry  
When faithful Moses stretched the rod.

The raging waves, on either hand,  
Stood like a massy tottering wall,  
And on the heaven-defended band  
Refused to let the waters fall.

With anxious footsteps Israel trod  
The depths of that mysterious way;  
Cheered by the pillar of their God,  
That shone for them with favouring ray.

But when they reached the opposing shore,  
As morning streaked the eastern sky,  
They saw the billows hurry o'er  
Th' flower of Pharaoh's chivalry.

Then awful gladness filled the mind  
Of Israel's mighty ransomed throng;  
And while they gazed on all behind,  
Their wonder burst into a song.

Thus, thy redeem'd ones, Lord, on earth,  
While passing through this vale of weeping,  
Mix holy trembling with their mirth,  
And anxious watching with their sleeping.

The night is dark, the storm is loud,  
The path no human strength can tread;  
Oh! give us then the pillar-cloud,  
Heaven's light upon our path to shed.

And oh! when life's dark journey o'er,  
And death's enshrouding valley past,  
We plant our foot on yonder shore,  
And tread yon golden strand at last,

Shall we not see with deep amaze,  
How grace hath led us safe along;  
And whilst behind—before we gaze—  
Triumphant burst into a song!

And e'en on earth, though sore besteed—  
Fightings without and fears within;  
Sprinkled to-day from slavish dread—  
To-morrow, captive led by sin;

Yet, would I lift my downcast eyes  
On Thee, thou brilliant tower of fire—  
Thou dark cloud to mine enemies—  
That hope may all my breast inspire.

And thus, the Lord, my strength, I'll praise,  
Though Satan and his legions rage;  
And the sweet song of Faith I'll raise  
To cheer me on my pilgrimage.

### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, AUGUST 25, 1836.

CHURCH IN LUNENBURG.—The efforts of the Society mentioned in our last, to procure a missionary qualified to preach in German and English, issued in the selection of the Rev. Mr. Bryzelus, whose arrival in Halifax in May 1761, is stated to have given great satisfaction to Lord W. Campbell, Governor in Chief, and to all ranks of people.\* He is said to have been highly qualified for the station to which he was appointed. A letter from Chief Justice Belcher to the Society expresses great esteem for him.—After preaching at Halifax in the German Church, (still standing and used as a school-house in St. George's Parish) on the 24th May and on Ascension day, on which occasions he introduced the German translation of our Liturgy, he came to Lunenburg in time to deliver his first sermon on Whitsunday, when the book of Common Prayer in German was again used by the congregation. The next day he again preached both in German and English, and had the satisfaction which his successors, at a much later period, would esteem one of the highest that could be afforded them, of seeing 153 communicants at the Altar. Two years after this, we find the same favourable report of Mr. Bryzelus made to the Society by the Chief Justice (Belcher).\* He says that he succeeded among both old and young beyond his warmest hopes. Of the latter, 46 are mentioned as receiving the Sacrament at Easter for

\* It is an evidence of the zeal of this individual in behalf of the pious designs of the Society, that a Board of its

the first time, along with 120 older communicants.—Three hundred German prayer books were requested for the use of the congregation, whereof a few are still to be found preserved in general with great care, and highly prized by their possessors. The book is a verbatim translation of the English copy; and there are still some, who being most familiar with the German tongue, are assisted in their public and private approaches to the Most High, by the remains of this charitable gift from that truly charitable Society. There are no further traces to be found of the ministry of Mr. Moreau, up to the time of his death, which took place in the year 1770, after a residence at Lunenburg of 11 years.—The whole charge of the mission then devolved on Mr. Bryzelus, whose labours were not small. His Sunday duty was to perform Divine service in three languages;—in English, from 10 to 12 o'clock—in French, from 12 to 2—and in German, from 2 to 4. He states that he lived in peace with all his people, and studied to have a conscience void of offence towards God and man. He was prevented on Whitsunday, 1771, from administering the Communion, by an awful fire in the neighboring woods, "which consumed the buildings, &c. on thirty farms, and would have laid the town in ashes, but for a providential change of wind."—In that year, the Rev. Mr. Delaroche arrived, to succeed Mr. Moreau, and prevailed upon the people to erect a building for a French school, with an allowance of 40 bushels of grain and 24 cords of wood annually for the master.

In the records from which we took our notes, there is no farther mention of Mr. Bryzelus. It is believed that he died in 1771 or 2,—and the circumstances attending his death are very remarkable. He had ascended his pulpit, and was about commencing his sermon, when he was suddenly struck with paralysis, and never officiated more.—A similar case is too fresh in the sad recollection of our provincial church, in the lamentable death of Dr. Milledge in 1831—the worthy missionary at Annapolis, who while in the act of commencing Divine service at Clements, was deprived of the use of his speech; and, being carried home, came forth no more alive.—A pious clergyman once said, that when he went up the stairs of his pulpit, he desired to feel as if going up to give an account of himself to God. And truly the striking instances just mentioned of the sudden period put by the hand of the Lord to the ministrations of these his servants, may well bring home to their brethren the same impressive sentiment, and make them "preach as though they ne'er would preach again."

But to return—Mr. Delaroche appears to have commenced his ministry in an acceptable manner. He is spoken of as a worthy and laborious missionary. "Convinced he said, of the inexpediency of the immediate and total discontinuance of the German service, he had with great pains and application qualified himself to preach in that language"—whereupon he was appointed by the Society "Missionary to the French, German and English at Lunenburg"—and they record their great satisfaction at his faithful missionary zeal and diligence. He reports 200 communicants in 1774. His ministry continued until the year 1786—when he writes that "the confusion which the wars occasioned, and the continual apprehension of danger, had taken possession of the minds of all," and he was removed to Manchester.\* He suffered much for many years from ill health, corresponding members was this year (1769) formed at Halifax, for "the purpose of considering and reporting to the Society the state and wants of the Missions, and also to receive benefactions in aid of their funds." The Lieut. Governor, Chief Justice, and Secretary of the Province were the managing committee.—It is stated that the returns made of the mode of their proceedings, abundantly proved the utility of the plan, and prudence and zeal of the members. An annual meeting was held in June, when the clergy, as well as dissenting ministers, H. M. Council, and the House of Assembly, were accustomed to attend at St. Paul's Church, where a sermon was preached suited to the occasion. We hope ere long to hear of the formation of a Society of somewhat similar objects, with its annual meetings, and its parochial branches.—See Colonial Churchman, March 10.

\* A friend lately at Guysborough was shewn the spot where the mortal remains of Mr. Delaroche are now reposing. Those of Mr. Moreau, Mr. Bryzelus, and Mr. Shreve, rest under the Altar at which they ministered when

and frequently was disabled by sudden and violent attacks, under which visitations his letters breathe a spirit of christian resignation to the Divine will, and a patient waiting for the end of his course. In the year 1777, he published weekly in the Gazette at Halifax a practical commentary on the four Evangelists, not, he said, with any view to profit; but "for the benefit of the unlearned." He describes his situation at his period as "very trying, and full of difficulty and distress."

In the same year the parish church which is represented as "ready to fall to the ground," underwent a thorough repair, in which he acknowledges liberal aid from the Governor, and states that he gave himself fifty pounds for the same object.

IRISH CHURCH.—We take the following remarks on the Irish Church Bill which passed to a second reading in the House of Commons on the 3d of June, from the New York Albion. We have not seen any statement of its farther progress:—

"This bill is in a great measure the bill of the last Session, which was rejected by the House of Lords. Its principle is—To convert all tithes into rent charges, so that they may be paid by the landlord instead of the tenant, at a reduced or commuted rate of 70 per cent., or thereabout. Sir Robert Peel, while in office in the early part of 1835, introduced a similar bill, but was unable to carry it, because the liberal party insisted on appropriating any surplus that might remain after providing for the church, to secular uses. Sir Robert and the Conservatives insisted that tithes were ecclesiastical endowments, and could only be converted to uses strictly applicable to the Church. It was, indeed, this question that broke up his Ministry in April of last year. On regaining office, Lord Melbourne and his party made an effort to carry the bill with the appropriation clause, but failed. The bill of the present session is merely a renewed effort, and although it has obtained a second reading in the Commons, and will ultimately pass that House, it is certain to be lost in the Lords.

"The gist of Lord Stanley's amendment, upon which the debate took place, was to expunge the before mentioned appropriation clause. It proved to be one of the most able and animated discussions of the session, but his Lordship was ultimately beaten by a majority of 39 votes, which corresponds to the number of Catholics in the House, or nearly so.

"It is much to be regretted that the consummation of this useful and necessary measure should be suspended because the two parties cannot agree upon one single and solitary point; for it is admitted on all hands that few impediments exist that could not easily be got over, save and excepting this. It is still more to be regretted, because it has been proved by Sir Robert Peel and others, that after providing properly for the Protestant Church of Ireland, there will be little or no surplus left. But, say Lord John Russell, Mr. O'Connell, and others, there may be a surplus by and bye, and for the present we contend for the principle. Thus, while talking patriots are contending for a barren principle, the clergy are suffering starvation, and the country enduring many of the horrors of a civil war. We are quite sure the Lords will not pass the Bill, and thus will another session be lost in fruitless contention for an empty principle."

"A FRIEND TO GOOD MORALS"—points out the evils attending the present mode of conducting Militia Training in some parts of the country.—Whatever benefit may arise (and it appears to him but small) in a military point of view, he justly deprecates the immediate and palpable consequences of these meetings in the neighbourhood of taverns, enumerating among them—"drunkenness, riots, fightings, blasphemies, and other such like evils, for the sake of which the wrath of God cometh upon children of disobedience."—He suggests, as an amendment of the present arrangement, that no militia meeting should take place within two miles of any place where ardent spirit is sold in a small quantity.—He bears testimony to the efforts of Lt. Col. Marshall, to discourage intemperance amongst the men under his inspection.

"We are sorry that the account of the Bishop's visit to Antigonish, &c. came too late for insertion.

"The next meeting of the Clerical Society of this district, will take place (D. V.) at Shelburne on Wednesday the 7th day of September next.

LETTERS received—from Rev. G. Jarvis, Rev. H. N. Arnold, Rev. C. Shreve, Rev. F. H. White, Rev. H. L. Owen.



## POETRY.

From the New York Churchman.

## ARCHBISHOP CRANMER.

The Church can boast of many a son  
Meet for a mother's gem,  
Who victor-palms in death have won—  
Right well she honors them!  
And yet no brighter name than thine  
Is written 'mid the host that shine  
Around her diadem;  
And well thy epitaph might be,  
"She hath no worthier son than he."  
But iron superstition fain  
O'er all thy course would frown,  
And leave with guilty hands a stain  
Upon thy fair renown.  
There is a stain we cannot veil,  
For thou wast man, and man is frail;  
Yet dims it not thy crown,  
Nor mars the whiteness of thy vest  
In the calm paradise of rest.  
One dark spot on yon glorious orb,  
The monarch of the sky,  
Can ne'er his golden rays absorb,  
Or hide from mortal eye.  
And shall a single stain obscure  
A life like thine, so meek and pure?  
Oh! if 't is writ on high—  
That hour of weakness, darkness, doubt—  
Some angel's tear will blot it out.  
O'er troubled seas a gallant bark,  
When tempests meet to play,  
And storm-clouds round her hover dark,  
Holds proudly on her way;  
Then bounding o'er some billow's brink,  
'Mid the wild waters seems to sink,  
Yet mounts above the spray;  
While moon-beams struggling through the clouds  
Fall dimly on her tatter'd shrouds.  
And then, the angry waves endured,  
And the wild tempest o'er,  
In calmer tides she's safely moor'd  
Beside the wish'd-for shore,  
Thus for awhile that fiery storm,  
Meek prelate! crush'd thy aged form,  
Too sternly tried before;  
Yet soon the hour of weakness pass'd,  
For thou wast victor at the last.  
And if there be, who aught require  
To wash that stain away;  
A baptism of blood and fire  
Hath purged thy mortal clay;  
And 'mid the flames, with quivering breath,  
Thou'st own'd thy Master to the death:  
So brightly closed thy day—  
Though transient clouds and shadows dun  
Flitted across its evening sun.  
But once thy noble spirit droop'd;  
But once, with weary wing,  
Down to the earth in weakness stop'd  
In all thy journeying;  
Then catching fresher vigor, flew  
Up to its heavenward path anew;  
And now, where anthems ring,  
From martyrs, saints, and seers of old,  
Nor faith can fail, nor love grow cold.

## EPITOME OF THE HISTORY OF ENGLAND.

In one of the published sermons by Dr. Jacob, of Fred-  
erickton, N. B. there is a brief recapitulation of the mer-  
cies of Providence to our parent land, preceded by a sort  
of epitome of its History. The text is from psalm 44, 1  
v.—and the author thus introduces the subject:—

"In addressing a congregation of the established  
Church of England, I shall scarcely be thought to act  
an invidious and unbecoming part, if I take a view  
of the history of our country as illustrative of the wis-  
dom and goodness of Providence; and remind my  
fellow countrymen, as the pious and patriotic Psalm-  
ist reminded the people of Israel, that 'We have  
heard with our ears, and our fathers have told us,  
what thou, O God, didst in their days, in the times  
of old.

The origin of ancient nations, except those of which  
sacred history treats, is lost in obscurity; nor have  
we any authentic account of the people who inhabited  
Albion before the invasion of Julius Cæsar. Certain  
however it is, that in days of very remote antiquity  
a race of men capable of forming great designs, and  
of carrying those designs into effect, must have been

planted in the island by Him, who "separated the  
sons of Adam, and divided to the nations their inheri-  
tance." Of those men, and of their mighty undertak-  
ings, Stonehenge remains the monument and emblem.  
In the midst of an immense plain, where to this day  
the ploughshare hath rarely broken the glebe, the  
traveller surveys with astonishment and admiration  
stones of almost incredible magnitude, some fallen on  
the ground, others still standing in their places, which  
could never have been moved without mighty force,  
directed by a mechanical knowledge hardly to be im-  
agined of a barbarous age. These are the relics of  
vast circles and ovals, which in all probability once  
formed the metropolitan temple. By means of which  
no certain idea can now be formed, these huge blocks  
of stone were raised out of distant quarries, conveyed  
to their present site, hewn with the instruments of the  
mason, and some fixed upright as pillars on the ground,  
on whose heads others, like prodigious architraves,  
were accurately mortised. Examining these gigantic  
remains of the ancient inhabitants of our country, with  
a collection in my hand of all that historians and an-  
tiquaries have said concerning them I cannot describe  
my feelings when I found the earliest of all these  
writers totally uninformed on the subject of their origin:  
—the very age of the world when Stonehenge was  
built, and the name of the people who built it, were  
unknown alike to Norman, Saxon and Roman records.

'It appears however from the observations and ex-  
perience of Cæsar and other Roman commanders,  
who, with all the advantages of superior discipline,  
and the long tried valour and conduct of legions which  
conquered the world, hardly succeeded in effecting the  
subjugation of Britain, that our aboriginal ancestors  
were men of no ordinary cast. "At Cæsar's com-  
ing hither," says our Milton, great in British history,  
as well as in heroic poetry, "such, likeliest, were the  
Britons, as the writers of those times and their own  
actions represent them; in courage, and warlike readi-  
ness to take advantage by ambush or sudden onset,  
not inferior to the Romans, nor Cassibela to Cæsar;  
in weapons, arms, and the skill of encamping, embat-  
tling and fortifying (alone) overmatched." "Their  
dealing," says Diodorus, the Greek writer of ancient  
Sicily, "was plain and simple without fraud." And  
so striking was the magnanimity of their prince Car-  
actacus, when misfortune had betrayed him into the  
hands of the Romans, that the Emperor Claudius felt  
it impossible to keep so generous a spirit in chains.

'But it is especially to be observed that even in those  
times the island was celebrated for its religion; a reli-  
gion which, whatever might be its faults, was certain-  
ly of a sublime and ennobling character. Amidst their  
groves of enduring oak the Britons were taught by  
their Druids to aspire after immortal honors; and such  
was the reputation of these priests, that Britain, as  
we are assured by Cæsar, became the fountain and  
school of Druidical learning.

'The causes from which our forefathers, in their state  
of comparative barbarism, attained to such honorable  
distinction, it is not easy to discover. Something  
might probably be due to a temperate climate; some-  
thing to a soil worthy of cultivation, but at the same  
time requiring it; something to an insular situation,  
which threw the inhabitants on their own resources,  
while it excited them to exploration and enterprise;  
and something to the bold and hardy spirits of the first  
settlers from the neighbouring coasts. After all how-  
ever it is evident, that there must have arisen among  
those children of Gomer (for that is their true and ori-  
ginal name, preserved to this day in Cumberland  
and Cambridgeshire, and by which their descendants in Wales  
have always distinguished themselves and their lan-  
guage) men of uncommon talents, by whom the mode  
of the rest were formed to achievements surpassing  
those of their continental brethren. And to what shall  
we attribute the rise of these men,—these spirits of  
ætherial temper, the Merlin, the Arturs, and Am-  
brooses of ancient fable and legend,—but to the favour-  
ing Providence, which even then destined our coun-  
try to be pre-eminent among the nations of the earth?

'But the mere fact of the gradual subjugation of  
Britain by the Romans may be allowed to prove that  
there were faults in the aboriginal inhabitants, which  
required the correcting aids of civilization. For this  
purpose therefore, we may presume, it pleased God to  
permit that subjugation; and Britain continued under  
the dominion of the Roman Emperors, until she had  
derived all the benefit which such a connexion was

capable of conferring. During that period the Britons  
learned the arts of internal communication, fortification  
and civil architecture; to the present day the great  
roads may be traced by which the Romans traversed  
the country in all directions, the principal cities bear  
names derived from legions once encamped within their  
walls, and the remains of proconsular villas indicate  
how well the conquerors instructed their subjects in  
the comforts and elegancies of domestic life. Numere-  
ous, without doubt, must have been the advantage-  
attendants on the residence of governors such as Agricola  
who we are informed by his son-in-law and biographer,  
Tacitus, after having reduced the southern part of  
the island to tranquil submission, employed the happy  
season of peace "in the most salutary designs;" teach-  
ing and promoting, like a common father, the institu-  
tions and customs of civil life. "The inhabitants,  
rude and scattered, and so prone to war, he privately  
persuaded and publicly assisted to build houses, tem-  
ples, and places of public assembly; and by praising  
the active and reproving the sluggish, he substituted  
for necessity an honourable emulation. Moreover  
he caused the young nobility to be educated in libe-  
ral arts; and by preferring the native genius of Bri-  
tain before the studied acquirements of Gaul, induced  
them to cultivate Roman eloquence, whereas they  
had previously held the language in abhorrence."

## SUNDAY SAILING AT SEA.

'We had never thought of it before,' said Captain  
C., and another Christian brother; 'but it seems to us  
that the command to sanctify the Sabbath—'Six days  
shalt thou labor and do all thy work,' &c., require  
not only the omission of many things proper to be at-  
tended to on other days for the comfort of the voyage,  
but also that less effort be made on Sunday for the fast  
sailing of the vessel.

'The Sabbath was made for man,' and not less for  
seamen than for other men; for, in the sweet words  
of the Sailor's Hymn:—

'Toss'd upon life's raging billow,  
Sweet it is, Oh Lord, to know;  
Thou hast press'd a sailor's pillow,  
— And can't feel a sailor's wo.'

Sympathizing thus with the tempted and troubled  
mariner, does he desire that this most precious means  
of grace and consolation should be debarred him?—  
When, therefore, no dangerous navigation, threaten-  
ing storm, want of provisions, or similar case of ne-  
cessity, or distress exist, why should there not be as  
much Sabbath intermission in the labors of seamen  
as of landmen? Does this seem like strange doc-  
trine to any one? It will not, when all who dwell on  
the land and sail on the sea, shall be converted unto  
the Lord. O! what a glorious Sabbath will that be  
when from every fixed and every floating dwelling its  
approach shall be hailed in the glad anthem,—

Another six days' work is done,  
Another Sabbath is begun;  
Return, my soul, enjoy thy rest,  
Improve the day thy God has blest."

Sailor's Magazine.

## 'THE BETTER DAY THE BETTER DEED.'

Capt. C. of the brig G. was already to sail from  
the port of S. on Sunday. He did not, however,  
weigh anchor until Monday morning, but remained  
and engaged on this 'day of all days the best,' in 'the  
better deed,' of attending on the public worship of  
God. He reached B. in 55 days, the first of the fruit-  
vessels of the season, having made an uncommonly  
good voyage.

Capt. I. of the brig J. was ready also to leave the  
same harbor on Sunday morning, to go to the adja-  
cent port of C; and take in a cargo. He remained,  
and enjoyed, as he said, one of the most delightful  
Sabbaths in his life, in the services of the sanctuary,  
in social worship, and in private devotion. Sailing  
then, on Monday morning, he reached his place of  
destination in ten or twelve hours, and as soon as any  
of several vessels which had left on the previous Sab-  
bath.—Ibid.

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