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# COLONIAL CHURCHMAN.

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

VOLUME II.

LUNENBURG, N. S. THURSDAY, JULY 27, 1837.

NUMBER 18.

## RULES

OF THE

LUNENBURG COMMITTEE OF THE DIOCESAN CHURCH SOCIETY.

- I. The name of this Society shall be the "Lunenburg Committee of the Diocesan Church Society of Nova Scotia."
- II. The Bishop of the Diocese shall be requested to be the Patron of this Committee, and the Rector of the Parish its President. And besides, there shall be two or more Vice Presidents, a Secretary and a Treasurer.
- III. There shall be a Standing Committee, consisting of the Officers, and as many lay-members as it shall be thought expedient at each Annual Meeting to choose. Five of the Committee to be a quorum.
- IV. Every member of the Church contributing annually any sum in advance, however small, shall be a member of this Committee; and the payment of Ten pounds at one time shall constitute a person Member for life, without further charge.
- V. The funds that may be raised shall be remitted to the Diocesan Society at Halifax, and their appropriation designated by the Standing Committee of this Parish.
- VI. There shall be an Annual Meeting of this Committee on the first Wednesday in July, and another meeting on the first Wednesday in January in each year.
- VII. The objects of this Committee shall be the same with those of the Diocesan Church Society, and every contributor shall have the privilege of confining his contribution to such of those objects as he pleases.
  1. Supplies of Religious Books and Tracts from the stores of the Diocesan Society.
  2. Missionary visits to neglected and destitute places under the direction of the Bishop
  3. Upholding in every proper way, the COLLEGIATE ESTABLISHMENTS AT WINDSOR.
  4. Aid to poor and deserving young men designated for the Ministry of the Church, and prosecuting their studies at the above named Institutions.
  5. Aid to Sunday and other Schools conducted on the principles of the Established Church.
  6. Encouragement to the instruction and training of respectable Teachers for Sunday and daily Schools.
  7. Assistance to the erection or enlargement of Churches and Chapels, belonging to the Church of England, in particular and extreme cases.
  8. Conversion or instruction of the heathen: contributions for which object will be forwarded through the Diocesan Society, to the Society for the propagation of the Gospel in Foreign Parts, which will strictly

appropriate the amount according to the purpose of the donor.

VIII. The meetings of this Committee shall be opened and closed with the prayers used by the Diocesan Church Society.

The following persons were elected Officers of this Society, for the year ending on the first Wednesday in July, 1838:—

### PATRON.

Right Rev. and Hon. the Lord Bishop of Nova Scotia.

### PRESIDENT.

Rev. James C. Cochran, A.M. Rector of the Parish.

### VICE PRESIDENTS.

John Heckman, Esq.

Dr. Jacobs.

Mr. Michael Rudolf.

### SECRETARY.

C. B. Owen, Esq.

### TREASURER.

John Creighton, Esq.

### STANDING COMMITTEE.

J. H. Kaulback, Esq.

J. C. Rudolf, Esq.

W. Rudolf, Esq.

D. Owen, Esq.

Mr. H. S. Jost,

„ Peter Mason,

Mr. Geo. Walker,

„ Geo. Anderson,

„ W. B. Lawson,

„ Edmund Zwickler,

„ A. Gaetz,

„ Benjamin Harley.

Subscriptions will be received in aid of this Committee from those whom God may dispose to help the cause of "CHRIST AND THE CHURCH;" by any of the Officers, or by the members of the Standing Committee.

"FREELY YE HAVE RECEIVED; FREELY GIVE."

### VENN'S CORRESPONDENCE.—1778.

It is a great comfort to us that Christ orders and commands us to bring our children to Him, and dedicate them to the Father, Son, and Holy Ghost—the God whom we adore. That we are commanded to bring them to Him, not by the painful rite of circumcision, which under the law, signified the putting away the filth of the flesh, but by the rite of baptism, pouring water upon them, to signify their natural pollution, and the washing of regeneration, and renewing of the Holy Ghost which all need.

Our God declares, that He will be the God of our seed, and our own children. I doubt not therefore, that you will be particular in observing, as I always did, the Christening Day, not as a day of Feasting, but of Dedication, with two or three friends, who would join in prayer on the solemn occasion, and in singing suitable praises.

I am the more particular on the point of Baptism because I find your servant belongs to the Anabaptists, and has given our servant one of their books,—and I know they are a restless set of people, unbinging and disturbing the minds of unlearned persons, by continually stunning them with the sound "If thou believest, thou mayest be baptized." Yet after much study, for many years, on that particular point, I can assure you, that there is not one single instance, in the word of God, of any person born of christian parents, ever being baptized when grown up.

All the instances in the Acts of the Apostles are of persons who were Jews or Gentiles. I can also assure you that there never was any Society of christians that forbade children to be baptized till 1500 years after Christ.

Nor is there any mention of the persons by whom Infant Baptism was first brought in, or when, or of the least dispute about it in the history of the Church. So that the Anabaptists are injurious to children, without authority from God's word, and in direct contradiction to all the churches of Christ, for 1500 years. Yet are they so fierce and bigotted, that in their writings they deny we are christians, or have any right to the Lord's Supper. Nor would they give it to any of us, any more than to a pagan.

I should not have said so much, but I very well know the spirit of the Anabaptists, and therefore guard you. \* \* \*

Awful! more than ever are the signs of wrath "gone out from the presence of the Lord against us." Should it come, there is "a friend" indeed born for adversity, who will be better to us than money, when we have neither silver nor gold: better than a house, when we have no certain habitation: better than national peace and quietness, when the sword drinks up the blood of the slain: better than life itself, when we shall lay down this earthly tabernacle. In him may we all be found!

P. S. We have had among our visitors, a serious young man from Cambridge (who was a month with us two summers ago.) He is now quarrelling with our Liturgy and Articles, and going over to the Dissenters, Alas! how subtle are the devices of the enemy. Such instances as these make men of sense and learning dread religion: they say it oversets young minds, who never know where to stop.—He has been two days with me; and I have since written him a long letter. The success is such as you may suppose;—for I scarcely ever knew an instance, when young people begin to cavil and find fault with every thing but sinful courses and a sinful heart, that they ever stop, but get into a spirit of debate and contention, hurtful to themselves and all about them: I trust my son has error, and will pray to be kept from it.

From the Christian Remembrancer.

### CONSEQUENCE OF THE ABOLITION OF THE TEST AND CORPORATION ACT.

At the late Berkshire Assizes, the judges, as usual, attended Divine Service, on the commission being opened. The High Sheriff being a Romanist, no Sheriff's Chaplain was appointed; and the assize sermon was preached by the Vicar of St. Lawrence, Reading. The High Sheriff having conducted the Judges to their seat, proceeded to the Roman Catholic chapel, where mass was celebrated.—The Reading paper observes:—"We believe this to be the first instance in this country where the Sheriff has declined to attend the service of the Church of England. Mr. Eyston, who was High Sheriff three years ago, and who is a Roman Catholic gentleman of ancient family, appointed a Chaplain, and went to church, if we recollect rightly.

### PREBENDAL-STALLS IN LINCOLN CATHEDRAL.

Of 52 Prebendal-stalls in Lincoln Cathedral, during last 400 years, 51 have produced Bishops, and every Diocese in England has, within the same period, had Bishops who have been Prebends of Lincoln.—*Ibid.*

### GIVING NOTICE IN CHURCH.

In the House of Lords, a short time since, Lord Godolphin introduced a bill to prevent the reading of parish notices in churches during the hours of divine service. The Archbishop of Canterbury expressed himself favourable to the measure, and stated that he had himself drawn up a bill to effect the same object.—*Ibid.*

The age of the church which was most fertile in nice questions, was most barren in religion; for it makes people think religion to be only a matter of wit in tying and untying of knots.

From the Church of England Magazine.

THE HEAVENLY JERUSALEM.

Bright city of the living God!  
Our hearts ascend to thee;  
By angels' steps thy streets are trod;  
And there our own would be.  
Brilliant and fair thy social scene;  
But dreary all the space between.

Bursting from the eternal hills,  
Thy living waters flow,  
In thousand and ten thousand rills  
To our lone world below,  
To heal our earth, and speed delight  
From lowly vale to mountain height.

Mansions of light, not made with hands,  
In matchless grandeur rear  
Their summits o'er the heavenly lands,  
And cast their shadows here;  
Telling vain man those distant, dim  
Abodes of bliss remain for him.

And there are thrones of glory set,  
And saints ascend thereon;—  
The pilgrim and the stranger yet,  
And crowds in ages gone;  
The poor, the slave, the outcast, share  
The kingdom of the Father there.

Bright city of the blest and free!  
Angels and holy men!  
The lonely long to visit thee,  
Not to return again,  
Till the new heavens and earth shall rise  
All light, and love, and Paradise.

CHINA.

Recent intelligence from Canton, under date of December 10, 1836, informs us that little disturbance is apprehended by the missionaries, in the prosecution of their work, from the recent decrees of the authorities. A proclamation had been issued declaring that certain foreigners would be expelled from Canton before the 7th of December, and imposing other restrictions relative to the time which foreigners might remain there, &c., none of which decrees had been carried into effect, nor were expected to be.

The Rev. W. I. Boone,\* it is expected, will be prepared to embark in June. His immediate destination is Singapore, which place will be his main residence for one year at least, to be spent in the preparatory labours of his mission. Owing to his sudden illness, the public meeting at Columbia, S. C. at which his instructions were to have been delivered, was omitted. Intelligence of his recovery, will, it is hoped, enable other arrangements to be soon made, for awakening extensive interest in the cause to which he is devoted. By the following letter from Rev. W. H. Barnwell, bearing date Charleston, April 20, it will be seen that the increased expenditure attending the enlargement of the missionary operations of our Church in China, has been in a great measure provided for.

Rev. and Dear Sir:—It gives me great pleasure to inform you that I am authorized by my congregation (St. Peter's) to pledge to the Foreign Committee, in their behalf, the sum of one thousand dollars annually, for the salary of Rev. W. I. Boone, as missionary to China.—*Spirit of Missions.*

From the Gospel Messenger.

What a Church CAN do.

What a Church can do, and our own does, is to give a sound confession of doctrine, and evangelical liturgy and offices, legitimate authority, the unbroken succession and right ordination of ministers, wise constitutions, canons and formularies; together with

\* The third missionary from the P. E. Church in China.

books and homilies embodying the preaching she would wish to encourage. These are no slight advantages. \* \* \* These are the means of salvation for souls—a rallying point for the primitive faith—a preservative against weakness, heresy and love of change—a principle of recovery and resuscitation from declines—a banner because of the truth.

What a Church CANNOT do.

What a Church cannot do, is to accomplish of herself, much less perpetuate, any of the spiritual ends of her appointment. She cannot give her priesthood the illumination of grace, she cannot inspire them with the love of Christ, she cannot infuse compassion for souls, she cannot penetrate with her own doctrines their sermons and instructions, she cannot preserve and hand down to succeeding ages the presence and blessing of Christ.—*Bishop of Calcutta.*

THE PROTESTANT EPISCOPAL CHURCH INDEPENDENT OF THE CHURCH OF ROME.

From her earliest beginning in England, she has had an episcopal constitution, and flourished more than one hundred and fifty years before becoming a legal establishment—an event which did not take place till Constantine the Great declared Christianity to be the religion of the empire. This emperor's mother was a native of Great Britain, and in that island, which was in all probability the place of his birth, he was proclaimed master of the world. Nor is it a violent conjecture to suppose that, under such circumstances, his native province possessed no common share of his favor and protection.

At the Council of Arles, which was convened by Constantine, three British bishops attended—a proof that the British Church had already acquired some degree of eminence. It was established long before the bishop of Rome had any authority beyond his own diocese; and in the seventh century, it was secured in its rights and privileges by the great Charter of English liberty. When, therefore, it is asked where the Church of England was before the Reformation, we answer—in the records of remote antiquity, and in the strongholds of Magna Charta; and it stood unaltered in its constitution by the Reformation, which merely enable it to wash itself clean from the impurities which it had contracted during its long connexion with Rome, and to reject the supremacy of her bishop. In every thing else, it remained the same religious society—the same legitimate branch of the visible Church that it had been for more than twelve centuries, though now renovated and brought back nearer to the standard of the primitive Church.—*Archdeacon Strachan.*

We have reason to account those happy afflictions which pass between us and our sins, and, by sensible conviction of the vanity of the world, that great idol cool our affections to it, and lower our expectations from it.—*Henry.*

*Pretension is and must be vulgar; it is the sign of a low mind. Therefore a pretence at gentility (as it is called) is vulgar in circumstances where homeliness is quite the reverse.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JULY 27, 1837.

CHURCH SOCIETY.—We hope that the interests of this newly formed and most important institution are not lost sight of by our readers, and that branches of it are in course of organization in the several country parishes.—We shall be glad to insert reports of the proceedings on such occasions in the Colonial Churchman, and we would earnestly impress upon all the members of the church, the necessity of their coming forward promptly and openly in support of an institution whose objects are so excellent. However desirable it may be to have considerable funds at the disposal of this society, we are far from regarding that as the primary object. We look upon unity of sentiment and action among the clergy and laity of the church, and the concentration of their affections and energies in promoting her prosperity—as the features of preeminent importance in the plan of this society. Hitherto our people have

taken little interest in the concerns of the church beyond the limits of their respective parishes. They have felt little sympathy in, and have been comparatively ignorant of, the general wants and interests of their Communion at large. But this society, if properly supported, will tend to root out this selfishness, promote a better acquaintance with the general condition of the church, and make each separate parish feel as members of one body, uniting the strong for the support of the weak, and all for the defence and extension of their church. To attain success in these objects, the society must be general—not confined to the rich and influential, but embracing the poorest in the land, and therefore it is a wise regulation to leave the sum that shall constitute membership within the reach of all. The smallest sum that will be offered will be accepted.—Let this be generally made known, and let the poorer classes in our parishes be invited to bring their mites, and thus identify themselves with the prosperity of their church, and the advancement of the Redeemer's kingdom. In this parish a very creditable commencement has been made. The occasion of the clerical meeting on the 12th inst. was seized for calling the attention of the parishioners to the proposed society; and on the evening of that day, a large and respectable assemblage met in the National School-house. The exercises of the evening were begun by singing part of the 67th psalm, after which prayers were offered up by the Rector of the parish.—The chair was then taken by John Heckman, Esq. who stated briefly the object of the meeting, referring to the Rector for a fuller statement of the plan and purposes of the Diocesan Church Society, which having been set before the meeting, certain resolutions as follow, were unanimously adopted. The first was proposed by John Creighton, Esq. and seconded by John Hunt, Esq.

Mr. Creighton observed, that it was quite unnecessary for him in this stage of the proceedings, to set forth the principles and details of the proposed society. They had been so fully and clearly explained by the Rev. Gentleman who had preceded him, that it would be a waste of time further to occupy the attention of the meeting on that subject. He observed, that at no period in the history of the church of England in this province, had it become more necessary than at the present for its members and wellwishers to unite themselves together for its protection and support. And he knew of no mode more calculated to effect that object than by means of a society similarly constituted to the one lately established at Halifax. The members of the church in this portion of the province will thus be afforded an opportunity of uniting themselves in closer bonds of union with their spiritual teachers, and will have better opportunities of manifesting their attachment to the doctrines of the church and their zeal for the support of her institutions. As the branch of the Diocesan Society now about to be formed at Lunenburg would in all probability be one of the first, it behoved all persons assembled to set a good example to other parts of the province, by uniting themselves zealously in furtherance of the objects in view, and by contributing liberally to its support.—Upon former occasions when the inhabitants of this county had been called upon for contributions in aid of their church, they have never been found wanting, and as now their assistance was more than ever required to promote her usefulness and to shield her from the assaults of her enemies, he trusted they would not be backward in affording it.—He concluded by observing, that it was not his intention to occupy the time of the meeting with a long speech, as in his opinion, actions upon this occasion were more required than words, and particularly as there were other gentlemen present who were more competent to elucidate the subject than himself. He then offered the following resolution—

*Resolved,* That this meeting cordially approve of the plan and objects of the Diocesan Church Society lately established at Halifax; and that a parochial branch of the same be now formed at Lunenburg—to be called the "Lunenburg Committee of the Diocesan Church Society."

Mr. Michael Rudolf, churchwarden, rose and spoke nearly as follows—

There are some who say a society of this kind

which we have met this evening to form, is unnecessary and uncalled for; and that every member of this congregation has enough to do to contribute towards the support and maintenance of our own minister, and to keep in repair our own Church, and therefore we are not required to do anything towards sending the Gospel to those destitute parts of the province, where its blessed sounds are seldom or never heard. I, on the contrary, must beg leave to differ with them in opinion. I deem it imperative on every christian, but especially on those who enjoy the blessed privileges that we do, of having the holy ordinances of the Church duly and regularly administered unto us,—to do all we possibly can for the advancement of the Redeemer's kingdom. I have always thought that the members of our Church were too lukewarm and indifferent in this matter. One reason of this is, we have heretofore been greatly assisted by the Society for propagating the Gospel in Foreign Parts, and therefore not having been called upon to contribute much towards these objects, we have not considered it a duty incumbent upon us all, and especially at the present time to make those pecuniary sacrifices which every one who has the Glory of God in view, should make. The dissenters have shown us a good example in this: they support their own ministers, and also contribute liberally to the funds for the purpose of sending the Gospel to foreign lands, for the conversion of the heathen. And although there are some who may ridicule and sneer at this, and call it enthusiasm, I would wish to see some of that enthusiasm amongst us—a little more religious feeling—a little more zeal for the honor of our church. To that church I am sincerely attached, because I consider it to be as pure a church as any upon earth, as regards its evangelical doctrines, and apostolical ordinances.—If we look to England and the United States and see what the good and pious are doing in those Countries, for the spreading of the Gospel, we ought to blush for the little we do in this glorious cause.—I happened to be present at the meeting which was held at Halifax for the purpose of forming a Church Society there; and although the proceedings at that meeting were conducted in a manner highly gratifying to all who have the good of the Church at heart, yet I did expect to hear more said than there was, to stimulate the meeting to exert themselves for the accomplishment of the objects for which the Society was formed.—I trust that all who are present will contribute, as far as their means will allow, willingly and cheerfully, for the furtherance of the cause for which we are about to form this society. And whatever they intend to give, I would advise them to send it without delay to the Treasurer, whoever that person may be, and thereby avoid the trouble of collection. With these few remarks, Mr. Chairman, I submit for the consideration of the meeting, the following Resolution:—

*Resolved*, That it is at all times, and especially at present, the bounden duty of every member of the Church to rally around her altars; and use his utmost endeavours to uphold, cherish, and enlarge, her institutions, and extend the benefits of her apostolical ordinances to others.

Seconded by D. Owen, Esq.

Mr. C. Owen, who was seconded by Mr. John Ross, then proposed the following resolution:—

*Resolved*, That every proper exertion be used to procure willing contributions to the funds of the Church Society, and to promote a systematic compliance with the scriptural rule of laying by, on the first day of the week, according as God has prospered every man.

He observed that the terms of this resolution called upon us to furnish our WILLING aid; for the Lord loveth a cheerful giver, and promises no blessing upon whatever may be bestowed grudgingly. He felt it a duty on occasions of this kind to endeavour to combat and lessen any difficulties, real or imaginary, which might exist; and therefore urged that the cry of "poor times" should not be allowed to impede our liberality. There never was a time in which that 'false alarm' was not raised: but suppose it had heretofore been allowed to prevail—what then? Where would then have been the Society for propagating the Gospel, to which we owe such deep and lasting gratitude? It was formed about the period of the Revolution: were there not really "poor times" then? Where would be Raikes and Sunday Schools if the

poor and humble villagers to whom he applied for weekly contributions, had urged that plea? It is but changing the place of our treasures, and laying them up in Heaven, and although the gift which some of us will cast into the newly established treasury of this excellent Society, may necessarily be but small, yet He who received with special regard the mite of the poor widow, will as graciously bless our smallest oblation if furnished with the same willing mind, in faith.—Besides, the time will soon have arrived when the estimate will not be according to a man's worldly treasure, but according to the use which he has been enabled to make of that of which he has been the steward. In aiding this Society we but return to the Almighty a part of that which he has lent to us: but a portion of that over which we are stewards, not unaccountable masters. Amidst the cares and anxieties of this life, let us perpetually recollect that there is somewhat infinitely more valuable than money or money's worth—even the discharge of every duty with faithful and charitable souls. We must not seek for permanent happiness or substantial treasure on the false and barren sands of a perishable world, full as it is of tinsel wares and false maxims. Let us then "gladly distribute."—But the resolution requires of us systematic contributions. In the United States, weekly offerings are adopted in several of the dioceses; and by their aid, churches have been supported—mission-stations supplied, and colleges endowed. Each attendant at church is expected to lay up some day in each week, whatever he can (by strict economy and careful management) spare from his real wants and positive necessities. All this seems to be effected upon the principles (so acceptable to Heaven) of system and sacrifice. Families and individuals there pour into their "mite boxes" or "family offerings," from time to time, and the accumulation of funds from these sources, eloquently call on us to try the same scriptural method. At any rate let us carry into practice the maxim of one of the most successful philanthropists on whom the blessed sun ever shone (Raikes)—"Try! Try! Try!"

But is this Society necessary? Yes—even the fixed time is come, and too long has it been delayed.—The heathen know not God, and how can they learn unless some be sent to them? What can be more necessary than to aid in planting our church, along the destitute shores and in the wilderness of this province, or to assist even in the slightest degree in dispersing from among the heathen, the clouds of error, in imparting to them the light of divine truth; and in calling them from slavish superstition, and inviting them to drink of the pure waters of the River of Life? Infants are to this hour offered in the Ganges: widows are yet burnt on the funeral piles of their husbands, or sometimes are buried alive with them. Juggernaut still crushes the bones of voluntary victims: self-inflicted tortures are still endured: and cannot each of the heathen cry to heaven against us who feel not for them—"Is he not my brother?" Say not my aid can serve but little.—Our duty rather is to grant all our influence: much of our time, some of our—(I mean of that which God hath LENT us) funds; and after thus sowing the seed, He will take care of the harvest. After thus casting our bread upon the waters, it shall be found though after many days.

"Perchance some languid Hindoo's child,

Some infant on the Burmah's knee;

Some wanderer on the arctic wild,

May bless the Almighty Sire for—Thee!"

Dr. Jacobs, in rising to move the resolution next in order for the business of the evening, said, that he did so with diffidence, in the presence of so large and respectable an assembly, and regretted that it had not fallen to the part of one, more able than himself to enforce it by weight of argument and power of language. He had listened with much pleasure to the addresses of the several gentlemen who preceded him, and was happy to find that the objects of the meeting have been so clearly and forcibly detailed by each of them; and they had, moreover, so very plainly intimated what was expected from all then present, as consistent members of a christian community and liberal supporters of a church, which had ever stood in the foremost rank of missionary exertions, that little more was left for him to add. He should not, therefore intrude upon

their time and patience, farther than to express his earnest hope, that the appeal which was this evening made to their sympathies, would arouse the best feelings of our nature, and that henceforth a growing interest would be felt amongst us in the cause of domestic and foreign missions. How deep an interest do you feel in this cause? is a question, he added, that each one ought to press home upon his heart and conscience; and let his sincerity be shewn by the readiness and liberality with which he came forward to aid his destitute fellow men;—for, *desitute* he considered that man to be, in every sense of the word, who lacked the ministrations of the Gospel and did not enjoy the ordinances of our holy religion. He repeated the hope that all present would freely respond to the call then made upon them, and concluded by moving that it be

*Resolved*, That the thousands in our own land who are destitute of the ordinances of the church, which we enjoy, and the millions who are yet in heathen darkness, have a strong claim upon the prayers and the effectual aid of every true christian.

Seconded by Mr. Henry Jost.

The meeting was also addressed by the Rev. Mr. Moody, D. Owen, Esq. J. Hunt, Esq. and others.

A set of rules was then adopted (for which see our first page) and officers appointed; and a subscription list opened, which in a few minutes amounted to £25. The best feeling seemed to prevail, and though the proceedings were extended to past ten o'clock, the interest was not exhausted.

At the close, Bishop Heber's ever delightful missionary hymn was very pleasingly sung, drawing tears from some whose thoughts perhaps wandered to those burning sands where the sainted author's earthly remains are now reposing.—After the benediction, the meeting separated.—*Not unto us, O Lord, not unto us, but unto thy name be the praise!*

A GOOD EXAMPLE.—We learn from the Christian Messenger, that at the recent meeting of the Baptist Association at Yarmouth, it was resolved to adopt that paper on the part of their denomination, that ministers and people should encourage its circulation, and insure the payment of subscriptions; and that any loss that may arise from its publication should be chargeable on the missionary fund; and further, to avoid such loss, a subscription of £5 each was proposed for raising £250 if required, of which sum £160 was taken down on the spot.

We should be happy to record something of this kind with reference to the Colonial Churchman, which has been commenced and so far sustained wholly upon private risk and responsibility, although designed for, and we hope productive of, general good to the cause of the Church.—Will our subscribers, and especially our Clergy, exert themselves to place the undertaking on a surer and more comfortable footing, by enlarging (doubling we might say) our subscription list? In Halifax especially, more we trust will be done. The number of subscribers there is smaller in proportion, than in any other part of the province. Where one may be unable, or may fancy himself unable, to take the paper alone, let another be invited to join him.

THE CLERGY.—The Rev. C. Elliott of Picton, has sailed for England on leave of absence. Before his departure, a very gratifying address was presented to him by his parishioners.—We regret to hear that the Rev. Gilbert Wiggins is compelled, by the state of his health, to take a voyage to Europe.—The Rev. Mr. Packer of Barbadoes, is at present in this diocese, with a view, as we are informed, of permanently fixing himself amongst us. He has been followed by many of his former parishioners, having the same intention.

SHELburne.—The Clerical Society for this district will meet (D. V.) at Shelburne, on the 9th and 10th of August.

Several communications are unavoidably omitted.

From the London Quarterly Review.

## CATHEDRAL ESTABLISHMENTS.\*

Our cathedrals were consecrated virtually by the spirit of their founders, and expressly in their characters, to the glory of God; and to the promotion of his glory, in a mode which to us may seem strange, though the Church, in her best of times—at all times, till nothing but utility engrossed our thoughts—esteemed it the greatest, and most natural, and most necessary of her duties. They were intended, not like our present churches, as lecture-rooms for teaching religion, or decent shelters against weather for the convenience of assembling on the Sabbath, but as great temples, where daily, and almost hourly, a solemn service might be celebrated to God, even if no worshippers were present but those by whom it was performed. The Church, in her best of times, never made, as we make, the preaching of man the first of her objects: she rested most on prayer; and, as in all other cases, what she received from the authority of her first teachers, and naturally adopted by the instinct of her own pure spirit, was also most consistent with reason. Even as an instrument christianizing man, prayer is better than preaching. Prayer requires the active exertion of our own minds—preaching places us at our ease, to be moulded and fashioned by an outward influence. Preaching fixes our thoughts on man, prayer upon God. Preaching may make us vain, conceited, and judges of our teachers—prayer leaves us humble and contrite. We sit during the one, we kneel at the other. preaching is precarious, and its power in human words—prayer can never fail, and the answer to it is always at hand. Preaching is the help of ignorance—prayer the exercise of faith. Preaching may come home to our hearts—prayer takes us from our hearts into a better world and better thoughts. Preaching may bless ourselves—prayer is the means of blessing thousands.

But the Church had other views of prayer than as a spiritual exercise for man. 'The knowledge is small,' says Hooker, in that beautiful fifth book of his Polity,—'the knowledge is small which we have on earth concerning things that are done in heaven. Notwithstanding, thus much we know, even of saints in heaven, that they pray. And therefore prayer, being a work common to the Church, as well triumphant as militant, a work common unto men with angels, what should we think, but that so much of our lives is celestial and divine as we spend in the exercise of prayer?' And it was to set forth the pattern of a celestial life upon earth, however we may have fallen from its spirit, or debased God's service to a form, that men who entered deeply, far more deeply than ourselves, into the gloriousness of Christianity, planted throughout the land, and resolved to perpetuate for ever, communities of its ministers whose business and profession should be prayer. They wished to reserve some spots where man, free from the trammels of the world, might live in his natural state of constant communion with his Maker. They knew that over the great part of the world men's sins make the very heavens as it were of brass, that the dews of God's blessing cannot pass through them; and they kept open, in the midst of each nation, some access to God, some of those golden ladders of prayer by which men's hearts ascend to him, and his bounties descend upon us. They heard with an ear of faith, which in us is deaf or lost, the songs of all created things, morning and evening, rising up before the throne of their Creator; and they thought it shame that no voice should join them from men, his own chosen children. And they kept up their communion with angels, and past generations, of saints, and the host of spirits, with which they were about to dwell, by uniting their hymns of praise in time, in spirit, in the very words themselves, with the praises and thanksgiving of a world above.

For this purpose they consumed the labours and accumulations of lives upon fabrics worthy of such a service. They did not build, as we do, for the pleasure of man, running up hastily and meagrely every part which was withdrawn from his view; but, as if the eye of God were even on the hidden stone—as if it were a work of love, in which no speck or flaw could be endured, they wrought every minutest portion as God himself, for his own glory and the luxury

\*Continued from our last number.

of our senses, has wrought out the embroidery of his flowers and the plumage of his insects. They embodied the mysteries of their faith in the form of its temples; so that an eye of thought might reach some familiar truth even in their seeming deformities. The spire—

'Its silent finger pointing up to heaven,'

the massive tower, emblem of the stronghold of God's truth—the triple aisles, the cross of the transept, the elevation of the altar, even that remarkable peculiarity almost universal in ancient churches, the inclination of the chancel from the nave—all had their meaning. The very elements and shapes of their architecture, which they seem to have seized by some instinctive sense of beauty beyond what art could learn or teach, to one who owns the real though secret sympathies between man's eye and his heart, are full of thought and feeling. God, who knew what was in man, and made the outward world to soothe his eye and to feed his mind, has worked in every leaf and throughout the whole range of nature with just such moulds, and thrown forth his creations of beauty with the same spirit breathed upon them. It was not that art in some caprice of fancy slavishly copied the lofty bowers and canopies of the forest, and made from them a temple for religion; but God framed the canopies of the forest to breathe religion into the hearts of his creatures, and when religion took possession of their heart, the outward creations of their eye instinctively fell into those forms which nature had made congenial to their feelings.

And in these glorious buildings, perfected—as far as the work of human hands can be perfected—by a consummate art, which the prodigality of a boundless zeal supplied, the Church willed that her daily homage should be paid to God, and her songs rise up to heaven with a certain pomp of devotion, and especially with the harmony of music. She wished, amidst the general frailties and cold-heartedness of man, to secure and perpetuate in certain spots those natural observances of heartfelt piety which, if our nature was perfect, would be our hourly occupation and delight in every place. It is natural, and therefore right for man to approach his Maker, as he would approach an earthly sovereign, with nothing of sordidness or neglect, with more than decency, with much of splendour; not perhaps when he comes alone and as a penitent sinner, but when he stands before God in the company of that church which is the representative of God upon earth. It is natural, and therefore right, that the overflowings of devotion should take that form and be accompanied with those indulgences in which all such affections delight, and which create in others the feelings from which they flow in ourselves. 'Poor is the wisdom,' says the poet, 'which provides the harp and the song, and all the sweets of melody for feasts and the hours of joy, and has none for our days of sorrow, to cure the aching of the heart.' And poorer still is the wisdom which fits them all for the joys of earth, and has none for the joys of heaven. For our common life, for the drudgery of the world, for the venting of angry passions and low desires, for everything mean and frivolous, we have common words and sounds of discordance—one language, as Homer wrote, for vulgar men, but another for diviner beings. And this other is poetry and music. No better thought, no nobler affection rises from the heart of man without clothing itself in melody. Our words and utterance flow on with the current of our emotions, and swell into lofty phrase, and solemn rhythm, and sweeter sounds as our souls are purified and awed. And it is fitter that with such sounds and words we should come before God in worship—that we should speak to him in the language of heaven, and not of earth. It is fit that we should attune with no slight care and labour the voice of the Church in her devotion to the praise of Him, who delights in all that elevates and spiritualizes our nature; who made the ear the inlet of our purest pleasures and our highest knowledge; who framed the heart to answer unerringly and universally to every pulse of sound; who has given to every motion in nature its own peculiar song, and wrought them all blended and raised up together into one vast cloud of harmony, to hang over our hearts and temper the jar-rings of our feelings, as the veil of the atmosphere itself sheds softness on the ruggedness of earth. What voice of nature is there which is not music?

'The joyous birds shrouded in whispering brake  
Their notes unto man's voice attemper sweet;  
The angelical soft trembling voice doth make  
To instruments divine response meet.  
The silver sounding instruments do meet  
With the bare murmur of the water's fall:  
The water's fall, with difference discreet,  
Now soft, now loud unto the wind doth call;  
The gentle warbling wind low answereth to all.'

If music is thus natural to man, it is natural to religion, and what is natural is also expedient. The hymns and harmonies of devotion may be as efficacious as sermons in weaning the heart from its sins, and tuning it aright to receive the lessons of religion. More than one penitent Augustine has melted into tears beneath them. More than one pious Herbert has found them the great solace of his life. And there is scarcely anything more striking, even to a thoughtless mind—more fit to awe him with a sense of a world far different from the present, than in the midst of the noise, and turbulence, and vice of a great city, to pass by its cathedral and hear the distant pealing of its organ, attuned to other words than those of strife or avarice. And when we stand beneath those vast and gloomy columns, and see how few are gathered together, and those perhaps the paid ministers of devotion, the thought suggested is, not that religion is a form and its service hypocrisy, but that in all its beauty and all its splendour it is alien to the heart of man; must be enforced by ordinances and establishments; must be maintained by struggles against the coldness of our nature; and when the zeal and ardour of former generations are extinct, must be cherished carefully and constantly as a still glowing ember from which a flame as pure and strong may, by God's blessing, be rekindled hereafter.

To be continued.

## BIOGRAPHY.

From the Church of England Magazine.

THE LIFE OF THE REV. BERNARD GILPIN.

Concluded.

After three years passed abroad, being fully satisfied of the evil tendency of popery, and of the scriptural necessity of the general doctrines of the reformation, he returned to England, where, after a kind reception from his uncle, the bishop of Durham, he was presented by him to the archdeaconry of Durham, to which the rectory of Easington was annexed. He immediately proceeded to his parish, where, notwithstanding the persecution which was then at its height, he freely reprov'd the vices and corruptions of the times. This greatly angered the ecclesiastics, in that part of the country. They gave out "that he was an enemy to the church, a scandaliser of the clergy; a preacher of damnable doctrines, and that religion must suffer from the heresies he was daily broaching." He alludes to those calumnies in a letter to his brother; "After I entered upon the parsonage of Easington," he writes, "and began to preach, I soon procured me many mighty and grievous adversaries, for that I preached against pluralities and non-residence. Some said, all that preached that doctrine became heretics soon after; others found great fault, for that I preached repentance and salvation by Christ, and did not make whole sermons as they did about transubstantiation, purgatory, holy water, images, prayer to saints, and such like."

A charge of thirteen articles was drawn up against him, and presented to the bishop, a priest named Dunstal being the principal mover in this proceeding; but the bishop so managed the matter as to protect his nephew from the consequences which the malice of his accusers would have brought upon him; and he soon presented Mr. Gilpin to the rectory of Houghton-le-Spring. His retirement and inoffensive life did not shield him from the malice of the clergy, on whom his diligent and exemplary life acted as a continual rebuke; they therefore accused him a second time to the bishop but again in vain. Enraged at their failure, they drew up against him thirty-two articles in the most violent form, and laid them before Dr. Bonner, bishop of London. The malicious spirit of this inquisitorial bigot responded to their appeal: he gave orders for the immediate apprehension of Gilpin that he might be brought to the stake. His

friends warned him of the impending danger, but he refused to fly from it; he called up a trusty servant, and said to him, "At length they have prevailed against me: I am accused to the Bishop of London from whom there will be no escaping. God forgive their malice, and grant me strength to undergo the trial. Provide me a long garment that I may go decently to the stake; and do so without delay, for I know not how soon I may have occasion for it." On his way to London he broke his leg: this protracted his arrival until the news of the death of Queen Mary freed him from all further apprehensions. He was set at liberty, and returned to Houghton, where he was received by his parishioners with the utmost joy.

The popish bi-hops being deprived, Mr. Gilpin was recommended to the queen as a proper person to fill one of the vacant sees: he was accordingly nominated to the see of Carlisle; an honor, however, which he declined accepting; but promised, at the time when he sent his refusal, to discharge the duties of his present inferior employment to the utmost of his power. Some attributed his refusal of the bishopric to a disaffection towards episcopacy; but this imputation was groundless. He was not bigoted to that or any other form of Church order; but his verdict seems decidedly to have been in favor of the episcopal, as he showed when the dissenters endeavored to draw him to their party.

The provostship of Queen's College, Oxford, was soon after offered to him. Queen Elizabeth, on her accession, had procured one Dr. Francis, a Protestant physician, to be chosen provost. The fellows who were attached to popery received him very unwillingly. Soon after his appointment, therefore, finding his situation uneasy, he resolved to resign it: it was then offered to Gilpin. But much as he loved the university, and that college in particular, he declined the proposal that he might devote himself to pastoral duties. Mr. Gilpin felt much for the ignorance that then almost universally prevailed. Of this ignorance the universities were at that time the headquarters: they were in the hands of superstitious zealots, whose efforts were directed to the maintenance of absurdities, and to exclude all profitable learning. Mr. Gilpin determined, therefore, to build and endow a grammar-school, a scheme which his economy soon enabled him to complete. He procured able masters for his school from Oxford, and gave to it, besides, his own personal superintendence. It flourished as soon as it was opened; he spared no pains to give it success, encouraging the most studious boys by special marks of favor, and frequently giving them private instruction. He omitted no opportunity of filling his school. If he met a poor boy on the road, he would instantly question him to discover what he knew; and if the lad pleased him, he would provide for his education. Several were sent from his school to the universities, and maintained there solely at Mr. Gilpin's expense; and so affectionate an interest did he take in their welfare that he often corresponded with their college tutors on subjects connected with their academical success.

Mr. Gilpin was a most conscientious pastor of his own parish, laying himself out to promote the spiritual and bodily welfare of its inhabitants to the utmost of his power: but his zeal was not confined within parochial limits. There were many parishes in the north grievously neglected, and these he visited every year, travelling through Northumberland, Yorkshire, Cheshire, Westmoreland and Cumberland, staying in each place two or three days, reproving and exhorting with all earnestness and affection. He generally chose the Christmas holidays for his journey—a circumstance the more remarkable, as it shows the peculiar disinterestedness of his character; for his way lay through a wild and almost savage district, called Readsdale and Tinedale, the most barbarous of all barbarous places in the north at that time, inhabited by a kind of desperate banditti who lived by theft. Here Mr. Gilpin passed a part of every year, endured with the same confidence, and relying on the same protection, as David, who knew that the God who had delivered him out of the paw of the lion and the bear, would rescue him while he was fighting the Lord's battles, out of the hand of the formidable Philistine.

When Mr. Gilpin was, on one occasion, setting out on this expedition, he was summoned by Dr. Baras, then bishop of Durham, to preach a visitation

sermon the next Sunday. He entreated the bishop to excuse him, as he must keep the engagement he had made. On returning from his journey, he found that he had been suspended, the bishop having been urged to this step by some spiteful advisers. He was shortly after ordered to meet the bishop at Chester-le-street, a town in that diocese; and on arriving there, the bishop directed him to preach before himself and the assembled clergy. He was very reluctant, but at last yielded to the bishop's injunction. Before concluding his sermon, he turned to the bishop, and thus addressed him:

"My discourse now, reverend father, must be directed to you. God hath exalted you to be bishop of this diocese, and requireth an account of your government thereof. A reformation of all those matters which are amiss in this church is expected at your hands. And now, lest perhaps, while it is apparent that so many enormities are committed everywhere, your lordship should make answer that you had no notice of them given you, and that these things never came to your knowledge, behold I bring these things to your knowledge this day. Say not, then, that these crimes have been committed by the fault of others without your knowledge; for whatever either yourself shall do in person, or suffer through your connivance to be done by others, is wholly your own. Therefore, in the presence of God, his angels and men, I pronounce you to be the author of all these evils, yea, and in that strict day of general account, I will be a witness to testify against you, that all these things have come to your knowledge by my means; and all these men shall bear witness thereof who have heard me speak unto you this day."

His friends trembled for the consequences of this bold address; but Gilpin felt no alarm. He knew before he uttered it that "if he yet pleased men, he should not be the servant of Christ;" and now he placed his trust in him who "keepeth the bones" of his servants, "so that not one of them is broken." And the event justified his tranquility. When Gilpin, after dinner, approached the bishop to take leave of him, "Sir," said the bishop, "I propose to wait upon you home myself." He did so; and when he found himself in Mr. Gilpin's parlor, he seized his hand, and eagerly said, "Father Gilpin, I acknowledge that you are fitter to be bishop of Durham than I am to be parson of this church of yours. Forgive my past injuries, father. I know you have enemies, but while I live bishop of Durham, be sure none of them shall cause you any further trouble."

Mr. Gilpin's hospitality was munificent and unbounded: the instances of it upon record are many and striking. He was so generous that he became the admiration of the whole country. Every fortnight he spent in his family forty bushels of corn, twenty bushels of malt, a whole ox, and many other provisions. Every Thursday in the year a large quantity of meat was dressed for the poor, and they received every day whatever quantity of broth they wanted. Each Sunday, from Michaelmas to Easter, he made a kind of public day, on which he received his parishioners and their families. The liberality of his house was witnessed and partaken of by Lord Bursleigh on his return from Scotland, whither he had gone on some business, as the treasurer of Queen Elizabeth. He was much delighted with the orderly management of Mr. Gilpin's large household, and so nobly were he and his retinue entertained there, that he said on departing, and often afterwards, that "he could not have expected more hospitality at Lambeth."

The last important act of Mr. Gilpin's life was to gain a charter for his school. This he accomplished after he had drawn up for it a body of wise statutes, and annexed to it a better endowment. But though he continued to the last active in doing good, he was destined to suffer much evil, being assailed with calumny, ingratitude, and various kinds of ill-usage. All this pressed heavily upon one who was already sinking under a weight of years; he might utterly have fainted, but the support of his Christian principles. His advanced age received a great shock from an accident that befell him. As he was walking in the market-place of Durham, an ox ran at him, and threw him down with such violence that though he got abroad again after his confinement, yet the bruises he received inflicted an injury upon his frame from which he never entirely recovered. In February,

1583, being sensible from his weakness that this end was near, he collected around his bedside his friends, servants and scholars—gave to each, according to their circumstances, much solemn and affectionate advice—and assured them that no hope, except that which is "full of immortality," can "bring a man peace at the last." He died on the 4th of March, 1583, in the sixty-sixth year of his age, and was interred in his church of Houghton-le-Spring. "From Christianity, Protestantism, and truth"—from apostolical zeal, too, and boundless benevolence, "his name is inseparable."

THE LATE MR. SIMEON.

Extract from a Sermon by the Rev. Francis Close.\*

TEXT—MALACHI II. 5, 6.

But further, (2.) our text speaks of the success of such a ministry: "he did turn many away from iniquity." Holy Scripture does not at all times speak with that technical precision of language which is required by some persons of captious minds. Strictly speaking, we know that neither Levi, nor Peter, nor Paul, nor our departed friend, could turn a single soul from its iniquity; this is the prerogative of God alone, who can order the unruly wills and affections of his sinful creatures as it seemeth best to Him: and "to turn every one of us from our iniquities," is declared by an apostle, to be the very purpose for which Christ himself was sent into the world. Yet was it predicted respecting John the Baptist, and fulfilled in him, "That he should turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just;" and Daniel the prophet declares, "That they that turn many to righteousness shall shine as the stars for ever and ever." God is pleased to work moral miracles at the hands of his feeble servants and ministers; so that they who are not sufficient of themselves, even to think any thing as of themselves, are made mighty through God to the pulling down of the strong-holds of Satan in the hearts of sinners.

And confidently may it be affirmed, that among his contemporaries, few, if any, were more remarkably blessed and honoured of God in his work than our departed Father and Friend. To attempt to show accurately how many souls he turned away from iniquity, during a faithful ministry of more than half a century would be a task futile and presumptuous. Evidences are not wanting to prove that "the spiritual children which God hath given him" are many in number, a goodly company! Many now in glory waited to receive him! He died in the midst of his spiritual children—the last words he heard on earth were their affectionate adieus—"My father, my father, the chariots of Israel and the horsemen thereof;" and as their voices died away upon his ears, the joyful welcome of a Martin, a Thomason, or a Sargent, and of many others, in the paradise of God, would break upon his raptured soul, and they would take up the exclamation of their brethren in the flesh, and say upon his approach, "My father, my father, the chariots of Israel and the horsemen thereof!" Never can it be fully known in this world, to what an extent the labours of this great and good man have been blessed; how many youths have listened to him in the midst of a life of dissipation and folly, and have been turned away from their iniquity! How many ministers of God, now faithfully preaching the Gospel, first learned that Gospel at his lips! Nor in this country only; in distant lands, how many of the most holy and devoted missionaries, and eminent preachers and translators of God's Word among Jews and Heathens, caught their missionary spirit first from him, and lighted at his altar that torch, which they have so successfully borne, amidst the surrounding darkness of idolatry and sin!

The extent of his usefulness; the influence of his personal character; and the prevalence of those principles which he consistently maintained and taught in the bosom of the University of Cambridge for above half a century, received an ample and striking testimony at the close of his career. He who for so many years endured such contempt and persecution, was in his death, almost universally honoured. Few even of the most illustrious persons, have received

\* Continued from our last number.

such distinguished marks of public esteem, as were conferred upon our revered Friend. One thousand members of the University followed him to the grave: eight Heads of Houses, many learned professors, scholars, and divines; above eight hundred Under-graduates, students in that seat of learning; and nearly nine hundred of his own congregation, all in deep mourning, formed together such a spectacle of sincere and heartfelt sorrow, as has seldom been exhibited. Here were none of the outward trappings of woe, none of the pomp and empty pageantry which too frequently distinguish such public ceremonies: neither hearse nor plumes, nor carriages, followed his remains to their last home; but many eyes were filled with tears, and many a sigh was heaved, and many audible tokens of grief were manifested as the dust was committed to its kindred dust. It was a deeply affecting and impressive scene! Men of science and philosophy, men of rank and wealth; both youth and age, men of business and of leisure, paused in their various pursuits, and turned aside to weep at the grave of a good old man! And as I gazed upon the assembled multitude which filled the spacious edifice, I thought within myself, "And is this the man whose name was once cast out as evil? Is this the man whose parishioners formerly laboured to eject from his church and living? Is this he who was wont to be insulted in the streets? Was there ever a time when a junior member of the University could hardly enter this man's church, without being exposed to personal insult and injury?—Then how extensive, how fundamental a change must have taken place in public opinion!—If he died in the faith in which he lived and maintained to the last the opinions of his youth, nothing short of a revolution in the minds of men can account for the extraordinary respect now exhibited?" That such a change has taken place both among the Clergy and Laity of the Church of England within the last half century; that the doctrines of Scripture and of the Reformers (we might say of the apostles themselves), are more clearly taught, and more generally welcomed, and that a moral and religious impression has been produced by them throughout the land, may be denied, but cannot be disproved. How far this is the result of the faithful labours of our revered Friend, and of others like him, who have gone to their rest, time, or rather eternity, alone can fully show. But of this we may be assured that the effects of his ministrations, both oral and by the press, will be felt in succeeding years, and that generations yet unborn will rise up and call him blessed.

II. But if we now turn from his public or ministerial, to his private life and character, we shall find even more to admire and to imitate. Those who had the pleasure of his intimacy, and who knew him best, would unite in the declaration, that the more narrowly we examine his motives, principles, and conduct, the more occasion we shall have to bless God for the grace given him. Our text furnishes us here again with a very accurate delineation (1) of his character and conduct, and (2) of the habitual frame of his mind.

"He walked with me in peace and equity," is the testimony of God respecting his servant Levi; nor do we hesitate to affirm that the same testimony, has already been borne and will yet again be borne, in behalf of our departed Friend, before assembled men and angels! It might truly be said of him, that "he walked with God," not merely in the continual exercise of devotional feelings, and a spiritual frame of mind, but as I conceive this phrase chiefly to import, in obedience to the will of God. He loved God and the whole study of his life was to show the sincerity of that love by the entire and conscientious surrender of all his talents to the service of God. His property, his time, his influence, all the best energies of his mind, the maturity of his strength, and ripeness of his old age, were all given to God. To promote the glory of God, to further the cause of Christ, at home, abroad, among Jews and Heathens and throughout the world; for this he lived, and in the pursuit of these noble objects he spent no less than fifty-six years of his life. A more conscientious man I never knew. His grand inquiry ever was, "Lord, what wouldst thou have me to do?" and having ascertained his duty, with singular simplicity of purpose, and singleness of heart, he set himself to do it in the strength of God. "He walked before God" as in

his presence, seeing him in every thing, recognizing his hand alike in disappointment and success, in circumstances of joy or of sorrow. "He was in the fear of the Lord all the day long," and to do His pleasure, to approve himself to God, and in all things to be conformed to His blessed will, this was the desire of his heart continually. Nor is it too much to say, that during his recent sojourn among us in this place, his practical piety shone forth so steadily and beautifully, that we felt as "if we had entertained an angel unawares!" The diffusiveness of his religion communicated a holy influence around him; nor did any approach him without deriving some instructive lesson, or some heavenly impression.

"His walk," too, was peculiarly peaceful—"He walked with God in peace." It was not on his death-bed alone that he could say, "all is peace, sweet peace;" his life was peace; the composure and placidity of his mind appeared in all his dealings with his fellow-creatures and Fellow-christians. He walked in peace with God and man—his heart overflowed with benevolence and Christian love—he could not do an unkind action, nor necessarily hurt the feelings of any human being. Many instances of the prevalence of this disposition in his mind have already appeared in print; and many others might be mentioned were they not of too private a nature to meet the public eye. The importance which he attached to this spirit is evident from his own language in a letter to me in the year 1828. "As to advice," he says, "I have none to give except this—let us towards all persons and in all things, and at all times, endeavour to win by love—love is the universal conqueror!" Again he says, "By tenderness, forbearance, and love, we may greatly benefit those who come in contact with us. If only we are ready to wash our friends' feet, we shall conciliate their regard, and greatly facilitate the advancement of their souls." And that which he inculcated on others he practised himself. Towards those who differed from him in religious opinions, especially towards Dissenters from that Church of which he was a consistent and attached member to the hour of his death, he never showed asperity or contempt. While he loved and conscientiously preferred "that pure and reformed part of Christ's universal Church established in these realms," he was far from adopting the language of those who would leave all who differ from themselves to the "uncovenanted mercies of God," as though Dissenters were hardly within the possible limits of salvation. He was charitable without being latitudinarian, and conscientious and firmly attached to his own principles without bigotry or intolerance.

But one characteristic of our revered Father suggested by the text remains to be noticed under this head, viz., his strict integrity and uprightness—"he walked with God in equity." During his long and public life, among all the faults and failings attributed to him, never was he ever suspected of a mean or ungenerous action. Nature had bestowed upon him a noble mind and a generous heart; and Grace engraved on these that Christian disinterestedness which distinguished him through life. Limited in his early days in his means, several opportunities presented themselves of enriching himself; these he steadfastly rejected. On one occasion, a near relative, who was affectionately attached to him, was willing to have bequeathed him a share of his ample fortune; he could not, however, prevail upon Mr. Simeon to accept more than 15,000*l.*, which he took entirely for charitable purposes. Subsequently, whatever property he may have received, he has spent the whole for God, and has died comparatively very poor: it will be found that 6,000*l.* will cover all his property—and that, with the exception of a few small legacies to beloved relatives, he has dedicated to religious purposes. He once told me himself that he retained his college fellowship for no other reason than that it enabled him to live more economically, and to devote more to the Lord. He was not only true and just in all his dealings, nor merely accurate and punctual to the greatest nicety in all his pecuniary transactions, but he laid down all his property at the foot of the cross, saying, "Lord, behold, all that I have is thine, and of thine own have I given thee?" "He walked before God in peace and equity;" and let us not forget that he did so for more than half a century. Most persons are aware that he received his deep and abiding religious impressions while as a

young man he was endeavouring to prepare himself for the reception of the Lord's Supper in his College Chapel. And with reference to that interesting event, he once addressed a confidential friend to the following effect:—"The light of God's countenance then first visited me, and in his great mercy he has never wholly withdrawn it from me during fifty-six years. I was then enabled by his grace to set my face towards Zion, and though I have had much to lament and mourn over, and for which to be confounded before God, yet, blessed be his name, I have never turned my face away from Zion for fifty-six years!"

But let us now consider (2) the habitual frame and spirit of his mind, as so strikingly and so truly pourtrayed in the passage before us. It was marked by singular humility and prostration of soul before God—"The fear wherewith he feared God, and was afraid before his name;" accompanied with unbounded confidence in God and assurance of his love. "God gave to him his covenant of life and peace;" and the latter flowed from the former.

That he was naturally disposed to vanity and that he had much to feed that propensity no one would deny; but this disposition was restrained in him by Grace, and corrected by profound humility. Nothing was more displeasing to him than familiarity of expression in approaching God; he never forgot that God is high and holy, and the creature poor, and mean, and sinful. That the language of self-abhorrence which he used on his death-bed expressed the habit of his mind, and that it was the result of deep acquaintance with his own heart, will be evident from the following extract from a letter I received from him nine years ago: "Shall I begin to speak of one nearer home," he said, alluding to himself: "you, my beloved friend, would only be stumbled at that! If I have the slightest measure of candour and forbearance towards others, it arises from what I know of myself; that renders it no difficult task to me to esteem others better than myself, or to prefer others before myself; and after all, you perhaps see much amiss in me which my own self-love has hidden from my view. But this I can say, I desire to mortify sin so far as I can discover it though, alas! my desire is miserably thwarted through my own unwatchfulness." The simplicity and humility thus discovered in an elder writing to one so much his junior, must strike every person who reads these lines.

To be concluded in our next number.

From the Fredericton Royal Gazette, July 5.

#### KING'S COLLEGE ENCENIA.

His Excellency Sir John Harvey, as Chancellor of the University, having appointed the Rev. Dr. Jacoby Vice-President and acting Principal, to preach the annual Sermon, that duty was discharged before the Collegiate body at Christ Church on Sunday, June 25th. The subject selected for consideration was, "The moral Differences observable between Parents and Children;" from which a series of deductions was drawn concerning the true nature and business of Education. His Excellency was pleased to present his "warmest acknowledgments" for this discourse.

On Tuesday the annual Meeting of the Council was held at the College, his Excellency the Chancellor presiding. The Collegiate Schools, consisting of fifty-eight scholars having been examined, his Excellency declared his satisfaction with the care which had evidently been taken of their instruction; particularly remarking the acquaintance which they discovered with the grammatical principles of languages.

The terminal examination of the College followed on Thursday. The Chancellor expressed his approbation of the system which had been pursued, especially noticing its aptitude to communicate a critical knowledge of the great literary models of antiquity; in which His Honor the Chief Justice warmly concurred. The Principal presented his Report, which was read by him to the following effect:

"The state of the College is on the whole very satisfactory.—Fifteen students appeared to keep Easter term. Of these, two, having been examined, have been admitted to the degree of Bachelor of Arts. Two more have since entered, and kept Trinity term by matriculation.

"The attendance at the several lectures and other duties has been generally regular; and the proficiency of the students, it is hoped, proportionate.

"The regulations established after the last Encænna have been found effective; and nothing now appears wanting to the general utility of the institution, except the appointment of instructors in the mathematical and Physical sciences, (a late vacancy in that department having been but temporarily supplied), and the foundation of a competent number of Scholarships or Exhibitions for the best scholars from the several Grammar schools may be capable of furnishing: with, perhaps, the adoption of such measures as may divest the University of the restrictive character which it still unfortunately bears in the eyes of the community."

The Collegiate body now moved in procession to the Chapel; where the Chancellor having taken his seat, and opened the Convocation in solemn form, *Ad honorem Dei Optimi Maximi, Dominique et Servatoris nostri Jesu Christi,* was pleased to deliver the following

## ADDRESS.

"Mr. President, Mr. Principal, Gentlemen of the Council, Gentlemen Professors, and Gentlemen Students:—

"The office of Chancellor of this University being conferred by its Charter upon the Lieutenant Governor or President of the Government of this Province (*quædum Regi, domino nostro bene placebit*), I am desirous of expressing to you, upon the first occasion of publicly taking my seat in this chair, the satisfaction which I feel at finding the Colony, over which I have been called by our Gracious Sovereign to preside, in the possession of an establishment, which places a certain degree of refinement in scholastic education within the reach of all who may be disposed to avail themselves of its advantages. By the term *refinement* I would wish the younger portion of my auditors to understand all that is opposed to coarseness of mind or of manners, to vulgarity or debasement of sentiment or of conduct; in a word, I would describe by it, that combination of sound moral and religious principles with a due degree of intellectual cultivation, which constitutes the character of the Christian and the Gentleman.

"To the system of education pursued by England in her venerable Academical institutions I confess myself one of those who impute much of the envied superiority of our beloved country, in all that tends to civilize, to adorn, and to render life both useful and estimable; and, although that system may not be strictly applicable, in all its details, to the circumstances of a new country, it nevertheless appears to me that a British Colony cannot better evince its affectionate attachment to the parent state, than by cherishing among its youth a deep reverence for all those institutions to which Britain mainly owes her preeminence among the nations of the earth.

"Looking at this establishment as owing its origin to such feelings and views, I shall deem it both a duty and a pleasure to be instrumental in promoting its interests, as far as may be in my power; believing as I do, that they are not only not at variance with those of the other educational establishments of the Province, but that this institution may and ought to be made a powerful means of advancing the cause of elementary education generally throughout the Colony.

"In conclusion I will remark for the encouragement of the students, that a certificate from the heads of this College, of uniform good conduct on the part of those who have been subject to its rules and discipline, will always be regarded by me as constituting a strong claim to such favor and protection as it may be in my power to extend to them, either in my capacity of Chancellor, or as Head of the Government."

His Excellency having concluded his Address, the Rev. Dr. Jacob stated that, in obedience to the Statutes, which prescribe an "Oration in praise of the Founders and Benefactors of the University," it became his duty to rise; but that a sufficient reason for the brevity to which his observations would be confined, might be found in the circumstance that all those eminent and worthy men had been gratefully remembered at former celebrations of the festival. One however, who must be perpetually borne in mind as the actual founder of the College, it would be an unpardonable ingratitude to omit the mention, particularly as he had had the gratification, since the last Encænna, of receiving fresh testimonies of that

distinguished individual's affectionate remembrance of the institution.

"Amidst the peculiar and (one might well expect) absorbing interest of the scenes which now surround him; deeply engaged, as a mind and heart like his cannot have failed to be, while from the Palace of Corfu, from the spot where once rose the royal dome—where once bloomed the gardens of Alcinoüs, he casts his eyes over the harbours of ancient Corcyra; and as the representative of his own Island King, of the great maritime power of modern times, calls forth all his energies to cultivate the resources, and revive the dormant spirit of the Ionian Isles—Sir Howard Douglas still reverts to this remote part of the world, once so happy under his Government—to this peculiar spot of his own special selection; enquires by name after "young friends" for whose improvement he had here provided; desires to be furnished with copies of the Essays which should from year to year have gained the "Douglas Medal;" and, to quote his own warm and characteristic language "cannot divest himself of the solicitude he feels, and will always feel, for the prosperity of King's College."

"In the first commemorative oration which it was my duty to deliver, I remarked that in this country the name inscribed on that Medal must ever be cherished with affectionate respect; and that at some future day, when these tongues had long been silent, others, far more capable of doing justice to the subject, might be heard to class it, amidst the applause of ample academical assemblies, with the first founder of the venerable University of Oxford, the ever-renowned and illustrious Alfred. That hope, notwithstanding some discouraging circumstances which may have intervened, I would still entertain. For when I reflect on the munificent endowment enjoyed by this College; on the powers committed to its Council; on the means which it possesses of collecting the rays of literature, science, and sacred truth, and of diffusing that light throughout the Province; I cannot but hope that, under the blessing of a benign and bounteous Providence, protected by Chancellors like the first, it will hereafter shine forth in its just character, and that many sons will arise to respect and bless their *Alma Mater*."

Having referred in conclusion to one class of benefactors, of whom the College has never been destitute, and without whom the benefits conferred by others would be unavailing—the students who had made good use of the opportunities of improvement here afforded; Dr. Jacob subjoined a mournful tribute to the memory of one of the number, now removed by an all-wise Providence from all danger of harm by human praise:—the student who had gained the prize for his Essay "*On the Benefits of a Collegiate Education*;" and whose whole character, founded on the principles of true religion, had been so highly exemplary that if a model were required to exhibit the kind of student which our College desires, it might be safely formed after *Robert Parker Du Vernet*.

Mr. William Henry Shore now proceeded to recite his Essay, for which the Douglas Gold Medal had been awarded, "*On the Discovery and First Settlement of New Brunswick*." It was a very comprehensive dissertation: commencing with a retrospective view of European discoveries in America; and accurately tracing the attempts to settle this part of the continent, from the first enterprise of De Monts in 1603, to the establishment of our Provincial constitution under Governor Carleton: it contained also a brief but judicious enquiry concerning the probable origin of the Indian inhabitants. The sentiments of pious gratitude, loyalty and patriotism, which pervaded this Essay, were not less deserving of commendation, than the neatness of the style, and the unusual research which it discovered in so youthful a writer.

The proceedings of the Convocation terminated with the Chancellor proposing as the subject of an Essay for the Douglas Medal of the ensuing year:—

"The peculiar Excellence of Monarchical Institutions."

The Encænna was honoured with the presence of Lady Harvey and the other members of His Excellency's family, together with most of the principal families in the neighbourhood; and the students testified their feelings on the occasion by illuminating the College. The evening Gun was the signal for this brilliant exhibition of the beautiful edifice; and as the lights expired at the usual hour for finally closing the doors, some of the students, who have cultivated their

musical talents, concluded the day with the national and appropriate anthem, "God save the King."

From the Church.

## THE TRUE CHURCHMAN.

The true Churchman may invariably be recognized by his calm and decided preference for the church to which he belongs. Various, perhaps, are the sects and denominations by which he is surrounded, and he is willing to give them full credit for sincerity in their attachment to their respective forms and opinions. For the pious Churchman is no bigot. He does not say proudly and arrogantly with the narrow minded Jew, "the Temple of the Lord, the Temple of the Lord, are we," to the exclusion of all others. He is not intolerant: he has no disposition to rail, to ridicule, or to oppose; but still you will find him maintaining his own principles fixed and immovable. What he gives to others, he claims for himself—the full liberty of choice. He has duly weighed and impartially considered: and the result is, that her superior claims have decided and attached his spirit: and as such he warmly, not to say ardently, loves his church. He therefore clings to it. He does not run hither and thither attracted by novelty or excited by extravagance. He is not driven about by every wind of doctrine. But with steady consistency he is found in his own place, among his own people; and that, not as matter of constraint, or of mere bounden duty, but of grateful privilege; of warm and decided preference, loving his own church above all others.

But why this preference? His own church is Episcopal. He finds in it the three orders of ancient primitive times: it has its Bishops; its Priests, and its Deacons, as in the churches founded by the apostles themselves: and on this account he prefers it. Its doctrines, too, as seen in its Articles, its Homilies, and its incomparable—its almost superhuman liturgy, are sound, pure, and evangelical. In its pious ministers, too, he sees sobriety unmingled with fanaticism: and "zeal without innovation." He finds them energetic, persuasive, and warm-hearted; but at the same time divested of all rashness and enthusiastic wildness, disorder, and excess.

And it is this combination which has procured for our church that high elevation which it has so long held, and which we doubt not, it will still continue to maintain. Much, indeed, has been urged against it by the deluded and discontented of the day, as "a dominant church." But such from its very constitution it must ever be; not a *domineering*, but still a *dominant* leading church. Depress it ever so low; let its opposers do all they can to sink or to crush it; their efforts will prove in vain. It has within itself the elements of endurance and renovation. It will weather the fiercest storm. It will not merely survive but flourish and luxuriate, after the longest, bleakest winter. See its sister church in the neighbouring States. A few years since and Episcopacy and Episcopal congregations, were utterly despised; and their existence in very extensive districts altogether unknown. But see the extension of church principles at the present time, see them not merely spreading over every part of the union, but prevailing in many instances over all the previously established sects; and you will readily discover the enduring, renovating principle of which we speak. Our church then has that within it, which is well calculated to make it an ascendant, dominant, and leading church. Let it be found in circumstances the most disadvantageous, it will still gradually rise and maintain its wonted eminence. And, therefore, we are not afraid of either its hoped-for degradation, or its predicted extinction. The smile of our God has long rested upon us; gradually, but cheerfully, has the number of its efficient ministers and its pious members been increasing; invariably have its interests been upheld by the most sober and influential of our community; the superior education also of its ministers has ever ensured for it respect; the mass of its congregations are conspicuous for their attachment to conservative principles; and above all, though its members are not perhaps so easily wrought upon, yet when once they make a decided profession, their piety and consistency is of the highest order.

The true Churchman, therefore loves his church, and he scruples not honestly and candidly, though without any mixture of bitterness or hostility towards others, to avow it.

## POETRY.

From the British Magazine.

## THE CHRISTIAN'S RACE.

## I.

He stood beside a dying-bed;  
The lamp burnt pale and low,  
And, dimly seen, an old grey head  
Was battling its last foe,  
It was a father that lay there,  
That gazer was a son;  
I whisper'd, "There is help in prayer"—  
He said, "God's will be done!"

## II.

He stood amid a glittering crowd  
Within the chancel wide,  
And gracefully the ring bestow'd  
Upon a blooming bride.  
"Rejoice, for love is round thee spread,  
And life is in its prime"—  
His smile was solemn, as he said,  
"It is a holy time!"

## III.

He stood beside a healing spring,  
Whence drops of mercy fell;  
And lovely was the new-born thing  
Bath'd in that holy well.  
It was his eldest born: I said,  
"Rejoice my friend, rejoice!"  
"I do!" he cried, with stooping head,  
And with a trembling voice.

## IV.

He stood beside an open grave—  
The funeral rite was done;  
He had returned, to Him who gave,  
His lov'd, his only son!  
"Do not despair, my friend," I cried,  
As all around were weeping;  
He smil'd upon me, and replied—  
"He is not dead, but sleeping!"

## V.

I stood beside a dying bed—  
'Twas *he himself* lay there;  
A smile of holy light o'erspread  
His countenance of prayer.  
He said,—"In sorrow, faith was mine;  
In joy, a holy fear;  
Now both are lost in hope divine—  
Still, Saviour, thou art near!"

## VI.

Such was life! In joy and woe  
His heart was fix'd above;  
Faith was his only strength below,  
His only food was love.  
Teach me, O Lord, his life to live;  
Teach me his death to die;  
May I to thee time's moments give  
Thou me eternity!

## MISCELLANEOUS.

## "BE SHORT."

It is said of Cotton Mather, the celebrated New England divine, that he had conspicuously placed upon the walls of his study the admonition "be short." He was not indifferent to his friends, but while he valued their visits much, he valued time more. He could not consent to spend his precious hours for study in any unnecessary conversation, and therefore he would have his visitors to be short.

Time has lost none of its value since Cotton Mather lived, but it would seem so. How few are the divines now who are anxious to improve their hours. All readily admit the preciousness of time, and realize the obligation to improve it, but still much runs to waste, and leaves them the sad consciousness of having sustained an irreparable loss. There are a variety of ways in which time can be lost, but we do not now design to enumerate them; there is one way, however, which is often noticed but not duly considered. Attention has often been called to it in our religious periodicals, but apparently without effect. It is, Mr. Editor, the habit which many of our brethren have acquired to *be long*:—Yes, Sir, to *be long*. It is not always by long sermons, long speeches, long exhortations and prayers that time is improved; indeed, sir, I know of no more effectual way to kill time than to *be long*. Who that is accustomed to attend public worship, and the religious anniversaries of societies, has not been wearied by the excessive length of their exercises?

Not long since a speaker at one of the anniversaries in your city, actually occupied fifty-five minutes in a single speech, and this too at night when three other speakers sat on the stage ready to follow him.—Truly, sir, I thought before he finished, of Mather's admonition, "be short." Why it is that men can so far forget themselves and their auditors, I know not, except they speak under the impression that the whole success of the cause which they advocate is suspended upon their single effort. It is seldom that we hear the complaint that *sermons are too short*, but how often that they are *too long*!

The sagacious John Wesley said, that after a man has preached thirty minutes, he is in much danger of preaching nonsense, if he continues; yet, sir, a Wesleyan Methodist in our town, uniformly preaches, as I have been told, more than an hour. He needs to be admonished, "be short," lest he more than exhausts his subject. There is an estimable clergyman of our own church, against whom no other charge can be preferred, than that he is *too long*, and from the contortions of the countenances of those who complain, you would get the impression that they consider it a *serious charge*. There is another estimable brother, who seldom reaches his peroration until the patience of his auditors is quite exhausted.

Many who dread his appearance in their pulpit, have made the remark that he would be an *acceptable preacher*, did he not preach *too long*. There is still another brother, who has fallen into the same habit, whether from his devoted zeal, or his love to the sound of his own voice, I cannot tell, but sure it is that he "spins out" his discourses until "sides and benches fail."

When about to preach for my people on a communion day, knowing his *infirmity*, I ventured to whisper in his ear, "*be short*." He remarked, he had selected a short sermon for the occasion. When he had closed, after having preached nearly fifty minutes, thought I, if that brother's *short discourses* are fifty minutes long, how long are his *long ones*?

But why complain of long sermons, for if they teach nothing else, they do always teach an important Christian virtue, patience? We do not complain, but patiently admonish our "*long winded*" brethren, "*be short*." An experienced and successful minister, once said to his younger brethren, *if you wish to succeed in your ministry, "be short."* Let your sermons be short, your speeches short, your reports short, your prayers short; "*be short*," then you will be acceptable.—*Epis. Rec.*

## THE POOR IN ENGLAND.

The suffering of poor manufacturers in England begins to be excessive. We learn from the London papers that in Nottingham, in a single day, about 2000 unemployed hands had been visiting the bakers and butcher's shops, soliciting charity; their imposing appearance intimidated parties to give them what they demanded. Some principle seemed to guide the leaders of the mob, for one baker giving only a penny loaf, it was proposed to throw it through his window; this suggestion was immediately decried; another baker on giving two half-stone loaves, was most vehemently cheered. Four o'clock—the streets full of unemployed mechanics.—*Ibid.*

## CHARITIES OF LONDON.

Within the London bills of mortality there are 50 places of public worship; 4,050 seminaries of education, including 237 parish charity schools; 3 societies for the express purpose of promoting the learned, the useful, and the polite arts; 192 asylums and almshouses for the helpless and indigent, including the Philanthropic Society; 30 hospitals and dispensaries for the sick and lame, and for delivering poor pregnant women; 704 friendly or benefit societies, and institutions for charitable and humane purposes; while several institutions are supported at the almost incredible sum of 750,000*l.* per annum.—*Ibid.*

## SCRAPS.

Be always displeas'd with what thou art, if thou desirest to attain to what thou art not; for when thou hast pleas'd thyself, there thou abidest. But thou sayest I have enough, thou perishest. Always add, always walk, always proceed. Neither stand still, nor go back, nor deviate.—*St. Augustine.*

It were a good strife among Christians to labor to give no offence, and labor to take none. The best men are severe to themselves, tender over others.

Truth feareth nothing so much as concealment and desireth nothing so much as clearly to be laid open to all. When it is most naked, it is most lovely and powerful.

Our blessed Saviour, as he took our nature upon him, so he took upon Him our familiar manner of speech which was part of his voluntary abasement.

That spirit of mercy which was in Christ, should move his servants to be content to abase themselves for the good of the meanest.

Christ chose those to preach mercy who had received most mercy, as St. Peter and St. Paul, that they might be examples of what they taught.

We see ambitious men study to accommodate themselves to the humors of those by whom they hope to raise themselves; and shall we not study to be like Christ, by whom we hope to be advanced, nay, are already, as it were, sitting with him in heavenly places.

## THE CHRISTIAN KEEPSAKE

And MISSIONARY ANNUAL for 1836, and 1837; Doddridge's Family Expositor; Doddridge's Rise and Progress of Religion in the Soul; Cooke's General and Historical View of Christianity, 3 vols; Brown's Life of Hervey; Brown's Essay on the Existence of a Supreme Creator, 2 vols; Bickersteth's Scripture Help; Bickersteth on prayer; Bickersteth on the Lord's Supper; American Almanac, and Repository of Useful Knowledge for 1836, and 1837; New Brunswick Church Harmony; Bibles and Common Prayer Books various sizes & bindings; Burkett on the New Testament, 2 vols; Stebbing's History of the Christian Church, 2 vols; Lardner's (Rev. Nat. D. D.) Works, with a life by Dr. Kippis, 10 vols; Mason on self-Knowledge; Murray's Historical Account of Discoveries and Travels in North America, including the United States, Canada, the Shores of the Polar Sea, and the Voyages in search of a North West Passage, with Observations on Emigration, illustrated by a Map of North America, 2 vols. for TEN SHILLINGS! the Republic of Letters, 4 vols; Robertson's Works complete in one vol; Gibbons' Rome in one vol; Rollin's Ancient History in one vol; Saturday Magazine, in *monthly parts*, parts 1 to 9, or in vols. vols 1 to 9; Scott's Bible, 6 vols; Trigg's Evangelists, interlinear; Valpy's Greek Testament with English notes, 3 vols; Walker's Key to the Classical Pronunciation of Greek, Latin, and Scripture proper names. For sale by

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