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THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

VOLUME V.

LUNENBURG, N. S. THURSDAY, JANUARY 9, 1840.

NUMBER 4.

HYMN ON THE NEW YEAR.

The God of life, whose constant care
With blessings crowns each opening year,
Our scanty span doth still prolong,
And makes anew our annual song.

How many precious souls are fled
To the vast regions of the dead,
Since to this day the changing sun
Through his last yearly period run.

We yet survive; but who can say
Or through this year, or month, or day, —
"I shall retain this vital breath,
"Thus far, at least, in league with death?"

That breath is thine eternal God,
'Tis thine to fix my soul's abode;
It holds its life from thee alone
On earth, or in the world unknown.

RELIGIOUS MICELLANY.

To the Editors of the Colonial Churchman.

Gentlemen,

In looking over some of the works of the late pious and lamented Bishop JENN, I met with the following letter, written by him in early years, to a friend on the subject of amusements, and I shall feel obliged if you will give it publication in your useful paper.

L.

Dear Sir,

I cannot remove from this place, without taking care of you on paper, though prevented from doing so in person; particularly, as I have matters to talk out, of no slight importance, and which have occasioned me no little thought. It has given me deep concern, that you were present at Mrs. —'s ball, and indulged expectations too sanguine, as events prove, that you possessed sufficient steadiness and resolution to act upon, what, I know, must be your hard conviction, respecting the common amusements of the world. The utter incompatibility of such tumultuous gaieties, with christian seriousness, should be, at least, as well aware of, as I can possibly be. For such scenes, you can have no reason; they must be to you as a strange and unnatural event. Why, then, should you sanction them, by your presence? Why should you, thus, do violence to your principles, and your feelings? And why do you, contradict, by your practice, without even the shadow of rational inducement, the general tenour of your words.

Perhaps, my dear sir, you have never distinctly adverted to the fact, that what constituted the essential guilt of idolatry, in the earlier periods of the world, is fully implied, in attachments to the amusements of the present day. The grossest idolatry, does not, more effectually, defraud the one true God, of the worship that was due to Him, as a provident and moral governor, than attachment to such amusements, precludes devotedness of heart to the one gracious being as the source and centre of all

true happiness. This will appear, upon very brief consideration. That natural thirst after some undefined good, that irksomeness of life, that craving void of soul, under which half the world is laboring, are all so many indications, that something is wanting, which the world cannot give; are all kindly meant, to impel us to the blessed fountain of goodness, of enjoyment, of full and complete bliss. On the other hand, can it be doubted, that diversions are the chief engines of a diabolical counter scheme by which, people are enabled, at least for a time to get rid of themselves, and are, thus, kept from earnestly, and devotedly, betaking themselves to God, as their light, their life, and the very joy of their hearts? Now if these things be so, it inevitably follows, that common amusements contain the very essence of spiritual idolatry; and, for my own part, I have no doubt, that, the great enemy can hardly be more deeply gratified, or the interests of his dark kingdom more essentially promoted, than when souls capable of God, are seduced to 'prop up a frail and feverish being,' by those wretched shifts, and expedients, which are miscalled the innocent pleasures of life.

Observe, that I presume not in this matter, to judge the mass of society. Before a far different tribunal, it must stand or fall. Great multitudes unquestionably err, through ignorance. And as God mercifully winked at the gross idolatry of the Gentiles, it is highly probable, that He now winks at the subtler idolatry of mere professing, or of imperfectly informed christians. It is, however, a most instinctive fact, that, against the idolatry of His own people, — of those who had been taught to know, and trained to adore Him. His denunciations and inflictions were dreadfully severe. A most instinctive fact: for it follows, by inevitable consequence, that they who have been brought within the higher influences of christianity, cannot, without deep criminality, and extreme hazard, break down the barriers between themselves and the world; or, in any degree, countenance a system, which goes to shut out God from the heart.

What estimate the sacred writers formed, of such enjoyments as the world delights in, it is needless for me to state. Let me barely direct your attention, to that passage of Isaiah; — "The harp, and the viol, and the tabret, and the pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands;" and that other of Amos, "They chaunt to the sound of the viol, and invent to themselves instruments of music," &c. — The sequel is doubtless, familiar to your mind; and it is awfully decisive see Isaiah 5. 12, and Amos 6. 5.

How different the picture, given, by the last of the prophets, in that lovely passage, where he describes the intercourse of good men, in times of public calamity; in times not unlike the present! — Then they that feared the Lord, spake often one

to another; and the Lord hearkened, and heard it: and a book of remembrance was written before Him, for them that feared the Lord, and that thought on his name: and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." — It would be trifling with a serious subject, to ask is this the manner of communication that prevails in scenes of tumultuous gaiety? But it may be fairly inquired, would not such conversation be incompatible with the whole scope and character of these assemblies? Nay, would it not, amidst such concomitants, be justly accounted at once, ridiculous and profane? Can a christian then (I use the term in its highest and only adequate sense) can a christian, consistently, and conscientiously, frequent meetings, which, by their nature, exclude these topics which should be habitually present with us, and of which we are not only to think, but also to speak, "when we sit in the house, and when we walk by the way, when we lie down, and when we rise up?"

Thus far, I have merely considered the case of any serious christian. But how transcendent is the obligation, how solemn the responsibility, of a christian Teacher! When our Lord, in his divine sermon, exhorts his followers to "enter in at the strait gate," He immediately subjoins this most significant warning. "Beware of false prophets:" intimating what the experience of eighteen centuries has but too abundantly confirmed, that the most effectual obstacles in the way of strict religion, and the most dangerous seductives to a careless and secular mode of living, would be furnished, by the erroneous doctrine and example, of religious instructors. The "wide gate, and the broad way," may be fairly taken to signify, the way of the world. And since it is notorious, that tumultuous gaieties, constitute the chief occupation of this frequented road, and are the great allurements, which induce multitudes to choose it, what can be more emphatically the duty of a christian minister, than to bear testimony, at least by his own undeviating example, against such anti-spiritual pursuits? Or how can he, more fatally betray the holy cause, which he has been solemnly set apart to defend, than by a weak and dastardly compliance with the ruinous practices of the world. I use strong language. I can employ no other, to do common justice to what I feel. And I am conscious, that my words fall infinitely short of the mischief which they attempt to describe. If a clergyman were to commit some flagitious enormity, if he were to forge a bank note, or to rob on the highway, the act, though more atrocious, would be far less prejudicial to the cause of true religion, for he would not then be 'Exemplar vitii imitabile,' (which may be freely rendered — an example which induces others to do wrong). His conduct would be reprobated; his character would be stigmatized; his life would be forfeited to the laws of his country; but christianity would remain uninjured and unblenched. On the other hand, — it should be deeply laid to heart that the more innocent, the more edifying, the more ex-

emplary a minister is in all other respects, the more deadly will be his example, if he should unhappily give countenance to the pleasure-seeking propensities of the world. The thorough-paced votary of amusement, would give little for the testimony of half a score nominal professors: but a sober, serious, correct clergyman, is felt to be an invaluable acquisition. He will be triumphantly quoted, as a model of unstarched, uncastig, unfanatical religion. His very virtues will be pressed into the service of vice; his piety itself, will, by an ingenious, but not unusual artifice, be employed to raise recruits for the next campaign of pleasure, and to swell the muster roll of dissipation. I do by no means speak at random. These things, I have seen and heard. I myself have been assailed with arguments, drawn from the example of 'clergymen who were at once good and pleasant, whose zeal and charity were exemplary; and, yet, they did not scruple to promote the innocent gaieties of life.' And well do I know, that such specious examples, have decided many a wavering heart, to chuse this world for its portion. — This indeed, is perfectly natural. Suppose an amiable, and religiously disposed young person, for the first time in her life, introduced into a ball room, 'half pleased, and half afraid,' hesitating between God, and the world; now, resolving to withdraw from those vanities, which, at her baptism, she promised to renounce: now, tempted to mingle with the crowd, and to do like other people. — Suppose, that, at this critical moment of suspense, she should spy out, in the giddy throng, a clergyman; a respectable clergyman; a man, beloved for his virtues, and revered for his piety. — would not this be decisive, would it not fatally turn the balance? I must soberly pronounce that, in such circumstances, the weight of such an example, would be next to irresistible; and it is easier to imagine, than to state, how tremendous may be the consequences, in this life and in that which is to come.

In these views, I am by no means singular. — They are entertained, by some of the most judicious among our common friends. They are the views, also of our excellent diocesan. And I had indulged a very delightful hope, that they were becoming the views of many of our brother clergymen, in this diocese. The truth is, I had almost ventured, to anticipate the growth, and the diffusion, of a higher principle, than commonly prevails, even in the religious world; a union of strict, spiritual religion, with a rational, and somewhat philosophic temperament of mind; a separation from the world, more complete, because more interior, more penetrative, because less palpable, than has been hitherto attained, by the most systematic plans of external seclusion. In these latter, there has ever been a disposition, by a departure from the ordinary modes of life, literally to cut off the right hand, and pluck out the right eye; whilst we, I fondly hoped, were at least, in progress towards a spiritual excision of whatever was inconsistent with genuine christianity. By carrying common sense, rationality and discreet cheerfulness, along with us, I did expect that we might, in time, recommend serious religion to the judgment and taste, no less than to the hearts and consciences of those around us: whilst by a degree of firmness in abstinence from all clearly secular compliances, at least equal to that of the most rigid sectaries, we might put to silence all religionists, that are unfriendly to our establishment. These things, however, cannot be if we yield one atom of our religious strictness. In matters decidedly indifferent, it is, indeed, right that we should conform to the usages of civilized life. — Good sense and christian charity, require this at our hands. Thus, we may please our brethren, for their good, to edification, and of this judicious, and amiable conformity, we have an exquisite model, in Him who was our great example. But, wherever conscience and religion are concerned as they essentially are, in this point of amusements our line of duty is clear and unequivocal: "Come out from among them, — be ye separate," is the language of scripture; and I appeal to yourself, whether, in this instance, it is not also the language of conscience of feeling, and of all that is spiritual within us. I shall only add that the case of all, who stifle this voice is singularly awful.

You my dear Sir, have been settled in a neighbourhood, where there is much that is amiable, and respectable. In all the gentry, there is a regard for religion; in some, possibly there is an incipient disposition to come within its higher influence. I know not many spheres, in which a few wise and pious clergymen might be more usefully employed. Much might be done, to raise the tone of society: much, to infuse deeper principles: much, to lead people from outward to inward religion. But, it must be evident, that such services can never be performed by clergymen who go to balls. Such, indeed, may assist in maintaining external decorum they may promote schemes of beneficence; they may engage the gentry to disseminate the scriptures, to circulate religious tracts, to establish schools, perhaps, even, to institute family prayer. But I must repeat, that clergymen who go to balls cannot carry along with them, and cannot leave behind them, the deep religion of the heart. Those of our profession, who know nothing of this high and holy department, will, of course be little solicitous to maintain that strictness, which it indispensably requires. And they may possibly take the liberties in question, without either making themselves worse, or marring any objects which they can pursue. But they who are, in any degree, called to officiate in, what we may term, this Holy of Holies, should be cautious, even to jealousy, that they lose not their vantage ground; and that they swerve not an inch, from their peculiar and appropriate calling; "ye are the light of the world," said our blessed Lord, "but if the light that is in you, be darkness, How great is that darkness!" On the whole, my advice to you, is, to accept, with cheerfulness, the civilities of the surrounding gentry; but always within certain limits. Never, on any account, to go where amusement is the avowed, ostensible purpose of the meeting; and if, at a place, where you may be engaged to dine and sleep, cards or dancing should be introduced to show, that, in such things, you from principle, take no part. In a family circle, or where a few friends may be engaged to dine, (which I look upon to be a fair and proper mode, of maintaining the charities of life,) I conceive it is our duty to be as cheerful and entertaining as we can; always endeavouring to make our power of pleasing, subservient to the best purpose. By judicious management, we may, thus, render deep truth attractive and delightful; and engage people to become pious, through the medium of taste itself, and even on the principle of voluptuaries.

But I think, that I have enlarged too much. I trust you will receive what I have taken the liberty of saying, as a proof of my sincere interest in your welfare, you are a stranger, in a strange land: and as such I feel you to be a brother. I am, myself, but young and not very experienced; but, as I am somewhat more advanced than you, I offer that advice, which in similar circumstances, I should thankfully receive. If it prove of any service, I shall be deeply gratified; for then my purpose will be effectually answered.

ROME IN 1839.*

Modern Rome is of course, a small city compared with the ancient mistress of the world. On several sides it has shrunk far within the old wall: which still form its barrier. I have already said that the present population is about 145 000. Notwithstanding that it is no longer the seat of imperial power, it is still in many respects a magnificent city. Its churches and palaces are among the finest in Europe. Its piazzas or open squares, ornamented with columns or fountains, form a striking feature in its aspect. — The Pincian hill overlooking the city from the north or north-east, included within the walls, was improved by the French and has now one of the finest promenades in the world. From its terraces the whole city lies before the eye, displaying its palaces, and domes, and pillars, and obelisks. In its neighbourhood are vilas made at great cost and furnishing delightful rides, especially that called the *Villa Borghese* which is now virtually a public promenade. This as well as some others is adorned with celebrated sta-

* From Letters from one of the Editors of the Episcopal Recorder travelling in Europe.

tures, remains of ancient art. Many of the private palaces of Rome are enriched with splendid galleries of paintings by the old masters, some of which are esteemed of the very highest value. These galleries are open to the public without expence, except a gratuity to the porter, and visitors are to be found in them daily.

A chapel has been opened for ten years or more in which there is service twice every Sunday by a clergyman of the Church of England. This chapel will accommodate six or seven hundred persons, and generally while we were in Rome, the congregation assembled for service filled the seats, often indeed the room was crowded. Though there was an interval of not more than an hour and a half between the morning and the afternoon service, yet the same congregation, as to individuals and number, generally attended twice a day. The support of this chapel, and the numbers composing the congregation, show how many English visitors are to be found in Rome. The season for visiting the city is in general the winter and continues till after the ceremonies of Holy Week. Protestant worship is not expressly tolerated in Rome, it is rather connived at, and the chapel might be closed at any moment by an order from the police. The English, perhaps, are more likely to be tolerated in their worship than Protestants of another language.

There is no way of reaching the popular mind and awakening inquiry and thought, because the press cannot speak except as allowed by the government, no book nor paper of any kind can be printed without the imprimatur of commission of censorship. — Even a catalogue of books to be sold at auction must be submitted to official inspection before it can be published; no book can be imported or kept for sale except such as are allowed by the proper authority. Besides this additions are annually made to the *Index Librorum prohibitorum*, by which certain books published in foreign countries are forbidden to Catholic readers throughout the world under the heaviest censures. The *Index* forms now a large octavo volume. Every traveller entering the Papal state is liable to have the books in his baggage examined, and if any deemed unsound are seen, to have them detained. There are several small literary periodicals published in Rome, and but one that can be called a newspaper, and this one is a little quarto of four pages, about the size of a sheet of letter paper. No discussion of political questions by the citizens is, of course, allowed in its columns. It is chiefly made up of an abstract of general news from other countries, care being taken to publish accounts of mobs and lynchings and the mischiefs of popular government and a free press in America. When there is an "editorial," it is generally an account of some ecclesiastical function performed by the Pope and Cardinals. I see no prospect of immediate improvement in the spiritual or the civil condition of this country, nor can there be till a way is opened for awakening inquiry in the minds of the people. Many are religious in a certain sense, that is, they hear mass, recite the Ave Maria, Paternoster and prayers to the saints, and observe saints' days, but scriptural knowledge there is very little, not of course can there be more so long as the Bible is kept out of the hands of the people. We had one specimen of Catholic preaching in our own language, and that one of the most distinguished preachers in the Roman Church, Dr. Wiseman. Printed notices of the time and place of his preaching were left at the lodgings of the English generally, which of course implied that more than usual importance was attached to the occasion. Dr. W. is the head of the English college in Rome, and has a high reputation for learning and eloquence. His sermon was not on a subject peculiar to his creed, but certain virtues of the Christian character, patience and hope nurtured by trials. The preacher's manner was animated and earnest, but nothing was to be found in the whole sermon which could supply the wants of a soul "hungering after righteousness." The Christian virtues, which were the subject of the discourse, were set forth and commended, but darkness was left on the way by which alone fallen man can have access to God. This way, according to the Catholic system, is through sacraments of the Church, satisfactory works and devotions, not the direct application to Christ by faith.

How many poor souls are left to labour and groan under the weight of bondage because seeking to make for themselves something through which they can hope to find favour with God instead of resting on that sure and all-sufficient foundation which is laid in Christ.

In the midst of many things in Rome which weigh heavily on the mind of a Protestant, I found one place at least refreshing to the spirit. Among the many English who assemble in this city during winter, some are to be found who are separate in spirit from the gay crowds that indulge in its gaieties. I was introduced by a clergyman of the Church of England into an association of his brethren, who met weekly through the winter in the study of the chaplain for prayer and conversation on portions of the Scriptures. Many clergyman being driven from their parishes in England by loss of health are found during winter in Rome, and all were invited to the meeting alluded to. After prayer by the chaplain, he read the portion of the Bible which, by a common understanding at the preceding meeting, was to be the subject of conversation. One of the epistles to Timothy was under consideration at the time I was introduced, a few verses being taken for the day. The verses were read by the chaplain, after which the persons present made suggestions and inquiries on the several points as they presented themselves, the whole exercise having the form of a free conversation, kept up in a social manner without the least stiffness or formality. The subjects of conversation suggested by the portion of Scripture chosen for the occasion, were generally such as relate to the duties and qualifications of ministers of the Gospel. The remarks were practical and judicious, and made in a spirit of serious piety. I have seldom been in a more profitable and delightful meeting. Besides this meeting another was held weekly in a private house for exposition of the Scriptures and prayer, for the benefit of the laity as well as clergy. This was not a meeting for conversation, but for prayer and exhortation by a clergyman who was anxious for the souls of his countrymen exposed to the fascinations of Roman gaieties. A layman who was himself impressed with the truth, opened his house, and I was informed, quite a respectable number were ready to separate from the gay crowd and assemble regularly to hear the word of God expounded, and not a few received it with power in their hearts. These things were of course confined to the English, for the natives of Rome could not be expected to attend where the service was in a foreign tongue, or indeed if their own language had been used could they have attended without exciting no small curiosity about this way. The happiness of those who are engaged in the spirit of disciples of Christ meet together in prayer and for having "the Scriptures opened to them," is above the understanding of those who know nothing but worldly pleasures. Those in whose hearts "the love of God is shed abroad by the Holy Spirit" have enjoyed it in every age from the time when the first Christians met in cellars and caves at they might call upon the name of the Lord and his word in safety from the arm of persecution. "The spirit poured out" upon Christians is life and power in the church.

SIR JOHN COLBORNE.*

It is simply in his character as a Christian and a man, unaccompanied with the insignia of military rank or with the appendages of civil authority; it is renewed by the spirit of God and made an able, sincere, and devoted follower of the Lord Jesus Christ, that I would now consider him, and he himself appears to most advantage. To have seen him, as was constantly the case, daily leading his whole household in family prayer; or again, at the head, approaching, as was invariably his custom, the table of his crucified Lord; to have seen him, in a high and consequently dangerous and ensnaring position, yet maintaining a close and consistent walk with God, was a sight more truly glorious than were the noblest achievements, or than were all honours conferred by him at Badajos, Corunna, or when gallantly fighting his own 52d he was foremost in meeting his country's foes in the deadly field of Waterloo. Reli-

gion with him was no mere form or empty name, but a vital and governing principle; he carried it into the every day business of life, and was actuated by it in his whole conduct. And yet, there was nothing like parade or ostentation about him; on the contrary he was one of the most retiring and unostentatious of men. It was saying much in his favour—but more than the truth—what was repeated of him by one at present in these Provinces, himself high in command and also greatly distinguished:—"I have known Sir John Colborne for now more than twenty years, and he was always in private life one of the most humble-minded and unostentatious of men; and yet one of the coolest and most determined in the hour of peril that I ever knew." And as he feared God and loved the Lord Jesus in sincerity and truth; honouring him in all his ways, and making His word the man of his counsel and the rule of his life; so did he experience the fulfilment of the Divine promises. He knew the blessedness of the man to whom the Lord imputeth not sin, and he found made good the promise, "Them that honour me I will honour." God did indeed put signal honour, and crown with eminent success, all that his servant did,—making him instrumental, both as civil ruler and as a military commander, in effecting what others had failed to accomplish. His house was the abode of peace and of great domestic happiness; for it was like the house of Lazarus, and Martha and Mary: it was the abode where Jesus dwelt; it was a house where the head, like Joshua of old, had declared,— "As for me and my house we will serve the Lord."

THE MOHAWK MISSION.

Before attending Divine Service, we visited the Mohawk Institution, a building near the Church, where about twenty Indian children are boarded and instructed gratuitously in all the branches of a plain English education under the auspices of the New England Company. The boys of the first class were examined in reading in the new Testament, and afterwards in the Catechism in broken questions, and acquitted themselves in both in a highly creditable manner. In writing and arithmetic many of them had attained great proficiency, and would not suffer from comparison with any number of white children of the same age in our District School. We were particularly struck with the order and regularity of the school and the neatness and cleanliness of the children, which reflect great credit upon the master and mistress of the Institution. In connection with the school there are several working-shops, where the different trades are taught to Indian boys, by experienced mechanics, with a view to introduce among the Indians a taste for the useful inventions of civilized society. Various articles of Indian handicraft were shewn to us, executed in a neat workman-like manner,—an evidence if any were needed, that the red children of the forest are not devoid of talent and ingenuity, nor incapable of industrious application to the arts and employments of European life. After having examined the various apartments of the Boarding-house, in all of which was visible the same air of cleanliness and comfort, we took our leave of this interesting establishment, deeply impressed with its importance and utility, and rejoiced to find it in such successful operation. If there be an individual so sceptical as to regard the poor Indians as a degraded race, but one remove above the brute creation, or so cold-hearted as to grudge them the zeal and fostering care of the Christian Missionary, I envy not that man either his head or his heart, and I would recommend him to visit the Mohawk Institution, where his infidel hypothesis will meet with a practical refutation.

At 11 A.M. the bell announced the hour of prayer, and we proceeded to the Church, an antique and venerable wooden building, one of the first places of worship erected in this Province. Upon entering, the same simplicity and antiqueness of appearance meet the eye. A single aisle divides the Church, on either side of which are ranged open seats or benches of a sombre colour. At the extremity of the aisle stand the Pulpit and Reading-desk side by side, and a neat communion railing describes a semicircle in front. There are three pews at the upper end of the Church, one of which was occupied by the surviving members of the Brandt family, and the other two by

some of the oldest and most distinguished chiefs. Behind and over the pulpit are two tablets upon which are engraven in golden letters the Creed, the Lord's Prayer, and the Ten Commandments, in the Mohawk tongue; and at the opposite end, immediately over the entrance, are affixed the Royal Arms,—a speaking memento of the inextinguishable loyalty of her Majesty's Indian subjects.

The congregation, which was respectable in numbers (about one hundred and fifty being present notwithstanding the inclemency of the weather), consisted, with the exception of the Clergy and one or two other individuals, exclusively of Indians; the men were seated on the right hand, the women on the left.

The service was commenced with the Hundredth Psalm, which was sung in Mohawk by the whole congregation, male and female. The devotional character of Indian Psalmody has frequently been the subject of eulogium, and deservedly so; for no one, I am persuaded, can listen to it without being forcibly struck with its plaintiveness and deep solemnity. In all my experience, I have never been so vividly affected by sacred music,—no not even by the swelling peals of the deep-toned organ—as I was by the Old Hundredth Psalm sung by the Mohawk Congregation.

The prayers were read with great fluency in the Mohawk language by the Rev. Adam Elliot, the zealous Missionary to the Tuscaroras, (another tribe of Indians about ten miles further down the River,) and the responses were made in a devout and audible voice by many in the congregation. The lessons were read out of the English Version by the Rev. J. G. Geddes, of Hamilton; and the sermon, which was delivered through an Interpreter, was preached by the Rev. W. McMurray of Dundas.

Having been engaged for six years or more in Missionary labour among the Indians at Sault St. Marie, the Preacher seemed perfectly at home in what would have been to many of his Brethren a novel and awkward position. His text was taken, with judicious selection, from John iii. 16, and was expounded in an interesting manner and with studied simplicity of language. His audience listened with marked attention, and seemed to weigh with their characteristic gravity every sentence which fell from the preacher's lips. The Interpreter, who was an interesting and intelligent Indian, performed his part with great ability: to me at least, the celerity with which he caught the Preacher's meaning in English and conveyed it in Mohawk to his hearers, was truly astonishing, and gained for him in my estimation the credit of being an extremely clever and sensible man. I had the satisfaction of learning afterwards that he bears a high character both for piety and intelligence.

Upon returning to the Parsonage-house we were shewn the Service of Communion plate belonging to the Church, which was presented to the Mohawk Nation by her Majesty Queen Anne. It consists of a massy Silver Flagon, Chalice and Paten, and also a Silver dish which serves the purpose of a Font; each bearing the following inscription:—

"Presented by her Majesty Anne, of Great Britain, France and Ireland and of her Plantations in America, Queen, to her Chapel of the Mohawks."

I cannot close my letter without congratulating my worthy friend the Missionary to the Mohawks, upon the interesting field of labour in which he is so happily engaged, and for which he is so admirably adapted. The Indians of his charge are an interesting race, and if, as has been ably argued by many intelligent writers, they are in reality descendants of the chosen people of God,—a fragment of the Ten Tribes scattered abroad; oh, how should our hearts yearn towards them—we the wild olive-graft, they the natural branches—oh, how should our zeal be enkindled in behalf of those of their brethren, who are yet "the lost sheep of the house of Israel," "sitting in darkness and the shadow of death," their "souls fast bound in misery and iron;" and how fervently should we pray in the beautiful language of our Liturgy that God would "take from them all ignorance, hardness of heart and contempt of his Word," and so fetch them home to his flock that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd Jesus Christ our Lord.—Church.

*From the Church,

T.—I recollect reading of a lady who consulted her pastor on the subject of her dress, and asked him if he did not think it unfair to charge her with pride and vanity, as some one had done, because she dressed expensively. He replied, "Why, madam, when we see a fox's tail sticking out of the mouth of a cave, it is a pretty fair inference that the fox himself is hidden within."

S.—When I look at the costly array of women professing godliness, I do sometimes wonder what pomps and vanities were renounced at their baptism; and on some occasions, when I have thought of speaking to the scholars on the subject of dress, I am restrained by the example of some of our teachers being in striking contrast with the simplicity I would inculcate.

T.—I have felt something of this when you have been speaking to the children of the duty of denying their appetites, that they may enjoy the privilege of giving some of their pocket money to the poor, or to the missionary cause. The idea has crossed my mind, my scholars will think, "Why does not my teacher give her money to the poor, instead of buying gold rings or lace to trim her pocket-handkerchief?" But I am now so convinced of my duty in this respect, that I trust no superfluity in my apparel will be a stumbling-block in the way of these little ones: and perhaps if you write out what you have now said to me for the Visitor some other teacher may be led to go and do likewise.—*Sunday School Visitor.*

ANECDOTES.

A missionary says, "I recollect once in particular my mother's coming and standing by me as I sat in the door; and while she tenderly and solemnly talked to me of God and my soul's concern, her tears dropped upon my head—that made me a missionary."

A pious gentleman once said, "To the instructions and prayers of my mother, under God I trace all the serious impressions which were made upon my mind in childhood, and which became stronger and stronger, and finally led me, as I hope, to faith in the Lord Jesus."

For the Colonial Churchman.

INTEMPERANCE.

I forward you "another warning," not only to Drunkards themselves, but to those who—making a mock of sin—take a strange delight in observing the sins of a fellow-creature. This sad affair happened but lately in London.

SERMO.

Dec. 1839.

DEATH FROM DRINKING.

The sitting Magistrate at the Marlborough-street police-office was occupied a considerable time in investigating the following melancholy and serious case:—

It appeared that about 8 o'clock in the morning, a poor half-witted, half-starved individual, named James Johnson, but better known by the cognomen of "Nebby," who has for some time been hanging about the night-houses in the Haymarket, subsisting upon occasional charity, was brought to the station-house in a dying state. It was soon ascertained that the unfortunate man had swallowed a large quantity of gin, which had been furnished to him, as reported by way of bet by a young gentleman of the name of Burdett. The inspector sent immediately medical assistance. The stomach-pump was applied, but medical skill was of no avail, for the man died within an hour or two after his admission into the station-house. The cause of this unhappy event called at the station-house to learn how it fared with the man whom he had so imprudently supplied with gin. The inspector, finding the young gentleman was in a state of intoxication, very properly laid hold of this circumstance to keep him in custody. The charge was entered on the police-sheet as one of drunkenness against William Jones Burdett.

Inspector Jarvis told the sitting magistrate the circumstances under which the deceased was admitted into the station-house, and the defendant detained Inspector.—His death was occasioned, it is believed by the quantity of gin he drank.

Mr. Burdett, came to the station-house, and as he was drunk I detained him. I understood that he had given the deceased a quantity of gin.

Mr. Conant.—This is a serious occurrence, Sir.—State, if you please, the circumstances which led to it.

Mr. Burdett.—Why, there were some cabmen drinking at a gin-shop in the Haymarket, about 7 or 8 o'clock this morning. One of them said he was cold, and asked me to treat him to some gin. I said, "It's better to be warm than cold, and if you want a bottle of gin I'll give it to you. I went and bought a bottle of gin and gave it to the man, who drank it. I am very sorry for what has occurred.

Mr. Conant.—It appears, then, that you have unintentionally been the cause of the man's death. What was the deceased?

Inspector.—He had been a cabman, but for some time he has been out of work. He was a poor weak creature.

Mr. Conant.—Perhaps he had a very little food. Has he any family? If so, I hope, Sir, you will consider it incumbent on you to look to their future support?

Mr. Burdett.—Certainly. What I did was out of kindness to the man.

Mr. C.—It must prove a subject of great regret to you. The circumstances reflect no credit on any one. Pray, was any one with you at the time?

Mr. B.—No one.

Mr. C.—It will be proper that you should attend the inquest. You had better not be out of the way, as your evidence will be necessary. This matter will, I hope, prove a lesson which will show you the impropriety of these sort of things.

Clements, an officer of this establishment, just as Mr Burdett was about to leave this office, told Mr. Conant he felt it to be his duty to state that he had heard a wager had been made by Mr. Burdett that the deceased could not drink off a bottle of gin.

Mr. C.—If this report turn out to be true, it may involve you, Mr. B. in a criminal charge. If the man were drunk, and you poured, or assisted to pour liquor down his throat, that will become a criminal charge against you.

Inspector.—There was a 5s. piece found in the man's pocket.

Mr. C.—Did you give him the money?

Mr. B.—Yes, I gave him 5s. for a coach. I recollect, first he bet me one 5s. he would drink a bottle of gin. I thought it impossible, and took the wager. The man said he must have money down.

Mr. C.—And giving him gin was like pouring fire down his throat.

Mr. Burdett, having paid the fine for drunkenness went away.

DEFERRED ARTICLES.

THE LAST HOURS OF BISHOP HOOPER.*

Bishop Hooper was burned in Gloucester, in the reign of queen Mary. He had been brought up a Roman Catholic, but after a diligent examination of the Scriptures became convinced of the errors of that system, and embraced the religion of the Reformation. For this step he was so persecuted as to be forced to take refuge on the continent. On the accession to the British throne of the excellent Edward the reformer returned to his native country, but not, it would seem, without presentiment of the fate that awaited him. And, as if endowed with the spirit of prophecy, he is stated to have said to his friend Bullinger, at their parting interview, "The last news of me you shall hear, but I shall not be able to write, for where I shall take most pains there you shall hear of my being burnt to ashes." After his return to England his eminence as a preacher of the everlasting gospel led to his elevation to the then united sees of

* Abridged from an Irish paper for the Sunday School Visitor.

Gloucester and Worcester—a station in which he exhibited the zeal, humility and assiduity of a primitive prelate. On his appointment he was furnished by the herald with the following remarkable coat of arms:—"Three crosses on a bar, with rays of glory shining from heaven upon earth, and for the crest a lamb in a fiery bush." On receiving these arms the bishop was much affected, and observed, "I think I shall die for the truth." These symbols his subsequent history rendered surprisingly appropriate. Edward's reign was deplorably brief. God was preparing to prove and purify his church in England. See John xvi. 2.) Under his successor a meet type of the sanguinary system to which she was so bigoted a devotee, the venerable prelate was deprived of his bishopric, confined in a London prison, treated with much severity, and eventually sentenced to execution at Gloucester, the scene of his benevolent labours. On this occasion he really went like a lamb to the stake, enduring the terrific ordeal with invincible patience and constancy. He also underwent three severe crosses, being consumed in three several fires, while the rays of celestial love conspicuously shone upon him in the triumphant fortitude with which he was enabled to be faithful unto death.

When his body had been fastened to the stake by an iron hoop he looked round on the people, for being tall, and standing on a high stool, he could see to some distance. The surrounding crowds were weeping for him. Then lifting up his eyes and hands together he prayed, probably for them as well as for himself. The person who was appointed to make the fire came to him, and asked his forgiveness, to whom he replied, "Why should I forgive you? I know of no offence which you have ever committed against me." "O, sir," said the man, "I am appointed to make the fire." "Therein," said Hooper, "thou dost nothing to offend me; God forgive thee thy sins; and do thy office, I pray thee." Then the reeds were thrown up, and he received two bundles of them in his own hands, and embraced, and kissed them, and then put one under either arm, and showed with his hand how the rest should be placed.

Shortly after the order was given that the fire should be lighted; but as the faggots were green it did not soon kindle, and it was a considerable time before the reeds caught it. At length it burned round him; but the wind blew the flames from him, so that they only scorched him.

After some time a few dry faggots were brought, and a new fire was kindled; but it burned below, and only scorched him as before. During both the first and the second fire he prayed, saying mildly and not very loudly, but as one free from pain, "O Jesus, thou son of David, have mercy on me and receive my soul." After the second fire was spent he wiped both his eyes with his hands, and looking on the people said with a raised voice, "for God's love, good people, let me have more fire." All this while his lower parts were burning; but the faggots being few the flame did not reach his upper parts.

A third fire was then kindled, which was stronger than the two former. The bladders of gunpowder now burst, but they were so placed that they did him no service. He now prayed with a loud voice, "Lord Jesus have mercy on me, Lord Jesus, receive my spirit." These were the last words he was heard to utter. But when he was black in the mouth, and his tongue swollen, so that he could not speak, yet his lips moved till they were shrunk to the gums, and he knocked his breast with his hands till one of his arms fell off, and then knocked with the other, until by a renewal of the fire his strength failed, and his hand stuck to the iron on his breast. Immediately bowing forwards he yielded up the Ghost.

Chaplains for Military Posts.—The garrisons of Forts Leavenworth and Gibson having applied to the missionary Bishops, and through them to the Domestic Committee, for chaplains, the committee are desirous of co-operating in securing the services of clergymen, for these posts, who will feel a special interest in Indian Missions, and be ready to promote their establishment in that region upon the first favourable opportunity.—*Spirit of Missions.*

LITERATURE.

NEW WORK.

The Church of England Independent of the Church of Rome in all Ages. By the Rev. J. WILLIAMS. London: Parker. Part VIII.

We are not sorry to notice the turn which our controversy with Rome is evidently now taking, and that men are beginning to look back into the beginning of things, and enquire by what means the Bishop of Rome acquired authority in England. In all disputes on the differences of our doctrines the chief difficulty, in fact the only one, is to settle clearly what are the doctrines of the Church of Rome; for in this matter she is "everything by turns and nothing long."

"Omnia transformat sese in miracula rerum,
Iguemque, horribilemque feram, fluxumque liquentem.
Verum ubi nulla fugam repent fallacia, victus
In sese verit."

History she cannot falsify—and, moreover, this part of the argument is indispensable to our own existence as a Church.

The earliest Church in Britain held, as we do, "The Bishop of Rome has no jurisdiction in this realm." The power he afterwards gained was usurped, in direct contradiction to the canons of the Catholic Councils of Ephesus and Nice; the assertion that the Church in Britain was founded by Romish missionaries is only equalled in impudence and untruth by the Irishman's assertion, who declared, when tried for stealing a musket, that he bought it when it was quite a pistol, and had kept it till it became a gun, and when it got up to a cannon he should sell it to the Ordnance. Mr. Williams' book proves beyond a doubt—taking even the lowest view of the matter, that it was a common opinion among the early bards of Wales and this country, that Christianity had existed here from the very earliest periods, free from the errors, and independent of the power of—Bede states the power of the Pope—and the Christian religion in this country as commencing in the reign of Lucius. Yet, the manner in which this fact is mentioned proves that Christianity was known and preached in Britain before that time.—Bede represents Lucius as sending to Rome to request admission into the Church—this, of course, implies a previous conviction of the truth of Christianity on the part of Lucius; and the existence of twenty-five different accounts of the mission to Rome may fully justify us in not believing the latter circumstance, and lead us to regard it as a Romish fabrication—so that the most that can be made of Bede's testimony is that Lucius was converted by the preaching of a British priest!! In the Council of Arles, which was held long after the time of Lucius, we find the independence of the British Church recognized, and the Bishop of Rome styled brother by the Bishops of York, London, and Carlow, and evidently considered as an equal—not such a brother as he afterwards became, when the Church in England might have complained, in the words of another youngster, we "gained nothing under him but growth, and besides the nothing that he so plentifully gave the something that nature gave his countenance took away." The Church of Rome considered Horius and his fellow-Bishops as Catholic Bishops—what then will she say to Mr. O'Connell, who violates her infallibility by calling Augustine the first of that holy order; we leave them to settle the difference, and would advise the honourable cad to the Catholic omnibus to "agree with his adversary quietly," or next day of confession he must feel the weight of that retaining penalty which she inflicts on those who question her infallibility.

Not only does the history of the early British Church establish her independence—her doctrines also were evidently averse to many of Rome's earliest dogmas; but on these points we must refer our readers to the book itself;—its size will fit it for general reading, and the plainness and clearness of its style adapt it to all orders; it contains facts useful to all in every age, particularly to the present, when the watch-word of all, both Romanists and English Catholics is, "Stand ye in the ways and see, and ask for the old path, where is the good way, and walk therein and ye shall find rest for your souls."

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JANUARY 9, 1840.

OUR CONTEMPORARIES.—We have of late been favoured by the *Christian Messenger* and *Guardian*, with more than usual notice, not indeed of the most flattering kind. The former, having conceived some very dreadful ideas of the papal tendency of certain publications called the "Oxford Tracts," has been pleased to link us with them, and to hold us up accordingly as most unsound in the faith. Nay, further, (for what are we of the Colonial Churchman, that they should murmur against us) it has in a long article from the *Congregational Review*, breathing the gall of bitterness against the Church of England, and warmly commended by the *Christian Messenger*, endeavoured to identify that Church—the great bulwark of the Reformation) with papal Rome.—Our readers will scarcely believe that any public writers, and especially any so well able as the Editors of the *Christian Messenger*, from early education and long acquaintance with the Church, to form a correct judgment, could have the hardihood to advance such an unfounded charge. But so it is; for these are days when envy, wrath, malice, and all uncharitableness, are foundation enough for attacks upon all that is venerable and good in the land.

Against so foul a calumny, it is sufficient to record an indignant denial of the charge, and a defiance to those who slanderously affirm it, to produce from the Articles, Homilies, Formularies, or Standard Divines of the Church, any other evidence than that of the purest and most uncompromising Protestantism.

As to what the "Oxford Tract" writers may have said or done, let them answer for themselves. We have not read more than extracts from their works, from which it is not easy to form a right opinion.—He that would condemn them, or approve them in toto, would probably be equally wrong. We believe their authors are men of extensive learning, ardent piety, great humility, and godly lives,—such as their calumniators might well desire to take for their pattern. But whatever they are, they are not—the Church:—their opinions are to go for no more than they are worth, and are binding upon no man. If they are found to be at variance with the scriptural doctrines for which our reformers lived, and died,—let them, and not the Church, bear the blame.—For ourselves popery will be no more suited to our palate, coming from Oxford—(which Heaven forbid) than from Rome.

We are not, either, among the alarmists of the day who are startled at what they conceive the increasing strides of Roman errors.—The multiplication of chapels in Great Britain, we rather look upon as nothing more than the doing now what they ought to have done long ago, and providing for the spiritual wants of their own people, who had been multiplying in the country through several generations, without such provision. Neither do we regard the establishment of their Seminary at Halifax with alarm. They have surely an equal right to have one there with the Presbyterians, or with the Baptists at Horton, or the Methodists at Sackville, and cannot be blamed for exerting themselves to educate their children in their own way. It is professedly for 'Roman Catholics,' by the terms of their prospectus, and it will

be prudent for Protestants to let it be so; and if there is danger, it will be our own faults if our children are exposed to it.—Whatever may be our condemnation of the errors of the church of Rome, or however freely these may be pointed out in our columns, we have no feelings but those of kindness for individuals that belong to her. Many of them, both clergy and laity, we have been delighted to number among our valued friends.

By the *Guardian* we are accused of making an "attack" upon the Church of Scotland, and are denounced for the same in no measured terms, and in a style of bitterness so different from the usual honied words of the cautious Editor, that we are led to believe some extra aid has been called in for the occasion. Charges of bigotry, intolerance, and uncharitableness, are heaped upon us with great liberality; and we are threatened with terrible things if we do not behave ourselves in future to the satisfaction of the Reverend Editor.—Now in the first place, we take leave to remark, that such charges come with a somewhat ill grace from those who in the same breath attribute to us the murderous desire of subverting Presbyterianism at the point of the sword. This may be charity north of the Tweed, but not over the border, nor in quiet Nova Scotia.—In the next place, we beg to deny having made any attack whatever upon the Church of Scotland. We did indeed extract from an English paper, in our *Journal of the 5th September*—(has the *Guardian* been asleep ever since?) as an article of intelligence, the account of an interesting ecclesiastical case which occurred in Scotland. But let any one read that article over and say whether it deserves the name of an 'attack;' certainly not so much so as many that have appeared in the columns of the *Guardian* against the Church of England. But whatever it was, we are not the authors of it; and we expressed none of the "satisfaction" and "eagerness" they describe, nor uttered one word good or bad on the subject. And the best of the affair is, that those ominous words about the "knell," which are still ringing in the ears of our accusers, and which they ascribe to us, came from the mouth of one whom no doubt they are proud to call a true son of the Kirk—even the EARL OF DALHOUSIE! To his Lordship then we recommend them to go for an explanation, and not to us. We disclaim all harsh or unfriendly feeling towards the Church of Scotland. On the contrary, we have ever been taught to regard her with respect, and to look upon many of her ministers as ornaments to their profession, and lights in the world. At Halifax our Clergy have ever shewn themselves ready to supply the spiritual necessities of the Kirk congregation, and the kindest feelings used to subsist between the members of each communion. And so may it be still, if a meddling and grasping spirit do not lead any of the ministers of that Church to interfere with the rights and privileges of the Established Church, or seek to draw away her members, or join the radical party that are striving to pull her into the dust.

Some columns of the *Guardian* have been lately occupied in the inquiry, why the Presbyterian Church in this province does not receive the same allowance from Government as the Church of England; and the position is boldly taken that the one is as much an Establishment as the other. If that were true, indeed there might be some reason for the

one to complain. But we have yet to learn by what arguments such a position can be maintained, or how it can be made to appear that the church of Scotland is established any where but in Scotland. And if it be not, then it has no more claim to Government aid than the Methodists, Baptists, or any other denomination. At the same time, nobody can blame the members of the Church of Scotland from trying what they can do with the government at home; and they are heartily welcome to all Lord John Russell may give them, provided it does not come out of our stipends. We hope by the way, that it was not to excite jealousy of the Church on account of this poor pittance, doled out to us from year to year, that it has been blazoned forth in the columns of the Guardian.

As to the Church of England being the Established Church in Nova Scotia, there can be no doubt, on reference to one of the earliest Acts of the Provincial Legislature, that of 1758, 32 Geo. 2, which declares that the sacred rites and ceremonies of Divine worship, according to the Liturgy of the Church established by the laws of England should be deemed the fixed form of Worship in the Province. The same act tolerates all Protestant dissenters. See Murdoch's Epitome, vol. 1. p. 182, &c.

In regard to the claims of the Church of Scotland as a co-ordinate establishment with the Church of England abroad, we subjoin an extract from a letter of the Bishop of Montreal to the Earl of Durham—showing the decision of Government on the question in reference to India:—

Your Excellency, I doubt not, is alive to the necessity of bringing at last to an issue the long-protracted questions respecting the Clergy Reserves, and putting an end to the painful and mischievous agitations which must continue so long as those questions are left open. I shall not presume to argue here the right of the church of England to the exclusive benefit of that property, but I should be wanting in my duty to the Church, if I did not state my conviction of the existence of that right; at the same time that I think it but fair, that the Clergy of the Church of Scotland should look for some reasonable assistance from other resources at the disposal of the Government. Against all idea of an equality of footing between the two churches, I cannot do otherwise than earnestly and solemnly protest. If upon the manifestation of a spirit of rivalry in India, on the part of the Church of Scotland, instructions (of which a copy is in my possession) were sent to the Governor General, declaring the impracticability of placing the two churches upon a level, I conceive that the case is much stronger in favour of the church of England in Canada. The royal instructions having declared that Church alone to possess the character of an Establishment in the Colony; part of these same instructions having been cited in the Act 31, Geo. iii. c. 31, by which the Clergy Reserves are set apart, and the endowment of the Church provided for "according to the Establishment of the Church of England;"—this Act having been immediately followed up by the erection of the diocese of Quebec, and the constitution of the Canadas as a diocese in the same connection with the archiepiscopal see of Canterbury as any diocese within the Province of Canterbury in England;—the subsequent acts of Government in the establishment of a Cathedral at Quebec, the formation of certain parishes in the Church of England, the division of the diocese into archdeaconries, and the creation of corporations, consisting of the Church Clergy for the management of the reserves, having all been in harmony with the original purpose of the Crown, as stated above: I submit to the judgment of your Excellency, whether the guardians of the interests of the Church of England, in Canada, can conscientiously do otherwise than oppose themselves, by every means in their power, to an abandonment of her peculiar claims,—and it is to be observed, of which the maintenance

involves no burthen imposed for her benefit upon the members of other religious bodies, and no interference in any shape whatever with any but her own people. A declaration on the part of Government of the privileges assigned irrevocably to the Church of England, and an extension, at the same time, of such just advantages to the Church of Scotland, as are compatible with the retention of those privileges by our own Establishment, would, in my humble judgment, be infinitely better calculated to heal the religious dissensions of the colony than any temporizing course of policy, or any timid evasion of a question, which must at last be met in the face.

The Bishop proceeds to give some interesting particulars respecting the Indian Missions in Canada.

I cannot forbear, my Lord, from introducing some mention in this Report of the labours of our Clergy among the native Indians. There are two Clergymen stationed among the Six Nations on the Grand River, one at the Mohawk Village, and the other at Tuscarora. A missionary has been sent to the Manitoulin Islands, and another to the Sault St. Marie, at the upper extremity of Lake Huron. These four are engaged exclusively in the charge of Indians.—There are two other Clergymen, who combine this charge with that of congregations of whites; one in the Bay of Quinte, where a branch of the Mohawk tribe is established, and one who resides in Caradoc, and devotes part of his time to the Mounsees and Bear Creek Chippawas in his neighbourhood. I have never seen more orderly and, to all appearance devout worshippers than among some of these Indian congregations which I visited; and I have the fullest reason to believe that the ministry of the Clergy among them has been attended with very happy effects. His Excellency Sir George Arthur is much interested in their welfare; and whatever the Government can do for their Religious improvement, their temporal comfort, or the education of their children, will, I am persuaded, be well and wisely expended. A great and promising field is here open to Christian philanthropy. A long debt is due to the Indians from the inhabitants of European descent, and it is by means such as those which I have just stated, that the reparation must be made. They have been uniformly loyal.*

The commands laid upon me by your Excellency, having immediately had reference to the Visitation of Upper Canada, upon which I was setting out at the time, I have forbore from troubling you with any details respecting the Lower Province. The observations, however, which I have submitted are, in great part, of common application to both Provinces; and although there is a far smaller number of Protestants in Lower Canada, the Protestant portion of the inhabitants is constantly gaining upon the older French population, and must be expected to receive progressively increasing accessions from the British Isles, chiefly of Protestants; while the original settlers of the Colony experience no augmentation of their numbers from any extraneous source.

There has been no census of the population of this Province since the year 1831. At that time the Church of England population was estimated at 31,629 souls; the Church of Scotland population at 15,069; and the aggregate of all the non-episcopal Protestant Denominations, including the Church of Scotland, at 37,937. The clergy of the Church of England are 44 in number, with 52 or 53 Churches and Chapels built or in progress. From 15 to 20 additional Clergymen would, I think, provide for the present wants of this portion of the Diocese. In Upper Canada, I believe that employment would be found for 100 beyond the existing establishment.

The petitions which are before your Excellency from the Clergy of both Provinces respectively contain suggestions which, if acted upon, would open the way for improving the efficiency of the Church Establishment in the Diocese; but, without some present aid from the Government, would be more tardy in their operation than the wants of the people would bear without detriment. Nothing can be less uniform and systematic than the manner in which a meagre supply of Clergy is at present eked out and distributed over the Diocese. One portion is paid from

*The Indians resident in Upper Canada, according to an Official return in 1833, amounted to 5,039 souls.

the imperial treasury (the salaries to be discontinued one by one, as vacancies occur,) another from local resources at the disposal of Government; another is composed of Missionaries from home; and there are four different religious bodies (besides an individual of singular zeal in the cause) to whom the diocese is in this way indebted; and another still, although an exceedingly small portion, are dependent, in whole or in part, upon the people. Thus the establishment of Clergy, imperfect and insufficient as it is, is made up by means of shifts and expedients, and to a great extent is without any permanent character; and the task of the diocesan in procuring supplies, and maintaining communication with the different parties who afford them, is complicated in a distressing degree.

In executing the duties of the visitation in the two Provinces, I have travelled nearly 5,000 miles; the extreme points which I have visited in the length of the diocese being Sandwich, at the head of Lake Erie; and the Bay of Chaleurs, in the Gulf of St. Lawrence. Of the state of the communication in the interior parts of the country and among the new settlements, your Excellency is not without information. No provision exists for enabling me to employ a single functionary in conducting correspondence with the Government, the Clergy, and the Societies at home, keeping in proper order and arrangement the accumulating records of the see, or transacting those ordinary forms of ecclesiastical business which are proper to the episcopal office; and in those departments of labour where the Bishop can receive assistance from the Archdeacon, I am deprived of this benefit, as far as Lower Canada is concerned, because, under the existing arrangements, I am compelled to hold the office of Archdeacon myself.

THE LEGISLATURE of Nova Scotia has been in Session since the 31st ultimo. The following is an extract from his Excellency's opening speech:—

"I rely on your proceeding with unanimity and despatch to the consideration of the various subjects requiring your attention; among those that chiefly merit it at the present period, are—the re-enactment of the law relating to common and grammar schools, with such modifications and amendments as your experience of its operation in the several counties may have suggested,—the more extensive diffusion of religious education among the people,—the encouragement of agriculture and of the fisheries, and the adoption of more effectual measures than have hitherto been resorted to, for preventing the encroachments of foreigners on our fishing grounds,—the improvement of our system of expenditure on the main roads, with a view to their being immediately placed and then maintained in a thorough state of repair,—and the establishment, in the town or vicinity of Halifax, of a Provincial Penitentiary—an Orphan House, and a house of Industry."

Let every good Churchman and good subject fervently join in the appointed prayer, that God would "direct and prosper all their consultations, to the good of His Church, and the safety, honour and welfare of our Sovereign and this Province"—that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.

NEW CHAPEL AT UPPER LAHAVE.—We omitted to notice that this neat little Gothic structure, the raising of which we noticed only in July, was opened for Divine service by the Rector on the 8th ultimo, with a sermon from Haggai 11 c. 6, 7, 8, 9 vs. Much credit is due to Mr. Charles Rudolf, who gave the ground and has otherwise contributed largely, for his exertions in expediting the work, and preparing the building so soon for the celebration of Divine worship.—We are happy to add, what indeed we never doubted, that notwithstanding the jealous and slanderous snarlings of anonymous foes, hundreds, instead of dozens, gladly avail themselves of this new opportunity of assembling on the Lord's Day, to join in the services of the Church.—May they ever find a blessing upon their attendance there.

DIED.

At Upper LaHave, on Sunday the 5th instant, after a painful illness, Mrs. Mary Wheelock, teacher, aged 50 years. Her remains were attended to the grave (the first opened in the new church yard) by a large concourse of the inhabitants.

POETRY.

ST. JOHN THE EVANGELIST'S DAY.

Oh God! who gav'st thy servant grace,
Amid the storms of life distress,
To look on thine incarnate face,
And lean on thy protecting breast:

To see the light that dimly shone,
Eclips'd for us in sorrow pale,
Pure Imago of the Eternal One!
Through shadows of thy mortal veil!

Be ours, oh King of Mercy! still
To feel thy presence from above,
And in thy word, and in thy will,
To hear thy voice, and know thy love;

And when the toils of life are done,
And Nature waits thy dread decree,
To find our rest beneath thy throne,
And look, in humble hope, to Thee!
Bishop Heber.

EPIPHANY.

Brightest and best of the sons of the morning!
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Cold on his cradle the dew-drops are shining,
Low lies his head with the beasts of the stall,
Angels adore him in slumber reclining,
Maker and Monarch and Saviour of all!

Say, shall we yield him, in costly devotion,
Odours of Edom and offering divine?
Gems of the mountain and pearls of the ocean,
Myrrh from the forest or gold from the mine?

Vainly we offer each ample oblation;
Vainly with gifts would his favour secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning!
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!—*Ibid*

BAPTIZING FAMILIES.

We do not see how our Baptist brethren can well answer the following pithy remarks of Dr. Wardlaw. "It is a remarkable fact," says the Dr., p. 109, "that we have no mention of any thing resembling the baptism of households or families, in the accounts of the propagation of the gospel by our Baptist brethren. That the apostle baptized families, no believer of the Scripture history can doubt; and we have seen that the manner in which such baptisms as are recorded, or referred to, indicates no extraordinary thing. Now it surely is an extraordinary thing, that in the journals and periodical account of Baptist missions in heathen countries, we should never meet with any thing of the kind. I question, whether, in the thirty years of the history of the Baptist mission in India, there is to be found a single instance of the baptism of a household. When do we find a Baptist missionary saying, "when she was baptized or her family"—or, "I baptized the family of Krishnoo or any other convert?" We have the baptism of individuals; but nothing corresponding to the apostolic baptism of families. This fact is a strong corroborative proof, that there is some difference between their practice and that of the apostles. If the practice of both were the same, there might surely be expected some little correspondence in the facts connected with it.—*Pedo Baptis*."

Law and equity are two things which God hath joined, but which man hath put asunder.—*Lacon*.

C. H. BELCHER,

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HALIFAX, JAN. 1st, 1840.

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C. H. BELCHER.

Halifax, Nov. 1, 1839.

Jews.—In Africa, the number is computed at 504,000. In Asia, 738,000. In Europe, 1,918,057. In America, 5,700. Thus they are scattered over all the world, and yet remain a distinct people.—They all cherish the expectation of returning to their own land, with unwavering firmness. 40,000 of them are now said to be in Palestine, where a few years ago only 4,001, were enumerated.—*Boa. Rec.*

China.—A son of the late excellent missionary Dr. Milne, of Canton, has lately been set apart as a missionary to the scene of his honored father's labours. "Instead of the fathers shall come up the children."—*Epis. Rec.*

AGENTS FOR THE COLONIAL CHURCHMAN.—It has been suggested as one reason for the tardiness of remittances, that perhaps the Agents may be unknown. To meet this difficulty, we subjoin our list, and hope it may be useful. Agents themselves will be kind enough to collect and forward all dues to the end of the year, together with those in hand.

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C. H. Belcher