

THE COLONIAL CHURCHMAN.

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

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RELIGIOUS MISCELLANY.

For the Colonial Churchman.

BENEVOLENCE.

Mingling as we all do in the affairs of a world, the maxims and practices of which tend so sadly towards uncharitable and selfish feelings, it is well frequently to cherish thoughts of benevolence and brotherly love. As the following beautiful paraphrase of the Sheffield Poet tend that way, I shall be glad to find them, Messrs. Editors, transferred to your columns—May each reader endeavour to imitate the conduct so eloquently offered for our example in the interesting passage of Holy Writ, on which Montgomery prepared the lines which here follow.

July, 1839.

SIGMA.

THE STRANGER AND HIS FRIEND.

By James Montgomery, Esq.

Matthew, xxv. 35—40.

A poor, wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief
That I could never answer *Nay*;
I had not power to ask his name,
Whither he went or whence he came,
Yet there was something in his eye
That won my love—I know not why.

Once when my scanty meal was spread,
He entered; not a word he spake;
Just perishing for want of bread;
I gave him all, he blessed it, brake,
And ate, but gave me part again;
Mine was an angel's portion then,
And while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock; his strength was gone!
The heedless water mocked his thirst,
He heard it, saw it hurrying on,
I ran and raised the sufferer up,
Thence from the stream he drained my cup,
Dipt, and returned it, running o'er;
I drank, and never thirsted more.

'Twas night, the floods were out, it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof;
I warmed, I clothed, I cheered my guest,
I laid him on my couch to rest,
Then made the earth my bed, and seemed
In Eden's garden while I dreamed.

Stript, wounded, beaten nigh to death,
I found him by the highway side;
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment; he was healed,
—I had, myself, a wound concealed,
But from that hour forgot the smart?
And peace bound up my broken heart.

In prison I saw him next—condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him 'midst shame and scorn,
My friendship's utmost zeal to try,
He asked—if I for him would die?
The flesh was weak, my blood run chill,
But the free spirit cried, "I will."

Then, in a moment, to my view
The stranger darted from disguise;
The tokens in his hand I kneel;
My Saviour stood before mine eyes,
He spake, and my poor name I named—
"Of me thou hast not been ashamed;
"These deeds shall thy memorial be;
"Fear not, thou didst them unto me."

THE RETURN OF ISRAEL.

One of them, who lately, in the true spirit of Moses, went a journey into Poland, 'unto his brethren, and looked on their burdens,' informs that 'several thousand Jews of that country and of Russia, have recently bound themselves by an oath, that as soon as the way is open for them to go up to Jerusalem, they will immediately go thither, and there spend their time in fasting and prayer unto the Lord, until he shall send the Messiah. * * * * Although it was,' he continues, 'comparatively a short time since I had intercourse with my brethren according to the flesh, I found a mighty change in their minds and feelings in regard to the nearness of their deliverance. Some assign one reason, and some another, for the opinion they entertained; but all agreed in thinking that the time is at hand.'

Large bodies, moreover, have acted on this impulse; we state, on the authority of another gentleman, himself a Jewish Christian, that the number of Jews in Palestine has multiplied twenty-fold; that though, within the last forty years, scarcely two thousand of that people were to be found there, they amount now to upwards of forty thousand; and we can confirm this statement from other sources, that they are increasing in multitude by large annual additions.

A very late English traveller encountered many Jews on the road to Jerusalem, who invariably said that they were going thither to die in the land of their fathers. For many years past this desire had prevailed among the Hebrews; old Sandays has recorded it in his account of Palestine—but it has been reserved for the present day to see the wish so amply gratified. A variety of motives stimulate the desire; the devout seek to be interred in the soil that they love; the superstitious, to avoid the disagreeable alternative of being rolled under the earth's surface until they arrive in that land on the great morning of the resurrection. But whatever be the motives of a people now blinded by ignorance, who does not see, in fact, a dark similitude of the faith which animated the death-beds of the patriarchs; of Jacob and of Joseph, who 'when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones?'

In all parts of the earth, this extraordinary people, whose name and sufferings are in every nation under heaven, think and feel as one man on the great issue of their restoration—the utmost west, the north and the south, both small and large congregations, those who have none, entertain alike the same hopes and fears. Dr. Wolff heard these sentiments from their lips in the remotest countries of Asia; and Buchanan asserts that wherever he went among the Jews of India, he found memorials of their expulsion from Judea, and of a belief of their return thither.

At Jerusalem they purchase, as it were, one day in the year of their Mussulman ruler; and being assembled in the valley of Jehoshaphat, bewail the overthrow of their city and temple, and pray for a revival of its glory.

Though they have seen the temple twice, and the city six times destroyed, their confidence is not abated, nor their faith gone; for 1800 years the belief has sustained them, without a king, a prophet, or a priest, through insult, poverty, torture, and death; and now, in the nineteenth century, in the midst of

the 'march of intellect,' and what is better, in the far greater diffusion of the written word of God both among Jews and Christians, we hear from all an harmonious assent to the prayer that concludes every Hebrew festival, 'the year that approaches, O bring us to Jerusalem.'

PURITANISM TRIUMPHANT.

Many of those venerable structures, which were the glory of the land, had been destroyed at the Reformation, by the sacrilegious rapacity of those statesmen and favourites, to whom they had been iniquitously granted. The remainder were now threatened with the same fate by the coarse and brutal spirit of triumphant puritanism. Lord Brooke said, he hoped to see the day, when not one stone of St. Paul's should be left upon another. A sentiment of vulgar malice towards Laud, may have instigated the ruling faction, when they demolished with axes and hammers the carved work of that noble structure, and converted the body of the church into a stable for their troopers' horses. But in other places, where they had no such odious motive, they committed the like, and even worse indecencies and outrages, merely to show their hatred of the Church.—

It was such acts of sacrilege, which brought a scandal and an odium upon the reformed religion in France and the Low Countries, and stopped its progress there, which neither the Kings of France nor Spain could have done, if horror and indignation had not been excited against it by this brutal and villainous fanaticism. In some churches they baptized horses or swine, in profane mockery of baptism; in others, they broke open the tombs, and scattered about the bones of the dead, or, if the bodies were entire, they defaced and dismembered them. At Sudley, they made a slaughter-house of the chancel, cut up the carcases upon the communion table, and threw the garbage into the vault of the Chandoses, insulting thus the remains of some of the most heroic men, who, in their day, defended, and did honour to their country. At Westminster, the soldier sat smoking and drinking at the altar, and lived in the abbey, committing every kind of indecency there, which the Parliament saw and permitted. No cathedral escaped without some injury; painted windows were broken, statues pulled down or mutilated, carvings demolished; the organs sold piecemeal for the value of the materials, or set up in taverns. At Lambeth, Parker's monument was thrown down, that Scott, to whom the Palace had been allotted for his portion of the spoils, might convert the chapel into a hall; the Archbishop's body was taken, not out of his grave alone, but out of his coffin; the lead in which it had been enclosed, was sold, and the remains were buried in a dunghill.—*Southey's book of the Church.*

THE ROMAN CHURCH.

As the effrontery of the schismatical Roman bishops in Ireland, in assuming the style of the Irish sees, has led some persons ignorantly to suppose that they are the representatives of the ancient Irish Church, and that the Protestant or Orthodox bishops are intruders, it is right that the reader should know that, by the records of the Irish Church, it appears that when, in the reign of Queen Elizabeth, the Roman jurisdiction was renounced, of all the Irish bishops, only two, namely, Walsh, bishop of Clonard, and Liverous, bishop of Kildare, suffered deprivation for their refusal to join in that renunciation. Two others, Lacey, bishop of Limerick, and Skiddy, bishop of Cork and Cloyne, resigned; the former in 1566, and the latter in 1571, possibly from scruples on the same score. The rest to the number of twenty-two or twenty-three, were continued in the sees;

and from them the present Orthodox or Protestant bishops have derived their orders, being the successors by unbroken and uninterrupted descent, of the ancient Irish Church, which Church he it ever remembered, was the last in Europe that fell under the usurped jurisdiction of Rome; her metropolitans not having received the Roman pall (the badge of slavery, as it appears by the fifth Canon of the fourth Lateran Council) till 1162. For so comparatively short a time, not exceeding four hundred years, was the Irish Church bound under the Papal yoke.

ORIGIN OF MORMONISM.—Some interesting facts, says the respected Editor of the Gospel Messenger, in relation to this monstrous absurdity and delusion will be found in our present number. Could the exposure of such an imposture have the effect to open the eyes of Christians to the importance of keeping close to the plain Scriptures of truth, and to the primitive model of the church of Christ, such things would have little effect.—Novelties in religion, however attractive they may be, must be absurd, simply because they are novelties. Look for the OLD PATHS.

ORIGIN OF THE "BOOK OF MORMON," OR "GOLDEN BIBLE."

As this book has excited much attention and has been put, by a certain new sect, in the place of the sacred Scriptures, I deem it a duty which I owe to the public, to state what I know touching its origin. That its claims to a divine origin are wholly unfounded, needs no proof to a mind unperverted by the grossest delusions. That any sane person should rank it higher than any other merely human composition, is a matter of the greatest astonishment, yet it is received as divine by some who dwell in enlightened New England, and even by those who have sustained the character of devoted Christians. Learning recently, that Mormonism had found its way into a church in Massachusetts, and has impregnated some of its members with its gross delusions, so that excommunication has been necessary, I am determined to delay no longer doing what I can to strip the mask from this monster of sin, and to lay open this pit of abominations.

Rev. Solomon Spaulding, to whom I was united in marriage in early life, was a graduate of Dartmouth College, and was distinguished for lively imagination and a great fondness for history. At the time of our marriage, he resided in Cherry Valley, N. Y. From this place we removed to New Salem, Ashtabula county, Ohio; sometimes called Conneaut, as it is situated on Conneaut Creek. Shortly after our removal to this place, his health sunk, and he was laid aside from active labours. In the town of New Salem, there are numerous mounds and forts, supposed by many to be the delapidated dwellings and fortifications of a race now extinct. These ancient relics arrest the attention of the new settlers, and become objects of research for the curious. Numerous implements were found, and other articles evincing great skill in the arts. Mr. Spaulding being an educated man and passionately fond of history, took a lively interest in these developments of antiquity; and in order to beguile the hours of retirement and furnish employment for his lively imagination, he conceived the idea of giving an historical sketch of this long lost race. Their extreme antiquity of course would lead him to write in the most ancient style, and as the Old Testament is the most ancient book in the world, he imitated its style as nearly as possible. His sole object in writing this historical romance was to amuse himself and his neighbours. This was about the year 1812. Hull's surrender at Detroit, occurred near the same time, and I recollect the date well from that circumstance. As he progressed in his narrative, the neighbours would come in from time to time to hear portions read, and a great interest in the work was excited among them. It claimed to have been written by one of the lost nation, and to have been recovered from the earth, and assumed the title of "Manuscript Found." The neighbours would often inquire how Mr. S. progressed in deciphering "the manuscript," and when he had a sufficient portion prepared he would inform them, and they would assem-

ble to hear it read. He was enabled from his acquaintance with the classics and ancient history, to introduce many singular names, which were particularly noticed by the people and could be easily recognized by them. Mr. Solomon Spaulding had a brother, Mr. John Spaulding, residing in the place at the time who was perfectly familiar with this work, and repeatedly heard the whole of it read.

From New Salem we removed to Pittsburgh, Pa. Here Mr. S. found an acquaintance and friend, in the person of Mr. Patterson, an editor of a newspaper. He exhibited his manuscript to Mr. P., who was very much pleased with it, and borrowed it for perusal. He retained it a long time, and informed Mr. S. that if he would make out a title-page and preface, he would publish it, and it might be a source of profit.— This Mr. S. refused to do, for reasons which I cannot now state. Sidney Rigdon, who has figured so largely in the history of the Mormons, was at this time connected with the printing office of Mr. Patterson, as is well known in that region, and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript, and to copy it if he chose. It was a matter of notoriety and interest to all who were connected with the printing establishment. At length the manuscript was returned to its author, and soon after we removed to Amity, Washington county, Pa. where Mr. S. deceased in 1816. The manuscript then fell into my hands, and was carefully preserved. It has frequently been examined by my daughter, Mrs. McKenstry, of Monson, Mass., with whom I now reside, and by other friends. After the "Book of Mormon" came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and to the very place where the "Manuscript Found" was written. A woman preacher appointed a meeting there, and in the meeting read and repeated copious extracts from the "Book of Mormon." The historical part was immediately recognized by all the older inhabitants, as the identical work of Mr. S., in which they had been so deeply interested years before. Mr. John Spaulding was present, who is an eminently pious man, and recognized perfectly the work of his brother. He was amazed and afflicted, that it should have been perverted to so wicked a purpose. His grief found vent in a flood of tears, and he arose on the spot and expressed in the meeting his deep sorrow and regret that the writings of his sainted brother should be used for a purpose so vile and shocking. The excitement in New Salem became so great, that the inhabitants had a meeting, and deputed Dr. Philastus Hurlbut, one of their number, to repair to this place, and to obtain from me the original manuscript of Mr. Spaulding, for the purpose of comparing it with the Mormon Bible, to satisfy their own minds, and to prevent their friends from embracing an error so delusive.— This was in the year 1834. Dr. Hurlbut brought with him an introduction, and request for the manuscript, signed by Messrs. Henry Lake, Aaron Wright, and others, with all whom I was acquainted, as they were my neighbours when I resided in New Salem.

I am sure that nothing could grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity which was thrown about the composition, doubtless suggested the idea of converting it to purposes of delusion.— Thus an historical romance, with additions of a few pious expressions and extracts from the sacred Scriptures, has been construed into a new bible, and palmed off upon a company of poor, deluded fanatics, as divine. I have given the previous brief narration, that this work of deep deception and wickedness may be searched to the foundation, and its author exposed to the contempt and execration he so justly deserves.

MATILDA DAVIDSON.

The Banner of the Cross (Philadelphia) has the following notice:—

Rev. Mr. Tattam, of Bedford, Eng., is now at Cairo, engaged in translating Coptic manuscripts of the Scriptures. Prior to the 10th of February, he had translated the Book of Jeremiah, and a portion of the Psalms.

LETTER FROM MR. PEASE,
American Missionary at Cyprus, dated at Larnaca, July 13, 1838.

Funeral of a Child of Mr. Pease—Kindness and sympathy of the Priests

We had been given to understand that it had been the custom for the Greek priests to precede the corpse on such occasions, to their church, and that then they allowed the friends of the deceased to perform the remaining services according to their own custom. They expressed a wish to do so on the present occasion, and a willingness that at the church we should perform our accustomed services. At first I declined, as I feared they might be unwilling to dispense with some services, which if not wrong, are at least superfluous. But as some of my Greek friends assured me that their chant is not only not objectionable, but perfectly proper, and as I perceived that my refusal might be construed into a declaration of war, or contempt of the priesthood, I consented, on condition that they should leave the cross, the cherubims, the incense, &c., at home.— Mr. Ladd led the services at the house in English, in the presence of nine or ten persons who understand our language, and a considerable number of Greeks. Before he closed, the priests arrived, wearing only their robes usual on such occasions, and having conformed in every respect to our wishes.— The procession was led by the janizary, (armed Turkish servant, or constable,) of our consul, and two others, belonging to two other consulates, sent as a token of respect to us, according to the custom of the country. The priests followed, chanting the funeral dirge, to the church. The corpse immediately succeeded, borne by four men, having for a pall the star-spangled banner of our country, supported by several boys belonging to our schools. We and our friends came in the rear, as is customary at home, except that the procession was not so regular as is usual on similar occasions in America. The church was soon almost filled with Greeks and a few Franks. I took a stand where I could see nearly all of them, and when the noise of those who were entering had ceased, I began to address them extemporaneously, in the Greek tongue. I alluded to the case of the Shunamitish woman, who having lost her son, on being asked by the prophet Elisha, "is peace to thee? Is peace to thy husband? Is peace to the child?" answered, "Peace." (You see I have made a literal translation, which gives the peculiarity of the expression in the Hebrew, Arabic, and ancient Greek, better than our own authorised version.) I then told them that we could say the same: and stated the grounds of this our peace, to wit, that God does that which is right and best, and that in 1 Cor. chap. xv. he has promised a glorious resurrection to all those who love and obey our Lord Jesus Christ. I followed these remarks by exhorting parents to instruct their children in the knowledge of the word of God, that they might appreciate and appropriate the blessed promises contained therein, and spoke a word of consolation to those who, having been afflicted as we now are, faithfully obeyed God. It was a blessed moment! Several wept, and all gave the closest attention. I have not had so silent, so attentive, so solemn an audience since I left America. But to think that in the depth of my afflictions, I was preaching the glorious Gospel of the Son of God, to my beloved Greeks, in my beloved Greek, in a Greek church, with the permission and informal invitation of Greek priests, was a privilege I had never expected to enjoy. And I believe that I am the only Protestant missionary who has enjoyed this privilege, except the Rev. Mr. Hartley. Is it not time for every missionary in the Mediterranean to gird up his loins for preaching? Can that blessed day be distant? I closed with prayer, and was careful to supplicate a blessing on the archbishop, bishop, and priests of the islands. We then went to the grave, and there deposited the remains of our beloved child. Several of our friends having thrown each a shovel-full of earth on the coffin, I returned thanks in Greek to all, and especially to the priests, for their kindness and sympathetic attention to us strangers, in this far distant land, and then we departed. We had the sympathies of all, and I could see it in their eyes and countenances.— Many wondered at the magnanimity of soul (as they called it) which I displayed in addressing them on such an occasion. They thought it was I who bore up under afflictions, not knowing that it was, as I trust, the grace of God working in me.

DUELLING.

The following address from the Archdeacon and Clergy of the city of Bath has been presented to Lord Powerscourt, in reference to his recent duel with Mr. Roebuck, to which his lordship has returned the answer subjoined:—

"To the Right Hon. Lord Viscount Powerscourt.

"The Archdeacon and Clergy of the city of Bath beg very respectfully to express their deep regret that, by a recent duel, your lordship's sanction should have been given to a practice so injurious to the best interests of society, at variance with the laws of the land, and in direct violation of the precepts of the Gospel. With every feeling of regard and courtesy, and in a spirit far removed from dictation, and with a view, it may be, to continue to your lordship their support, without the compromise of principle, the undersigned have felt it to be due to religion, their representative, and themselves, to offer this decided expression of their sentiments, and in so doing they would cherish the hope that your lordship may in future be enabled to manifest that exalted moral courage which, in the matter of duelling, can set at naught the corrupt practice of the world by proclaiming, whenever a fit occasion may be presented, your regret that, in your own person, the sanction of rank, position, and of character, should have been given to a practice which the wise and good have on such just grounds so often and so reasonably united to condemn.

"Bath, Wednesday, 24th April, 1839."

"Venerable Mr. Archdeacon and Rev. Gentlemen,

"The impression produced by the letter which you have done me the honour to address to me, and which I received this morning, cannot be more fully conveyed than in the assurance that I have received it with all the respect due to the character and sacred office of those who have subscribed it. As it is in substance the same as one which I received a few days past from certain of my constituents, and the answer that I gave to that address applies equally to this, I shall make use of it also upon this occasion. Far from imputing any want of courtesy or any spirit of dictation to those who have felt it their duty to subscribe their names to this address, I feel that it was inspired by a sense of Christian duty, which, even if it were not, as I have every reason to believe it is, mingled with kind feelings towards myself. I should still, I trust, appreciate as it deserves. My own opinion upon the subject of duelling coincides with that expressed in your address, and this I have no hesitation in confessing, although I am aware that by so doing, I lay myself open to the charge of having, by my conduct on the occasion to which you refer, given you reason to doubt the sincerity of this expression of my sentiments. I must admit the apparent justice of that charge, and can only reply, in that spirit of honest candour which your position, as well as the kind feeling which you evince towards me, so amply merit at my hands. The law of public opinion—the most influential of the laws of men, and too often more so than the law of God—consigns a young man who, when either challenged or publicly insulted, shrinks from a duel, to that scorn and contempt which the imputation of cowardice entails; and I confess that I have been deficient in that exalted moral courage which, in this instance, could alone have enabled me to despise the scoff of the world and the sneers of my associate. Personal resentment, I trust, had no influence on my conduct; but I felt, from the opinion of many whom I consulted, that, if I had acted otherwise on that occasion than I did, I must have been placed in this predicament. I do not, however, urge this either to justify the practice or to vindicate myself from an act which, I candidly confess, my judgment and conscience must condemn. I can only say further, that it is, and ever will be my constant wish to stand on such ground of moral elevation, that as my conscience and judgment respond to the sentiments, so my conduct may always receive the approbation of those whose sacred office I so highly respect, and whose personal character I so sincerely esteem, as those to whom I now have the honour to sign myself their obedient humble servant,

"POWERSCOURT.

"London, May 8, 1839."

DEFERRED ITEMS.

From American Papers.

BISHOP HOBART.

Bishop Doane of New Jersey, in a late address, pays the following beautiful tribute to the memory of this distinguished prelate.—Ed.

"To me, the visit to Auburn was fraught with feelings that can never die. It was in that Church, that my beloved friend and spiritual father, Bishop Hobart, for the last time preached the Gospel of salvation, and broke the bread of life; and from an 'upper chamber' in that sweet and rural Parsonage, his fervent spirit passed from earth to heaven. I had sat at his feet, as my parochial Minister; and as my Bishop, been confirmed by him, and admitted to both orders. I had loved him as few men are ever loved. I had enjoyed his confidence and friendship to the full measure of my heart's content. I had mingled my tears with those of our whole Communion, at his unlooked for, and, for us, untimely death. Years had not weakened in my heart the bond of love, now sanctified by sorrow, such as Christians may indulge for those who go before them to their rest. And now I stood where his death bed stood, and sat where he had met, and, in the strength of the Gospel for which he lived and died, had overcome the king of terrors. It was a sacred scene, a holy hour; and if some natural tears were shed, they were not the tokens of a sorrow without hope. Bishop Hobart was not the man of his own age, merely. Indeed, it may be justly said, he lived before his age. His rapid intellect anticipated the deductions of other men's experience; and what his far-reaching spirit could not but foresee, his fervent nature could not but proclaim, when it concerned the peace and honour of the Church of God. The time has come already, when those who doubted then, admit the accuracy of his prospective eye, and honour his intrepid and uncompromising spirit. The principles for which he lived, and for which he laboured, with all the powers of his great mind, have carried forward, through the blessing of their divine and holy Author, the Church, in whose service he died, to a point of elevation which even his sanguine nature could not have anticipated. It is but the beginning of triumph. 'Evangelical truth and apostolic order,' is to be the watchword of increasing millions. Increasing millions, in the ages yet to come, will hold the name of Hobart in increasing honour, as a devoted preacher of the Cross, a dauntless champion of the Church of Jesus Christ."

THE PASTORAL OFFICE.

The solemn words of exhortation and promise which are given and required upon admission into the order of priest-hood, while they present a general outline of the duties of the Christian ministry, have especial reference to the constitution of our national Church, which assigns to every clergyman his own particular charge, and defines the limits of his pastoral exertion.* This territorial division of a great Christian country, this appointment of fixed stations in the land, from each of which the sound of the Gospel may be heard in the voice of authorized instruction, renders it easy to lay down certain rules for the uniform edification of the Church; and prevents the confusion and want of unity, which would result from the desultory labours of a vague and itinerant ministry. It is by a conscientious observance of those rules, that every clergyman has distinctly pledged himself to carry on the work entrusted to him by the Church; and it is of the last importance to the well-being of that Church, that all its clergy should have clear and accurate notions of their duties, with reference, not merely to the obligation incumbent upon all, to set forward the cause of piety and virtue by all the means in their power, but to the particular methods prescribed to them for the management of their separate parochial charges. "The care of souls," says Bishop Stillington, "committed

*The bishop, upon delivering the Bible into the hands of the person to be ordained priest, says, "Take thou authority to preach the word of God, and to minister the holy sacraments, in the congregation where thou shalt be lawfully appointed thereunto."

to persons among us, is not an absolute, undefined, and unaccountable thing but it is limited as to places, persons, and duties;—they are to teach the people committed to their charge." The universal Church is the spouse of Christ; but each individual minister's is his own parish or cure. When all act in conformity with the rules of one harmonious system, not interfering with, but encouraging and emulating one another, the whole body being fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.—Bp. Bloomfield.

OUR APPROACHING CONVENTION.—The annual meeting of this body will be held in St. Paul's Church on Wednesday and Thursday, the 19th and 20th inst. The clergy of the several parishes, with their lay delegates, on their arrival in this city, are requested to report themselves at the bookstore of C. Stimpson, Jr., 106 Washington street, where they will find directions to the lodgings which may be assigned them by our committee of vigilance.—Christian Witness.

For the Colonial Churchman.

IRREGULAR MARRIAGES.

Messrs. Editors,

I have long been surprised that some notice has not been taken of the irregularity with which marriages are performed, (solemnized it cannot be called) in various parts of the country. The law is openly and fearlessly violated by those who ought to know better, and who do know better; but I have not yet heard of Her Majesty's Attorney General enforcing the penalty of the statute against any of the offending parties. It is too common to see persons within the forbidden degrees united in matrimony (so called) by the self-styled ministers of the land, (for I am happy in the belief that to the Clergy of the Church no such stigma can apply.)—I could myself name many instances in which widowers have been united to the sisters of their departed wives, and men and women married while their wives or husbands were yet alive.—And as to publication of Banns, the law which so properly requires this to be done on "three several Sundays or holidays" seems to be considered a dead letter by Roman Catholic Priests, and many Dissenting ministers. Numerous instances might be mentioned in which the former have married parties without any publication at all, and the latter with something not much more to the purpose—such as publishing them three times on one Sunday—or at some week-day prayer meeting. Indeed I could name cases, and those too in a denomination somewhat more regular than others, of ministers themselves being in such haste to wear the silken chains, that they have been published twice on one Sunday, and the third and last time of asking was when they stood up beside their Brides! Are such marriages legal, when thus performed in violation of the law? And if not, why is not the penalty of that law enforced? It is obvious that the whole intention of the law, which was, by giving the prescribed publicity, to prevent improper marriages, may be defeated by irregularities like these. And I could name instances of grievous affliction entailed upon families, by this shameful disregard of the laws of the land on the part of those who exercise the ministerial office.

I cannot suppose that in every case, ignorance of the law will be pleaded, but if that plea should be advanced, it is high time that such ignorance should give place to knowledge.

The Roman Catholic Priesthood is under a Bishop who ought to see that his clergy do not act as if they were above the laws of their country. And the other offending denominations have their Associations or District Chairmen, who would do well to issue a circular including an extract from the Law respecting marriages, for the future government of their ministers. If this be not done, I certainly hope her Majesty's Crown Officers may take up a matter in which the interests of Religion and Morality, and the happiness of our people are so deeply concerned.

YOUTH'S DEPARTMENT

To the Editors of the Colonial Churchman.

Messrs. Editors,

In casting my eyes over some pieces of poetry which were presented me some time since by a much esteemed friend, I have taken the liberty to select two of them for insertion in your valuable paper. The former of these communications, I trust, will not only be read, but also committed to memory by many of those for whom it was particularly composed. Hoping that you may deem them worthy of insertion. I remain your's truly,

Lunenburg, 1839.

AMICUS.

H Y M N.

COMPOSED FOR THE CHILDREN OF A SUNDAY SCHOOL.

O Thou! to whom the grateful song
Of prayer and praise is due,
Hear, we entreat, our childish throng
And grant thy blessing too.

On those who have so kindly strove
Thy precepts to instil;
Who strive to teach us how to love,
And do thy holy will.

On such, O Lord! thy mercies shed,
Who, in this world of woe,
Like fountains, with fresh waters fed,
Bear blessings as they flow.

And may we, planted by such streams,
Like flowers, which love to lave
Their bending branches in the beams
Which warm their parent wave.

May we, thus blest, yet humbly bow
To Thee, the source of Love!
And drawing nurture from below
Breathe brightness from above.

Then shall we, while on earth we live,
To thine a comfort be;
And wither but through death to live
An endless life with Thee!

Selected.

SILENT WORSHIP.

Though glorious, O God! must thy temple have been
On the day of its first dedication
When the cherubim's wings widely waving were seen
On high, o'er the ark's holy station;

When even the chosen of Levi, though skilled,
To minister standing before Thee;
Retired from the cloud which the temple then filled,
And thy glory made Israel adore thee;

Though awfully grand was thy majesty then;
Yet the worship thy Gospel discloses,
Less splendid in pomp to the vision of men,
Far surpasses the ritual of Moses.

And by whom was that ritual forever repealed?
But by Him, unto whom it was given
To enter the oracle, where is revealed,
Not the cloud, but the brightness of Heaven.

Who having once enter'd hath shown us the way,
O Lord! how to worship before thee;
Not with shady forms of that earlier day,
But in spirit and truth to adore thee!

This, this is the worship the Saviour made known
When she of Samaria found him
By the patriarch's well, sitting weary, alone,
With the stillness of noon-tide around him

How sublime, yet how simple the homage he taught
To her who inquired by that fountain,
If Jehovah at Solyma's shrine would be sought,
Or adored on Samaria's mountain?

Woman! believe me the hour is near
When He, if ye would rightly hail him,
Will neither be worshipp'd exclusively here,
Nor yet at the altar of Salem.

For God is a Spirit! and they, who ought
Would perform the pure worship he loveth,
In the heart's holy temple will seek with delight
That Spirit the Father approveth.

And many that Prophecy's truth can declare,
Whose bosoms have livingly known it;
Whom God hath instructed to worship him there
And convinced that his mercy will own it.

The temple that Solomon built to his name
Now lives but in history's story;
Extinguished long since is its altar's bright flame
And vanished each glimpse of its glory.

But the Christian, made wise by a wisdom divine,
Though all human fabrics may falter,
Still finds in his heart, a far holier shrine,
Where the fire burns unquenched on the altar.

THE DESERTED CHILDREN.

'I will record in this place,' says Mr. Flint, in his Travels in America, 'a narrative that impressed me deeply. It was a fair example of the cases of extreme misery and desolation that are often witnessed on the Mississippi river. In the Sabbath school at New Madrid we received three children, who were introduced to that place under the following circumstances. A man was descending the river with three children in his pirogue. He and his children had landed on a desert island on a bitter snowy evening in December. There were but two houses, and these at a little prairie opposite the island, within a great distance. He wanted more whiskey, although he had been drinking too freely. Against the persuasions of the children, he left them, to cross over to these houses and renew his supply. The wind blew high, and the river was rough. Nothing could dissuade him from his dangerous attempt. He told them he should return that night. He left them in tears, and exposed to the pitiless peltings of the storm, and started for his carouse. The children saw the boat sink before he had half crossed the passage—the man was drowned.

These forlorn beings were left without any other covering than their own scanty ragged dress, for he had taken his blankets with him. They neither had fire nor shelter, and no other food than uncooked pork and corn. It snowed fast, and the night closed over them in this situation. The elder was a girl of six years, but remarkably shrewd and acute for her age. The next was a girl of four, and the youngest a boy of two. It was affecting to hear her describe her desolation of heart, as she set herself to examine her resources. She made them creep together and draw their feet under their clothes. She covered them with leaves and branches, and thus they passed the first night. In the morning, the younger children wept bitterly with cold and hunger. The pork she cut into small pieces. She then persuaded them to run about, setting them an example. Then she made them return to chewing corn and pork. It would seem as if Providence had a special eye to these children, for in the course of the day some Indians landed on the island and found them, and, as they were coming up to New Madrid, took them with them.'

INTELLIGENCE.

From the Ecclesiastical Gazette.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

GENERAL MEETING, APRIL 9, 1839.

The Rev. J. E. Tyler in the Chair.

A letter was read from the Rev. Archdeacon Coster, Secretary to the Church Society of the archdeaconry of New Brunswick, sending a bill of exchange for 60*l.* for a supply of books for distribution, lending libraries, and Sunday and other schools; and requesting, by a resolution of the committee, a grant of books from the Society.

It was agreed to grant books to the amount of 40*l.* in aid of the objects of the New Brunswick Church Society.

A letter was read from the Right Hon. the Earl of Eldon, inclosing a draft for one hundred guineas as a donation to the Society.

A letter was read from Messrs. Smith and Grover, of Hemel Hempstead, announcing a legacy of 1000*l.* bequeathed to the Society by the late Mrs. Nugent of Berkhamstead.

AUDIT ACCOUNT, 1839.

	£	s.	d.
Gross Receipts,	90,363	12	10
Of which—Subscriptions, £14,879	19	6	
Benefactions,	2,568	3	6
Legacies,	6,940	4	0

PUBLICATIONS.

Bibles,	108,132
New Testaments,	102,121
Common Prayer-Books,	227,362
Psalters,	14,198
Bound Books,	161,167
Tracts,	2,276,166

2,889,146

The following letter was read from the Lord Bishop of Madras, dated February 2, 1839:—

'I fear that our venerable Society may accuse me of negligence in not having earlier announced my arrival at Madras. I felt, however, unwilling to state a circumstance in itself so unimportant, until I might have something of real interest to communicate.

'I will not at present hazard an opinion upon the prospects of Christianity in this country, my experience of India being so very limited; but I may safely say that I am full of hope. Much can be done, and I am satisfied that much will be done; for this most interesting land. If we proceed but slowly, may we not hope that the building which we are thus rearing upon the only sure foundation, will be the more durable?

'I have now commenced my visitation of this still overwhelming diocese. I may fairly apply to it this epithet, when I find, that properly to visit every station, will most probably occupy at least twenty-six months out of three years.

'At present I can only request our venerable Society to continue to honour me with its confidence, and to feel assured that I will never neglect an opportunity of promoting its designs to the utmost of my very humble ability. I can truly say, my heart is in the cause.

'As yet I have not expended any part of the 500*l.* intrusted to my stewardship; but as I proceed on my long journey, I fully expect that urgent calls for assistance will be made at almost every station. And when it is taken into consideration, that this diocese is geographically almost as large as that of Calcutta, and that there are circumstances connected with Southern India, rendering it of especial importance to the Church of England, I venture to hope, that in the course of my visitation a further grant may be allotted to me.

'It is my intention to forward to the Society, at the end of each year, so long as it may please God to spare my life, a copy, or rather a series of extracts from my journal, which, in my opinion, may prove of interest.

'Our Diocesan Committee flourishes; and we have in the Rev. G. W. Mahon a zealous and able secretary.

'I have determined to recommend the Society most urgently at every great station which I may visit; and I shall endeavour to excite the liberality of the Christian residents in its behalf. Depend upon it, the Society is not known throughout India as it ought to be. Its claims shall not want an advocate, however incompetent, in me.'

INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The friends of this Society will be glad to see by the Report which has just been published, that a large addition was made to its income during the past year. Forty-five new District Committees have been formed; and the receipts from subscriptions, donations, &c. (exclusive of collections made under sanction of the Queen's letter) have exceeded those of 1837 by more than 5000*l.* In consequence, however, of a large extension of the Society's operations, its expenditure has more than kept pace with its income. The effort commenced in 1837 to supply the grievous spiritual destitution of Australia has been

continued during 1838, and twelve additional clergymen have been sent out to assist in building up the Church of Christ in that immense continent. Others have since been appointed, and are now on their voyage out: one of them, the Rev. John Morse, M.A. of Pembroke College, Oxford, sailed on the first of May, on board the *Lady Raffles*.

CANADA.

Extract from a Letter of the Bishop of Montreal to the Secretary of the Society.

Jan. 22, 1839.

"It is impossible to conceive, without witnessing it, the crying need which exists for a supply of religious teachers, who, at the same time that they would set forth Christ crucified with all the earnestness of men who appreciate the Gospel from their own experimental knowledge of its blessings, would exercise the legitimate influence of a learned, a loyal and a regularly constituted body, connected with the great national institutions of the parent state."

UPPER CANADA.

Extracts from an Official Report of the Bishop of Montreal to Lord Durham, dated 20th Nov. 1838.

"In travelling from the town of London to Goderich I passed through a tract of country sixty miles in length, in which there is not one clergyman or minister of any denomination. I believe I am safe in saying that the great majority of the inhabitants, among whom are comprehended the Land Company's settlers, are of the Church of England, and the services of some of our missionaries, who have partially visited this tract of country, have been thankfully received by those who pass under other names. Between Wodehouse, upon Lake Erie, and St. Thomas, a distance of upwards of fifty miles which may be travelled by two different roads, there is not one clergyman upon either. From the reports made to me by one of our travelling missionaries, and by a solitary catechist stationed at Port Burwell, I know that there is a great body of Church people scattered through this part of the country. In the whole of the newly-erected district of Wellington, which is everywhere scattered over with a Church population, there is only one clergyman of the Church. In the district of Newcastle there are six. I have good reason to know, that if ten more could be immediately added, there would be full employment for them, with regular congregations.

* * * * *

"Up to this period, although not a few people have been lost to the Church from the want of her ministrations, and a far more extensive defection must inevitably follow if things are left much longer upon their present footing, yet very generally the privations which have been experienced in this respect have served to teach our congregations the full value of those privileges which are enjoyed at home. The importunate solicitations which I constantly receive from different quarters of the province for the supply of clerical services; the overflowing warmth of feeling with which the travelling missionaries of the Church are greeted in their visits to the destitute settlements; the marks of affection and respect towards my own office which I experience throughout the province; the exertions made by the people in a great number of instances to erect churches, even without any definite prospect of a minister, and the examples in which this has been done by individuals at their own private expense; the rapidly-increasing circulation of the religious newspaper which is called 'The Church'; these are altogether unequivocal and striking evidences of the attachment to Church principles which pervades a great body of the population.

* * * * *

"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 the 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.

"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 Mohawks preserve to this day, with much veneration, a set of communion plate, and other appendages of divine worship, which were given them by Queen Anne, when they were seated in the colonies which now form part of the United States of America."

Extract from a letter of the Bishop of Montreal to Sir George Arthur. 20th Nov., 1838.

"My own opportunities of observation have been sufficiently extensive in my journey through the province, and my conclusions have been formed upon grounds too strong to afford room for my suspecting myself of prejudice, when I state my deliberate belief that the retention of the province as a portion of the British empire depends more upon the means taken to provide and perpetuate a sufficient establishment of pious and well-qualified clergymen of the Church, than upon any other measure whatever within the power of the Government; and I fervently hope that your Excellency's administration may be distinguished by some permanent and satisfactory adjustment of the long-protracted questions relative to the clergy reserves."

CHURCH MISSIONARY SOCIETY.

The thirty-ninth annual meeting of this Society was held on Tuesday, the 30th ult. in the Great Room, Exeter Hall, which, long before the hour for commencing the proceedings, was crowded with a highly respectable assemblage of persons, the majority being ladies.

The income and expenditure stand as follows:—

Income.....	£71,306 19 8
Expenditure....	91,453 9 1

"It thus appears that the expenditure of the year has exceeded its income by no less a sum than 20,146l. 9s. 5d.

The Rev. E. Bickersteth, in the course of his speech, observed, with reference to the funds, there have been large calls on the pecuniary resources of our best friends. Now, take London, 130,000! has been raised for building churches. Bless God! We thank God for it, and take courage. But when I look at the associations, I find in every part of the kingdom similar efforts. And shall we be sorry? No! we will thank God, and take courage. But more immediately as to the subscriptions for missionary exertions. We have not forgot, in the country, that, during the last year, we had the Queen's letter, and the collections for the Society for the Propagation of the Gospel, producing 50,000! throughout the country, and shall we be sorry then? No! We will thank God and take courage! I for my part do most heartily rejoice in the success of the Propagation Society, that it is enlarging its sphere, that it is increasing its missionary efforts, that it is coming forth in a noble simplicity of faith and love to spread the Gospel in times of difficulty where it never spread before. May we rejoice yet more fully! But, while we rejoice, let us not be surprised if our own funds have fallen back; Christians do not advance at once. The friends of missionary effort have given far more to missionary objects in the last year than ever before in their lives. Well, then, we bless God for what has been done; and we have hopes that when your faith is increased, we shall be enlarged more and more.

Prayer Book and Homily Society.—An interesting letter from the Bishop of Calcutta, set forth the thanks of that Most Reverend Prelate for the receipt of two boxes, containing the publications of the Society, which had been distributed, and received with avidity in his diocese. The letter stated the interesting fact, that no less than thirty churches were then in progress of building in the parts of India over which he had spiritual control.

New York: Religious Statistics.—The following is a statement of the churches and chapels in the city of New York:—Episcopalian, 28; Methodist Episc., 12; Presbyterian, 37; Baptist, 20; Independent Methodists, 8; Reformed Dutch, 15; Roman Catholic, 6; Friends, 4; Lutheran, 2; Universalists, 3; Unitarian (Socinian), 3; Independent, 2; Jewish synagogues, 3; Moravian, 1; Misc. 2: total, 116.—*Journal of Statistical Society of London.*

From the Church of England Gazette.

Upper Canada Clergy Society.—The annual meeting of this Society was held on Thursday at the Hanover-square Rooms. This society was founded two years ago, for sending out Clergymen to the province of Upper Canada, to promulgate the truths of Christianity. The society, although so recently established, is making satisfactory progress. The day fixed for the annual meeting was somewhat unfortunate, being the day appointed to celebrate the Queen's birth-day, and the drawing-room, as a matter of course, interfering with the attendance. The meeting, from these causes, was not numerously attended.

Incorporated Society for the Propagation of the Gospel in Foreign Parts.—The 138th anniversary of the above society was held on Friday, May 17, at the Church of St. Mary-le-Bow, Cheapside. There were present, among the company, the Archbishops of Canterbury and Armagh, the Bishops of London, Winchester, Ely, Bangor, Llandaff, Ripon, Chichester, Lincoln, and Nova Scotia; the Venerable Archdeacons Pott, Cambridge, and Hamilton; the Rev. Drs. Mill and D'Oyley, the Lord Mayor, Alderman Copeland, Sir C. Hunter, &c. The Lord Bishop of Ely preached the sermon, taking his text from St. Matthew's Gospel, chap. v. v. 16, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The society's expenditure during the last year exceeded its income by £12,000. The Lord and Lady Mayoress afterwards entertained the Bishops and a large and elegant assemblage of guests. The dinner was served in the Egyptian Hall.

New Churches.—New church at Harlech, first stone laid 18th inst. New churches at Upperby an Houghton, first stones just laid by the Bishop of Carlisle. The new church at Alveston, Warwickshire, just consecrated by the Bishop of Worcester, and opened for divine service.

The Clergy of Ireland.—The delay in issuing the pittance of five shillings in the pound, the proportion allowed on the amount of their schedules for the years 1835, 1836, and 1837, is harassing in the extreme to the Clergy. Their memorials and schedules were lodged in October last, and, from the answer of Lord Melbourne to questions put to him in the House of Lords, the Clergy were led to expect a receipt of £70 per cent. on the amount of arrears included in their schedules, but this expectation has been miserably disappointed, and £25 per cent. only is the amount awarded. If the £100,000 abstracted from the million balance had been restored, there might have been a less inadequate dividend. Many of the Clergy have been detained in Dublin for weeks past, in the daily hope of receiving each his pittance, unable to return to their families without it, and obliged to incur extra expense in awaiting its issue.—*Evening Packet.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JULY 25, 1839.

NEW CHURCH.—We omitted in our last to notice the raising of a new church at Upper Lahave in this parish, near Mr. Charles Rudolf's, who has been very active and zealous in promoting the good work. The frame was raised on Monday the 8th instant, under cheering circumstances. The day was rarely fine—the sun favouring us with his brightest rays—and the assembly appeared earnest and hearty in the undertaking. Remembering that, "Except the Lord build the house their labour is but lost that build it," the pillars of this humble fabric designed for His service, were not raised without prayer to Him to prosper the handy work of his servants. With heads uncovered, and it is hoped with hearts as well as voices raised on high, the 100th psalm was sung; after which the Rector of the parish offered up appropriate prayers, and the work then proceeded. May the blessing of God attend its farther progress, and bring it to a happy conclusion, rendering this house indeed the "gate of heaven" to those that shall there worship the Lord in all time to come.

The situation chosen is pleasant, near the margin of the beautiful river Lahave; and it is central likewise for the accommodation of a large and rapidly increasing population. This will make the seventh Episcopal Church within this County, and we hear of two or three others in contemplation.

A WORD IN SEASON.—We cordially recommend to our readers the following remarks from our contemporary "the Church," on the duty of churchmen at the present time to bend all their energies to the support of their own institutions. The spurious "liberality" of the day leads too many into the practical infidelity of neglecting to provide for their own house, while they are opening their purses freely at the importunate, but not very modest or reasonable, call of strangers,—who are at bottom enemies of their Church, and would never think of contributing a farthing to objects dear to Episcopals. The time has come for the members of the Church in this Province to be cajoled no longer, but to remember, first of all, the wants of thousands in their own communion who need their aid. The Church Society claims the effective support of every churchman, and has a right to be the almoner of his religious charities. In its varied and excellent objects he may find as wide a range for his benevolence as he can desire—from the aiding of the little Sunday School or rising Church in the retired stations of our land, to the sending of the Gospel missionary to

— India's coral strand,
Or where Africa's sunny fountains
Roll down their golden sand.

So that whatever might have been his plea before, the churchman now has no reason to go beyond the bounds of his own Church for the channel of his offerings in the cause of Religion.

"Our own Church demands all that we can spare from our worldly substance; and even if a pious munificence, such as it would be contrary to experience to hope for, were really exercised, there would after all be waste places in Canada destitute of the regular ministrations of our communion. We are, therefore, called upon to be just before we are generous; and ere we go abroad, as it were, and unite with separatists on any common ground, it becomes us to take heed that the wants of our own family at home be adequately supplied. Some most estimable and conscientious Churchmen, we are aware, are members of religious societies which have no connexion whatever with the Established Church; and with such we would not venture to expostulate for a moment, if, in our own societies, they could not attain the same objects for which they unite with parties who are, in general, hostile to our Episcopacy and our Ritual, and who never contribute a farthing where our Church is solely interested. 'Come out from among them,' we honestly and fear-

lessly say:—'Assist not in giving influence to individuals, who use it to the destruction of those sacred institutions which you are pledged to uphold; take not from the children that bread which they crave, in order to bestow it upon strangers; interfere with no man's religious liberty or rights of conscience, but faithfully support your own Church, before you proffer aid to those who are perchance plotting its destruction.'

"These observations may provoke an outcry that we are bigoted, exclusive and intolerant; but such unfounded censure we utterly disregard. From interested parties we may anticipate the accusation; from honest and conscientious Churchmen,—the persons to whom we are addressing ourselves,—we fear nothing from a calm prosecution of inquiry and reflection.

LUNENBURG COMMITTEE OF THE CHURCH SOCIETY.

—In accordance with the expectation expressed in our last, we are enabled to subjoin the Resolutions passed at the last meeting, together with the substance of some of the addresses delivered on the occasion.

Mr. Owen submitted to the meeting, a resolution purporting to express satisfaction at the formation of a "Diocesan Church Society," and of several local committees, to the latter of which the former had now set an example of zeal and activity.—In anxiously soliciting general and liberal aid towards this committee, he urged favorable attention to the more prominent and necessary designs which it sought to advance.—By our rules, each donor might specifically appropriate his subscription or donation to the following, (among other) admirable objects. 1st, supplies of Bibles, Testaments, Common Prayers, and other Religious Books, and of Tracts. Now, the Bible being one great means ordained by the Almighty for the conversion of sinners, how happy should we feel in sending it abroad? Our Prayer Book, containing, (as we believe) and faithfully setting before each reader or hearer, the elements of everlasting truth, and being, as it were, a compendium of the blessed Gospel, should we not rejoice at its being diffused around! And those "silent preachers" also, [religious tracts]—how numerous are the instances of their having been the first means of arresting the daring sinner in his wicked paths—of comforting the distressed, and instructing the ignorant! Another object is the furnishing Clergymen for ministration in the more destitute and scattered portions of our own Province. Others would far more ably advocate this claim upon our support; but he would remark, that it were sadly ungrateful in us who bask beneath the full and uninterrupted privileges and services of our branch of the Church universal, if we allowed the wants of others to continue without endeavouring to alleviate them. Aid to Sunday Schools is also contemplated by our rules. One has said that "he would rather instruct a child than win a City." The conversion and instruction of the heathen being also among our objects, our Society partakes of a decidedly missionary character.—As time forbids now entering into a detail of the awful state, and the sad—sad spiritual wants of the heathen, he would refrain his own remarks, substituting for them the expressions of a missionary when lately returned from among a nation on whom the Divine light of the Gospel was but now beginning to shine. Swan, the missionary, thus prefaced one of his works,—"I have often thought, that were it possible to bring the idolatrous practices—the low depravity—the gross ignorance—the unblushing sensuality of the heathen, actually under the eye of Christians in general, a very different degree of impression would be the effect, and a very different measure of exertion from that which obtains at present, would become the standard of sincere and consistent attachment to the Christian cause."

Would that each of us realized with the eye of Faith (as it were) this dismal picture, and then the standard of our liberality would be regulated by fulness of expansive benevolence and christian love. Let it then be the resolution of each of us, not that this our committee should merely exist; but that it should not dwindle into insignificance. Let it not be said in mere words—CONTINUE—EXTEND,—but by

our donations and our prayers, and our solicitations to those around us, let us aid and advance its operations, and thus continue and extend them. Mr. Owen then read, and earnestly recommended, the following Resolution:—

1. Resolved—That cordially approving of the plan and objects of the Diocesan Church Society of Nova Scotia, this Committee has observed with much satisfaction, that the Society is now in active operation—and that it is the duty of every member of this Committee to use his utmost endeavours to extend the benefits of so excellent an institution.

Seconded by J. Hunt, Esq.

Mr. Michael Rudolf, church warden, then rose and said, —It is now rather more than two years, Mr. President, since the Society, of which we form a part, was first instituted in Halifax; and it must be acknowledged, that its operations hitherto have been very limited. We have not done as much as the friends of the institution could have wished; but as the cause of this has just been fully explained by you Mr. President, it is not necessary for me to say anything more on this point. When we look around among other denominations of Christians, we find them all engaged in this holy work;—all have their missionary societies; all are endeavouring, according to their means, to send forth the Gospel, not only to the poor and destitute of our own land; (and we all know there are many parts of this Province destitute of the means of grace;) but also to the heathen,—to those benighted nations on whom the light of the Gospel has not yet shined. They are lending their aid to bring about the fulfilment of our blessed Lord's last commands, to have the Gospel preached to every creature—"That those nations, who are now living in darkness, may be brought to light, and be turned from the power of Satan unto God," and thereby hasten the accomplishment of the predictions of the Prophets, "When the knowledge of the Lord shall cover the earth, as the waters cover the sea," "and those nations whom he hath made shall come and worship before him, and glorify his holy name." Shall we then do little or nothing in this holy cause when we see others so gloriously employed? Let us look to England—what do we behold there?—We find meetings have been called in every part of the kingdom, for the purpose of augmenting the funds of the Society for Propagating the Gospel in Foreign Parts. At one of these meetings the sum of £400 sterling was subscribed; and in another place, an individual, after having heard an account of the spiritual destitution of many of the settlements of the British Colonies, immediately placed the sum of £1000 sterling at the disposal of this venerable Society.—Our worthy Bishop has attended many of these meetings, and has by his presence and eloquence, greatly advanced the cause of missions, and also the interests of this Society. A resolution was passed, to send out 40 additional missionaries to all the British Colonies; 20 of these are intended for these Provinces, to preach the glad tidings of salvation, to all who will hear and obey his blessed truths. Shall we then do nothing in this holy cause, I repeat, when so much is doing for us?—we who are enjoying so many privileges and advantages—we who have the Gospel faithfully preached to us, and the ordinances of the Church, duly and regularly administered unto us. I hope not;—I trust we will not be backward in this great work, I trust all will come forward and contribute cheerfully and willingly to the funds of this Society, in order that its usefulness may be extended. All must lend their aid to have the Gospel preached to every creature. All must unite for this purpose. There are men to be found, who are willing to go to preach this Gospel to the heathen—willing to spend, and be spent, in the service of their Redeemer. Not looking for their reward in this life, for they are sure of a reward in the next. They seek a city which hath foundations, whose builder and maker is God." Compare the sacrifices they make with what we are called upon to make.—They leave friends, home, and everything that is near and dear to them, to brave the dangers of the sea, and the yet greater dangers of unhealthy climates, and inhospitable regions. Whilst we are merely called upon to give a little out of the abundance which a gracious Providence has bestowed upon us. It is our duty so to do—our obligations are great. Let us remember

we must all give an account of our stewardship.—Let us then freely give,—for freely have we received. Let us bear in mind that whatever we give in a cause like this, we shall not be the poorer for it. Whoever gives for the promotion of the glory of God, lendeth unto the Lord, and it will return unto him with interest.

One of the objects of this Society is to promote a community of feeling between the Clergy and Laity; to induce the latter to take a greater interest in the affairs of the Church, and to become better acquainted with its doctrines and discipline. Let us then all unite our influence in order to increase our numbers, and endeavor to enlarge the boundaries of our Zion. Why cannot all her members become members of this Society, and thereby form one great missionary Society, under the direction of the Church. It is said the Sun never sets upon the British Empire. The British possessions extend to every part of the habitable globe. And wherever her standard is planted, there the Church of England is to be found,—there her altars are raised, dispensing her life-giving doctrines to all around. Where may we look for a Church that has done and is doing so much for the cause of Christianity? Look at the many great writers she has produced for the defence of the truth. Look at the numerous religious publications that are now in circulation; you will find more than three fourths of the authors of them, are members of that Church. She stands at the present day a bulwark of the Protestant faith, against the inroads of infidelity on the one hand and fanaticism on the other. It was a great pleasure to me to witness the erection of another building yesterday, in one of the districts of this Parish, wherein the services of the Church will be performed, and her doctrines, I trust, faithfully preached. Let us therefore all unite in prayer to the Divine head of the Church, that He will continue to protect and prosper her; and also that He would pour down His blessing upon the undertakings of this Society. With these observations I now beg leave to offer the following Resolution:—

2. Resolved—That this Committee has heard with great satisfaction, of the exertions that have been made in the United Kingdom, in behalf of the Society for the propagation of the Gospel, as well as of the noble resolution of that Society, to send out Forty Colonial Missionaries to various parts of the world; and that it is the duty of all to implore the Divine blessing upon its plans and labours.

Seconded by Dr. Jacobs.

The Hon. W. Rudolf prefaced the 3d Resolution by some warm and energetic observations, at the same time stating his aversion to long speeches on such occasions. He could assure the meeting that his heart was in the cause, in the support of which they had assembled that evening; and that he conceived it to be the bounden duty of every member of the church to declare openly his attachment to her institutions and to support them with all his might. He had been born and brought up and hoped to die in the Church of England, and felt proud of the privileges he thus enjoyed.—He alluded to the exertions put forth in the early settlement of the Province by the authorities of the Establishment; for the spiritual benefit of the inhabitants, exertions which are continued to the present time—and he adverted with pleasure to the erection this week of a new Church at Lahave in this Parish, and to the good feeling that was displayed on the occasion. The Hon. gentleman concluded his appropriate address by an earnest appeal to every member of the Church to unite with this Society, regretting at the same time that a larger number had not assembled on the present occasion. He then moved the following Resolution:—

3. Resolved—That at the present crisis it is the bounden duty of every churchman to devote his best energies to the support of the distinctive claims and institutions of the Church to which he belongs, and which has so long been a blessing to the world.

Seconded by J. Hunt, Esq.

In moving the 4th Resolution Mr. W. Godfrey, A. B., explained that he had been suddenly called upon to do so in the absence of the gentleman who had been expected to undertake the duty, and then made a few remarks to shew the great want of mis-

sionary services along the Western Coast of the Province, as well as to the Eastward.

4. Resolved—That this Committee is especially impressed with the importance of supplying the spiritual necessities of our destitute brethren in this Province, by sending to them the Missionaries and the ordinances of our Church.

Seconded by Mr. John Jost.

Daniel Owen, Esq. advocated the 5th Resolution at some length, dwelling upon the necessity of taking effectual measures for enrolling a large number of members on the books of this Committee, and especially addressing himself to the female portion of the assembly, bespeaking their important influence in the furtherance of the good cause.

5. Resolved—That in order, by the Divine blessing, to increase the numbers and the funds of this Committee, personal application be made to every Parishoner, by some of the members, who shall divide the parish into districts for the purpose.

Seconded by Mr. H. Jost.

The meeting was also addressed by the Rev. Mr. Stannage, who gave some striking instances that had come under his observation, of the want of religious instruction in the secluded harbours of this Province. He also made some satisfactory statements of exertions made by piously disposed persons, and even by little children, in Jersey, in behalf of his mission.

MUNIFICENCE.—We omitted at the time to notice the handsome appropriation offered by Charles Allison, Esq. of Sackville, N. B. of £4000, for the erection of a Wesleyan Seminary, together with £100 a year for ten years, for its support. We confess we would rather see the plan so modified as to make provision for the instruction of Wesleyan youth within the Universities already established at Windsor and Fredericton, where there appears to us to be nothing to frighten away the followers of their venerable founder, who said he was a Churchman in life and death, and exhorted all his societies to be the same, declaring that "whoever separated from the Church, separated from him." If those called by his name cannot yet sit under the same ministry that he had received, might they not advance so far towards the "Old path" as to let their children drink at the same fountains of knowledge, and draw together from the same stores of wisdom and learning? However that may be, we certainly cannot but hope, that some of our monied men may be provoked to jealousy by this handsome gift of Mr. Allison, so far, as to go and do likewise, for our Colleges and Academies.

EXCLUSIVENESS OF KING'S COLLEGE.—Much has been said on this subject in the House of Assembly, and out of it. Dissenters have been vociferously represented by the ultra liberals, as completely excluded from that Institution. What will these gentry say to the fact, that at the present time a Baptist Minister,—aye, even a Baptist Minister!—is there going through the usual Academical course, in despite of Episcopal trammels and restrictions; and although he has been there, we believe, several terms, he has so far come off unscathed by sword or faggot, or any other Inquisitorial visitation.

NATIONAL EDUCATION.—A plan for the education of the people of the United Kingdom has lately been submitted to Parliament. It is of a piece with the liberal spirit of the day, and if adopted is admirably fitted for the introduction of Popery and Infidelity, and the consequent overthrow of the Constitution of the Realm, under which unexampled glory and prosperity have been the portion of the British Nation. It is some comfort to find that the good principles of the people have prompted such an outcry against this destructive scheme, that it is for the present abandoned. The voice of the Church was loudly and nobly raised against it; and the Wesleyans, we are glad to see, have taken their stand on the right side.—We were struck with the propriety of one of the Resolutions adopted at a meeting of 80 Wesleyan ministers of the London District, on the subject of the contemplated mixture of different systems of Religious instruction in one school. We copy it below, and recommend it to the notice of those amongst ourselves who have been clamour-

ous for the Babel-plan of various Catechisms in the same seminary.

(On the motion of the Rev. Dr. Bunting, seconded by Richard Matthews, Esq.)—That, after much and anxious attention to the subject, it is the opinion of this meeting that any attempt to instruct, in the same school, the children of the poorest classes, (whose parents in the exercise of their undoubted rights, as men and Britons, belong to various christian denominations,) by teaching adapted to every prevailing variety of religious belief or opinion, will, under the present circumstances of this free country, be found impracticable; and even if practicable, by any conceivable compromise of conscientious principles and preferences, could only lead to perpetual collision and inconvenience, and would, in many instances, produce among the children, so incongruously mingled together, a dangerous spirit of scepticism and unbelief.

BISHOP OF UPPER CANADA.—The following conversation on the subject of this appointment took place in the House of Commons on the 10th of June:—

BISHOPRICS IN CANADA.

Mr. Pakingham wished to know whether it was true that Archdeacon Strachan had been appointed Bishop of Upper Canada, and if so, whether any and what income was attached to the new bishopric, and whether he held the office of archdeacon in addition to the new bishopric? He wished also to ask whether arrangements had been made, or were in contemplation, to relieve the Bishop of Montreal, from those pluralities in Canada which he hitherto held, which had been made a subject of complaint in Lord Durham's report, and to provide for the bishop independent of those pluralities.

Mr. Labouchere said, that in answer to the first question, he had to state, that a desire having been expressed that Upper Canada should be erected into a separate bishopric, government consented, provided there was no charge on this province; that Archdeacon Strachan having consented to hold the dignity on those terms, government intimated their readiness to carry the measure into effect. It was however thought right to obtain the permission of the Bishop of Montreal, for he thought it would be hardly respectful to that prelate to make a new arrangement of the see until government had learned his opinion. Accordingly until the opinion of the Bishop of Montreal was obtained, the appointment of Archdeacon Strachan to the Bishopric of Upper Canada would not be carried into effect. He had no reason to suppose that any difficulty would be thrown in the way of the arrangement. As to the second question, whether it was intended to increase the salary of the Bishop of Montreal beyond the £100 a-year, together with £900 which he derived from colonial services, he had to state that it was not the intention of government to ask this year for a greater sum than was asked for last year.

PROGRESS OF CHRISTIANITY IN INDIA.—The inhabitants of upwards of fifty villages in Bengal have requested admission to the Christian Church.—Bishop Wilson, unable to visit them personally, deputed the Archdeacon of Calcutta in his stead, who, in company with the Missionaries, passed several days in the examination of the candidates for baptism.—Such were his convictions of the sincerity and christian knowledge of these converts, that, in the language of the Apostle, he inquired, "who can forbid water, that these should be baptised who have received the Holy Ghost as well as we?" and upwards of five hundred of them were at once admitted to the sacred rite! This is a practical answer to those who maintain the failure of modern missions.—A few years more, and we shall see greater results than even these, as the consequence of the labours of the British and Foreign Bible Society, and the various Missionary Societies. The Christian Church in this country must stand prepared to supply a large additional number of Missionaries to India. They will soon be required to feed and fold the flock now increasing.—*Eng. Paper.*

THE BISHOP.—We understand that his Lordship expects to embark in August on his return to Nova Scotia.

MARRIED.

At Liverpool, on the 18th inst. by the Rev. J. T. T. Moody, Mr. John W. Scott, of Halifax, merchant, to Miss Elizabeth McGill, daughter of Mr. W. McGill, of the former place.

POETRY.

LOVE.

Lord! whose love, in power excelling,
Wash'd the leper's stain away,
Jesus! from thy heavenly dwelling,
Hear us, help us, when we pray!

From the filth of vice and folly,
From infuriate passion's rage,
Evil thoughts and hopes unholy,
Hedless youth and selfish age;

From the lusts whose deep pollutions
Adam's ancient taint disclose,
From the tempter's dark intrusions,
Rest:—no doubt and blind repose;

From the miser's curs'd treasure,
From the drunkard's jest obscene,
From the world, its pomp and pleasure,
Jesus! Master! make us clean!

Bishop Heber.

STANZAS.

O for a faith as firm, unmov'd,
As his, the friend of God,
Who, firmly with the child he lov'd,
Moriah's mountain trod;
And bound his son, and rais'd his hand,
Obedient to his Lord's command.

Or his, Arabia's tempted son,
Surcharg'd with various woe;
His children dead, his riches gone,
In pain and sickness low;
From whose pale lips in anguish burst,
"Though he should slay me, Him I'll trust."

But, Lord, to me, thy wayward child,
Still prone to choose the wrong,
With guilty thoughts and words defil'd,
Do such high things belong?
And is it not deep pride of heart
Which bids such lofty wishes start?

Oh, humbler things in thy dear word
Are fitter far for me,
Yet there, the humblest pray'r prefer'd
Was heard and mark'd by thee:
Both "If thou canst," and "If thou wilt,"
Were granted, though on doubting built.

Thou art unchang'd—thy gracious ear
Still lists the cry of grief:
Lord, I believe—oh, deign to hear!
Help thou mine unbelief:
I know—I know thou wilt not spurn
One who before thy cross would mourn.

Increase my weak, my wavering faith,
Fix it on thee alone;
Lead me to conquer sin and death,
And foes to me unknown;
Feeble and faint my cry may be,
Yet, Lord, I still would cling to thee.

M. A. STODART.

ORIGINAL ANECDOTE.*

Or a hint to Ministers as to how often they should preach the same Sermon.

It was on a Monday morning that I called upon the Rev. Dr. P., of Edinburgh, (Scotland,) whom I found in a most merry, laughing mood. "Why, what's the matter, doctor, that you are so merry so early in the morning?" "Had you been here a little earlier," said he, "you would have been laughing too. Did you meet a man going down the court as you came up it?" "I did, doctor." "Take a chair then, till I can tell you the object of his so early a

* From the Christian Intelligencer.

visit to me on Monday morning." He laughed again, after which, by screwing and bracing, he succeeded to finish the tile, when — laughed more than the doctor. "The person you met in the court," said the doctor, "is one of my people, who felt it his duty to make so early a call this morning, to reprove me for a very great sin which he conceived me to be guilty of committing yesterday."

"Yesterday morning I preached from such a text, and being under engagement to supply, in the afternoon, for the Rev. Mr. E., of Leith, who was sick, I preached the same discourse to his people. It so happened that this person whom you met in the court went down, (after the morning service,) to Leith, to visit a daughter who was sick. Having seen his child he went to hear Mr. E. preach, when lo! who should preach but the man he had heard in the morning, and what should he hear but the same sermon!!! Thus, sir, constitutes the very heinous sin of which I was guilty; the preaching at Leith the sermon I had preached in Edinburgh. And so grievously great, in his account, is this my sin, that I ought therefore to be rebuked, and to discharge this act of brotherly kindness to me, was the object of his so early visit this morning."

"As he was not in the habit of calling, his visit rather surpris'd me, the more so on Monday morning at so early an hour."

"I could perceive by his rather hurried and confused manner, that he wanted to say something which he knew not how to introduce. To assist him, therefore, I said, "John, I apprehend you have called upon me for some certain purpose; if so, proceed to inform me of the object of your visit." After some humming, much ridding of the throat, accompanied by some few mutterings expressive of the regret and sorrow he felt that there should have existed such cause for his visit, he said, "Doctor, did not you preach yesterday morning from such a text?"—"Yes, John." "After the morning service I went down to Leith to visit my daughter who is sick, and being there, thought I would step in and hear Mr. E. preach, but found you in the pulpit in his stead; and did you not there preach the same sermon you preached in your own church in the morning?" "I did, John, and I will tell you why I did it. I was some miles off, in another town, and in another congregation. If my sermon was of importance to you in Edinburgh, it certainly was so for them in Leith. But, John, I very well observe now, the object of your early visit. The questions you have put inform me both of its nature and design. You do not intend, I presume, to number me among the 'dumb dogs that cannot bark,' but you rank me among the 'idle shepherds,' because I preached the same sermon at Leith, in the afternoon, that I had delivered in the morning in Edinburgh, being too lazy, as you suppose, to prepare another for them there; and you felt it your duty, did you not, to call upon me to reprove me for such conduct?"

"I did, doctor, yet not exactly to reprove you, but to warn you against such conduct in future; as I consider it very improper, if not very sinful."

"I thank you, John, and am willing to believe you my friend, and that you are sincere in what you have done." "I am all you say, doctor, and more too." "That I am ready to admit, John, yet must tell you that I am more than a little skeptical, as to what you affirm respecting the sinfulness and impropriety of preaching a sermon a second time, when preached under circumstances such as mine yesterday was, away from home, and to a new congregation. But skeptic as I am, and unable as I feel to believe exactly upon these points as you do, you now have it in your power, John, to convince me of another fact, if you will, namely, the propriety or impropriety of preaching more than once the same sermon to the same people."

"I felt, John, that that sermon was on an important and solemn subject; a subject eminently calculated, aided by the Spirit of God, to admonish and edify, not our church only, but every Christian society; and could not fail of meeting a cordial response in every sanctified breast that listened to it." "It was all you say, doctor. I never have heard a sermon I liked better. It was indeed a solemn and impressive sermon, a convincing and stirring discourse. Just such a sermon as the

church of God, in her present circumstances, requires, and with all, it was so plain, as that all could understand and remember it."

"Well, John, as to the remembering it, you have had an advantage above all others, inasmuch as you have heard it twice, and by your remembering or forgetting of this sermon, you have it now in your power to convince me of the propriety or impropriety of preaching the same sermon a second or more times, even at home. Now, from the fact that you have heard it twice, and that but yesterday, I hope you are able to repeat, for the assistance of others and the edification of your own soul, the greater part of it, and the more especially so, since you say, 'it was so plain and easy to be remembered.' The introduction to the sermon was neither lengthy nor far-fetched: you are able to tell me how I introduced it? After a good deal of shifting and changing of his position on his seat, he said, "Well, no, doctor, I have pretty much forgotten the manner you introduced your subject." "Well, John, you cannot have forgotten the divisions of the discourse. There was nothing artificial about them; they arose naturally out of the text, and were such as every reflecting mind could not fail to see. What was the first?" "It, too, was lost in forgetfulness. "Well, the second, what was it? Well, let us pass to the third, you can tell me it?" "Not could one of them be produced?" "Well, John, you cannot possibly have forgotten the improvement made of the subject. You very well remember, I doubt not, the many and various classes of characters therein addressed, and the many and important Christian duties inculcated. The improvement, John, was of all the sermon the most awful, solemn, and impressive part. It you cannot surely have forgotten?"

"It was, doctor, it was. It made a deep impression upon my mind, and I could see very well it did so on many others also; but, doctor, I have a bad memory, and am sorry to say can repeat but little of the improvement either."

"I waited some time for that little, but found the improvement, also, was lost. I then said, "well, John, so far are you from convincing me of the sinfulness and impropriety of preaching a sermon a second time when I go from home, that you have convinced me of the necessity of performing a new duty, a new thought of before, namely, the preaching of important sermons twice and again at home."

"When you go home, John, you had better repeat upon the object of your visit to me, and while you are doing that, I shall reflect whether it is not my duty to you, to preach next Sabbath morning, a third time, the same sermon, with a view to assist your so treacherous memory."

I need not add that John retired, apparently suffering under most mortified feelings.

Where is that church in which it is not to be found many such Johns? All cry, *fy, fy*, at the repetition of a sermon, but try them as John was tried, and you will find that bad memories are the curse of John alone. But how appalling the consideration of such a state of things! How discouraging to ministers, and how ruinous to immortal souls! How numerous, in every church, the 'way-side,' hearers!

M. A. N.

Man is a restless thing: still vain and wild,
Lives beyond lusts, nor out grows the child;
His hurrying lusts break the sacred bound
To seek new pleasures on forbidden ground,
And buy them all too dear; unthinking fool!
For a short dying joy to sell a deathless soul;
'Tis but a grain of sweetness they can sow,
And reap the long sad harvest of immortal woe.

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