

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

THE COLONIAL CHURCHMAN.

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

VOLUME II.

LUNENBURG, N. S. THURSDAY, DECEMBER 29, 1836.

NUMBER 3.

DIOCESE OF NOVA SCOTIA.

BERMUDAS.

The Lord Bishop of Nova Scotia's Report of a Visit to Bermudas in the year 1835.

Sunday, April 26.—By the skill of our pilot, favoured by a fair wind, we were through the narrow passages near St. George's at an early hour, and soon met the admiral's barge, which had been very kindly sent for our comfortable and speedy conveyance to the shore. We landed at the admiral's beautiful residence, Clarence Hill; and although, a few days before, we had left cold, and frost, and snow, we were now in a delightful temperature, surrounded by profusion of flowers, and all the beauties of rich summer scenery. I proceeded immediately to the nearest church, that of Pembroke, under the charge of the Rev. Mr. Lightburn, where I arrived before he knew I was in Bermudas. I met the usual congregation, which was very respectable; and that no time might be lost, I addressed them from the altar, at some length, to assist in preparing them for confirmation on the following Wednesday. I then preached on the season of Easter, and the duties which it more immediately suggested. No congregation could be more attentive. After the service, I was most kindly welcomed by a warm-hearted people, and thus encouraged at once to every exertion for their spiritual welfare.

Wednesday, April 29.—We attended divine service at the church of Pembroke Parish, accompanied by several of the Clergy; and met a large congregation, although the weather threatened much, and some slight showers of rain interrupted us. I confirmed fifty-nine white persons, and forty-seven coloured, and preached afterwards, addressing myself especially to the confirmed. After a very short rest, we proceeded to Devonshire Parish, where sixteen white, and seven coloured persons were confirmed. I preached again, and especially addressed those. The important change which had been effected in the condition of the coloured people, by their liberation from slavery on the 1st of August, 1834, had occupied much of my attention, and I considered it an especial duty to ascertain as correctly as possible all its effects, with a desire to make my visit profitable to this portion of my charge. My inquiries were therefore frequently, indeed continually, directed to this point; and the result shall be communicated as it became known to me, with a hope that even repetitions, if they should occur, will be pardoned on account of the importance and interest of the subject. On this day, I clearly ascertained that the conduct of the coloured people had been commendable since their liberation, although the anxiety and even impatience which were excited, as the day for its completion approached, had raised some apprehension that it would be otherwise. It now appeared to be the general opinion that less, and less heinous crime had been committed by these people in the last, than in any previous year. In the laudable readiness of the masters to relinquish entirely the proffered apprenticeship, the slaves had been completely and unreservedly emancipated on the 1st of August; and it was overlooked at the time, that the presence of every slave would be necessary, that he might be regularly valued, before compensation could be awarded to the master. It is therefore greatly to the credit of the coloured people, that after this total emancipation, which left them to go whithersoever they pleased, every liberated slave readily came forward, that he might be valued for the convenience and benefit of his former master. There was but a single exception in the case of an individual of indifferent character, who has never been seen or heard of since the emancipation. It is equally creditable to the masters, that there have only been two instances of a counterclaim, that is, a claim of some second person, who, being the cre-

ditor of the owner, has had something like a mortgage on the slave.

Sunday, May 3.—In the morning we drove four miles to the church, in the parish of Warwick, which has lately been erected at an expense of £200. Nearly a third part of it has been allotted to the people of colour, with comfortable accommodation for one hundred of them. Many more than that number were now crowded into their portion of the church. The building is beautifully situated, and finished in very good taste. I preached on the rite of confirmation, and afterwards confirmed six white persons, and thirty-four coloured. The parish is small, and most members of the church-families above the age of sixteen, had been confirmed in my former visits to these islands. More coloured persons would have been brought forward, but the Archdeacon, who is rector of this parish and Pagets, had been judiciously strict in the admission of candidates, and resolutely rejected all who, under any circumstances, continued to live in concubinage. At four o'clock, we had service at Pagets, where the church was in very neat order, and where, as at Warwick in the morning, we had a large and very respectable, and attentive congregation. After confirming thirty-nine white, and twenty-eight coloured persons, I exhorted all to perseverance in the course on which they had entered.

Monday, May 4.—We attended divine service in the morning, at Pembroke, when a very excellent assize sermon was preached by the Archdeacon. We accompanied the court to the Court-house, and heard a very interesting charge from Mr. Chief Justice Butterfield, confirming the gratifying intelligence I have already mentioned, of the diminution of crime. He also stated, that the new Watch law, which had been passed expressly to meet the evils which, it was apprehended, would be created by the emancipation, had not been used, even in a single instance. This day I received a deputation from a society of coloured persons, formed in Pagets, to assist their poorer brethren, and promote habits of industry and morality, and assist education. They presented me with an address, soliciting my countenance, blessing, and prayers.

Wednesday, May 6.—This day having been appointed for the consecration of the new church of St. Mary, in the parish of Warwick, a large congregation was assembled there at 11 o'clock, many of whom came from distant parts of the islands. The Archdeacon, and the eight Clergymen in this archdeaconry, attended, and the services occupied several of them. I preached upon the occasion, and the attention and decorum of the crowded assembly was very gratifying; I improved the opportunity for delivering a charge or address to the Clergy, alluding to all the peculiarities of their situation, and especially to the great change in the condition of the coloured members of their flocks, and enforcing the particular call of the present time for increased zeal, active diligence, exemplariness, and self-devotion. All I said was attentively and affectionately received. In the afternoon I had leisure for a long walk, and for obtaining various information relative to the natural history and cultivation of these islands. I saw a single acre of ground, whose two crops in one year, — one of arrow root, and one of onions, — sold for 250l. sterling. It is well that the produce is so abundant, and that the cultivation requires much manual labour for there are not more than five hundred acres in the colony under cultivation.

Thursday, May 7.—was occupied by endeavouring to make improved arrangements for clerical duty, and especially at the dockyard, and in the convict-ships.

Friday, May 8.—The Archdeacon was with me at an early hour, and attended me to the parishes of Hamilton and Smith, under the charge of the Rev. Richard Tucker. In the first of these, the parish of Hamilton, or Bailey's Bay, (for most of the parishes in Bermudas have two names) I was rejoiced to

find a large addition to the church, which is very beautifully situated, in good forwardness, and for the additional accommodation of the people of colour. The congregation was large and attentive. I preached, and afterwards confirmed thirty-three white and twenty-five coloured persons. I had some miles to go to Smith's parish; and having been greatly heated in church, I had a very uncomfortable chill in the boat. I was thankful, however, to be able to confirm seventeen white persons, among whom were the Rector and his wife, and thirty-four coloured, all of whom I afterwards addressed. We did not get home until a late hour.

Sunday, May 10.—The weather was very favourable for the many engagements of this day. We first visited a Sunday school in Somerset, or Sandys, for coloured persons, which has fifty on its list; some of these, with no other instruction than this school affords, read with propriety in the New Testament. I exhorted them to a due and thankful sense of their privileges, and a diligent improvement of them, with earnest desire to make them instrumental to their temporal and eternal happiness, and then dismissed them with a blessing. This school is creditably taught under the direction of the Rev. R. Hoare, the Rector of this and the adjoining parish of Southampton, or Port Royal, by James Wade, a coloured person. Our next visit was to an excellent Sunday school for white persons, well conducted by fifteen teachers. It contains a hundred scholars, who are greatly indebted to the attention of their very exemplary teachers. We could only wait for their psalm, which was sung in a very engaging manner. I endeavoured to encourage both teachers and pupils, and prayed for a blessing upon all. The church was greatly crowded; it had been enlarged and much improved, and is very creditable to the excellent parishioners of Somerset. Forty-five white persons, and eighty-three coloured were then confirmed. We were obliged to proceed without loss of time to the parish of Port Royal (4 miles,) near which we visited another Sunday school of seventy white persons, which is well conducted; here I endeavoured to offer suitable advice, and prayed with and for the teachers and the taught. The church was much crowded; and I now thought it desirable to collect the coloured candidates for confirmation around the altar, and there endeavour to impress upon them the serious obligations which had been urged in the morning. Thirty-five white persons and fifty coloured were then confirmed, and I afterwards endeavoured, from the pulpit, to represent the full nature of the christian covenant, and its binding obligations upon all. I concluded with an appeal on behalf of the Sunday schools, for which a liberal collection was received. We expended the day, and were obliged to have lights in the church.

To be continued.

STATUE TO THE MEMORY OF DR. JOHNSON.

The Rev. Chancellor Law has submitted to the Corporation of the city of Lichfield, the very liberal proposition to erect a statue, at his own expense, to the memory of Dr. Johnson, in the market-place, opposite the house where the learned lexicographer was born. It is expected that the Corporation (who are owners of the market-place) will at once accept this handsome offer of the reverend gentleman.

CONSECRATION OF A DISSENTING CHAPEL.

Castle-street Chapel, in the borough of Reading, which has been for forty years in the Countess of Huntingdon's connexion, is to be consecrated for the service of the Church of England by the Bishop of Salisbury. The appointment of the Minister will be in the Trustees perpetually. Many of the Trustees who superintended the building of the chapel are now living, viz. Dr. Ring, Mr. French, Mr. Lawrence, sen., Mr. Young, sen., Mr. Williams, &c.

YOUTH'S COMPANION.

For the Colonial Churchman.

SKETCHES OF SCRIPTURE CHARACTERS.

No. 3.

The last selection of Scripture Characters was, as you will recollect my youthful readers, from among those of the Old Testament. The little work whence I selected them, containing none from the New Testament, I have composed the following for your perusal. The language and sentiments of the Holy Scriptures are so sublime and powerful, that its blessed contents, we might suppose, would rarely be sought clothed in any other dress. If you wish to see how numerous are the passages which urge our constant and humbly study of them, refer to 5 John, 28. 15 Rom. 4. 85 Ps. 8. 119 Ps. 66. 20 Acts 32 — 6 Deut. 6.

MARY MAGDALENE AT THE SEPULCHRE.

20 John, 11 to 14.

The present verses inform us that the penitent Peter and the well-beloved John, had come with Mary Magdalene, to the sepulchre of their Saviour. Oh! that he may be ours also! She wept, but not in inactive repining.—She followed on to know the Lord, realizing the promise, 'then shall ye know'—8 Hos. 2:3. While she was eagerly seeking to see and remove the body of our Lord, He himself appeared. "Thus Christ doth for his prayerful people more than they are able to ask or think." He is ever near them that are of a broken heart. Christ made himself known to Mary, by calling her by name: to us he declares himself by applying his holy word and ordinances to the soul of the individual himself.

When faithful Mary mourned beside the grave Of Him who came the penitent to save,— The welcome sweetness of one brief word stole On her glad ears, entering her inmost soul. "Mary!" in well-known voice our Saviour saith— She knew him then—the Conqueror of Death? May I, with equal faith, our Saviour see, Gain over Death, the matchless Victory!

ST. PAUL'S DEPARTURE FROM TYRE.

21 Acts, 1 to 7.

Having travelled among the Gentiles, we now find St. Paul turning towards Jerusalem. His chief and anxious inquiry in reaching Tyre was, if there was there any disciples of Jesus, and finding "some there, he tarried seven days." Let us also endeavour to do good wherever the providence of God may direct our steps, recollecting that "wherever we meet with true disciples, either they may benefit us, or we them.

This blessed acquaintance of one week, induced the disciples to "bring the apostle on his way, with their wives and children, and they knelt down on the shore and prayed." Blessed task! to sanctify our trials with prayer.—The sky above; the sea shore beneath, and the deep sea before them—here was a fitting temple made by God's own hand.

His temple is all space:
His altar—earth—air—skies.

When prayer from earthly temple upward flies Borne by the wings of Faith, to God's own skies, Angels rejoice, but value not the more. Than when we kneel and pray e'en on the sandy shore. Tempest-tost sailor on the troubled main, Have you not felt your prayers are not in vain? Prayer should be *always* made and every where,* No spot so mean whence God disdains to hear. Where'er the mighty mountain shades appear, In vale or on the sea, God hears the faithful prayer: Free service of the heart, to Him is all in all— Oh! gladsome sight, when friends and wives and all Gladly went forth to pray with holy Paul. Oh! may our thoughts daily and evermore: Be with our God—in Church—at home—or on the ocean shore!

THE SISTERS AND LAZARUS.

Read 11 John, 41.

* 55 Ps. 17. 2 Luke 37. 1 Tim. 5. 5.

The passage seems too sublime to be offered in other words than those of the evangelist.

Borne up with hope, the sisters tend the bed Of him who soon is numbered with the dead. Believers hath claims on him who came to heal, And make the sorrowful His mercy feel. Two precious days He stayed, to guide the while The faithful sisters and their cares beguile. Christ left—returned—when Martha ran to meet— But Mary—trusting—fell humbly at his feet; E'en "Jesus wept," and soon the strong words spake—

"Lazarus, come forth."—then did the dead awake. May the same power enter my inmost soul Restrain my wandering heart—my thoughts and will controul!

SIGMA.

November, 1836.

From the Christian Witness.

Increase of piety in the Church of England.—We have lately been favoured with the perusal of a letter from a distinguished and evangelical divine of this Church, addressed to the Rev. Dr. M—, and have obtained permission to make a few extracts, which we think will prove interesting to our readers. The writer has charge of one of the largest parish churches in England, and is engaged in active and laborious parish duties. The letter is dated August 25th, 1836.

"Regarding the state of things in connexion with religion in this land, you are doubtless as fully informed as our-selves; and perhaps, across the Atlantic, can view the agitations into which we have been thrown, with a more dispassionate eye than we who are living in the scene of conflict.

For my own part, whilst deeply regretting the course which the great body of our Dissenting brethren have pursued in forming such decided allegiance with the Papists, Socinians, and infidels in opposition to the Church of England, I am at the same time convinced that our Church is daily rousing herself to a more holy and spiritual attitude. Her clergy are more zealous, active, devoted, and prayerful, in the discharge of their important duties: and the Lord is most manifestly rendering her the great instrument of real blessing to the members of his family in this country. The increase from year to year of devoted, spiritually-minded young men to the ranks of the clergy, is a most striking fact, which her bitterest enemies cannot deny; and her pulpits are increasingly found through the length and breadth of the land, to be resounding with the same blessed truths as are proclaimed from her reading desks. In these things, our Episcopalian brethren across the Atlantic will, I am sure, greatly rejoice.

"That some alterations are justly called for, cannot be denied; and it is much to be regretted that our Hierarchy have so long opposed all change. Modifications of some of her external matters, such as tithes,—a better division of the revenues and duties for our Bishops,—are now carrying into execution. So far well; but that of which we most stand in need, viz. restoration of Church discipline, is a point which still seems very far removed.

"The spirit of the age is agitation, division and insubordination; but out of all these evils, the great Head of the Church will, I am persuaded, cause some benefits to flow; and although there is a need be that offences come, and wo is unto him through whom they come, yet all things work together for good to them that love God.

"Our highly esteemed friend, Dr. Wilson, is labouring with much blessing in India; and, through God's mercy, he has, in Dr. Corrie, a most valuable fellow labourer, at Madras. And I rejoice truly, to say, that Dr. Carr, who is just appointed Bishop of Bombay, is like-minded with them. Thus our Church in India will, we may hope and believe, be greatly blessed in having placed there three Bishops who love the truth, and whose main desires are, to glorify God in their important spheres of duty."

Forget not in all your plans and operations that there are two worlds.

For the Colonial Churchman.

THE DYING TESTIMONY OF

Believers. (No. 2.) Unbelievers.

"I accustom myself." "Make no tarrying to turn writes the pious Bradford, unto the Lord, and put not to muse on Death now and off from day to day; for suddenly, the better to be prepared, his wrath shall come, and in the day of vengeance Simeon desired to be loosed, he shall destroy thee."—Eccles. saying "Dismiss, or loose me, O Lord!"

The late Bishop Ryder said, shortly before his lamented death—"Others may praise me, and speak of what I have done; but remember, I look upon my best services as nothing, and worse than nothing,—and that I desire to cast myself as a poor sinner at the foot of the Cross."

Jerome of Prague, the associate of Huss in the work of reformation, followed him to the stake in a few months. Arrived at the place, he knelt down and commended himself to God in nearly the same words as Huss did. The whole deportment of this faithful minister of Christ exhibited unshaken courage, and at the same time, holy submission to God's will. When the executioner was about to kindle the fire, he said, "Bring thy torch hither; do thine office before my face: had I feared death, I might have avoided it." As the faggots began to blaze, he commenced singing a psalm in a loud voice, until at length he was suffocated in the flames.

The character of Luther, the great Reformer, is well known. The two chief elements of his character were fervent devotion and invincible courage. When any fresh trouble arose, he would say, "Come, let us sing the forty-sixth psalm." When making his last will, he breathed his detestation of popery to his friends and the brethren; and repeated a saying of his own, "I was the plague of popery in my life, and shall continue to be so in my death." A little before he expired, he said often to his friends, "Pray, pray much for the propagation of the Gospel: the council of Trent, (which had sat once or twice,) and the pope, would devise strange things against it." The last words he was heard to utter were these: "Into thy hands I commend my spirit. Thou hast deemed me, O Lord God of truth!"

William Pope, of Bolton, was an apostate from religion. He united with a society of deists, who spent the Sabbath day in confirming each other in deism, and in every outrage against the Holy Bible and Christian religion. But the judgment of God soon fell on him. In his fatal illness he exclaimed, "O, I long to die, that I may be in the place of penitence—that I may know the fearful agony, in his last moments, he exclaimed with a doleful moan, "My damnation is sealed!" This he repeated until he expired.—Simpson's Plea.

For the Colonial Churchman.

WHY SHOULD I KNEEL IN CHURCH?

1. Because I am a sinful, weak and worthless creature whom the lowest posture of body, and deepest humility of soul, most fitly becomes in addressing the High and Holy God, before whom Angels, Cherubim and Seraphim veil their faces in the Heavens above.

2. Because I find it a posture most favourable to devotion, and to the keeping my thoughts in the right place. If

I stand; or sit, my eyes will in spite of myself be wandering around the church, and my thoughts will wander with them, away from the business I have in hand between the Lord and me.

3. Because thus holy men of old worshipped the Lord. Abraham fell on his face in the Divine presence. King David lay all night on the earth in prayer—he calls us to worship and fall down and kneel before the Lord our Maker. Solomon and all the people knelt at the prayer of dedication of the Temple.—Daniel kneeled upon his knees three times a day. Stephen knelt down in his last prayer. Paul says we kneeled down and prayed. But above all my Saviour and my Master did so.

For the Colonial Churchman,

THE BIBLE AT ELECTIONS.

That the word of God should ever be treated with the utmost reverence, and that all use of it should be studiously avoided which may tend to bring it into disrespect, is what all will admit who consider the great and Holy Being by whose inspiration it has been given, and who acknowledge it as a part of their duty to Him to "honour his holy name and word."

Your pages cannot be more usefully employed than in the explanation and application of its heavenly doctrines, and the upholding of its sacred character. Nor should they be shut against any strictures which may be rendered necessary by the conduct of those, however high in worldly station, or however much the objects of popular admiration, who may seem to lose sight of the respect due to the sacred volume. Indeed the more exalted the station may be, the more dangerous must be the effect of all liberties that may be taken with holy things. I am led to make these remarks, by having just read the printed account of the late election at Colchester, which has been widely circulated by all the Journals of the day, and as widely perhaps has excited admiration at the oratorical powers of the learned gentleman who forms its principal subject. Such admiration it is not my design to diminish, nor to inflict any "paper attacks upon a well-earned reputation." Neither have I any thing to do with the political part of that business. But I hold it a duty to point out as worthy of reprehension, that in the bursts of his eloquence the orator seems to have forgotten the reverence that is due to the inspired volume. On many former occasions, I have remarked his proneness to the use of scripture phrases and allusions in his public speeches, but never, I think, such manifest impropriety, to use the gentlest term, as on this occasion. Witness the expression 'the gospel according to Isaac Logan'—the allusion, bordering closely on impiety, to the messenger sent before our blessed Lord to prepare his way—and the parody upon the beautiful passage of the evangelical prophet, which describes the blessedness of the gospel and the acceptable character of its preachers—"How beautiful upon the mountains are the feet," &c. Such a use of these sacred passages at such a time, cannot be justified. It would deserve censure in the case of the lowest, and ought to meet it in the person of the highest. For in proportion to the influence of the speaker and to the current of feeling created in his favour on that occasion, will be the dangerous tendency of such liberties, and the encouragement which may be afforded by such an example to others, to treat with levity what has been so lightly regarded by those above them.

I am unwilling to impute any habitual disrespect for the scriptures to the gentleman in question, and would hope that in the excitement of the moment and in the fervour of his eloquence, he has been betrayed into expressions, which in cooler moments, he will condemn. But in the mean time, mischief may be done. The laugh may be raised at the expense of religion. The word of God has gone forth through the length and breadth of the land as parodied and trifled with by one of our highest provincial characters at the hustings, in the midst of a tumultuous and excited assembly. And many will shut their eyes against the sin, because it has been committed in high places, or because their passions have carried them away in admiration of the eloquence with which it was diluted. It behoves, therefore, that portion of the press which is more especially devoted to the cause of

God, to record in plain language, a condemnation of such misuse of talents and eloquence, which in pronouncing a high-wrought eulogium upon some expounders of the Bible have apparently forgotten the claims of the Bible itself

THEOPHILUS.

December 22d, 1836.

GENERAL INTELLIGENCE.

MICHIGAN, (U. S.)

The following is an extract from a letter received at our office from the Rev. S. Marks, dated at Ann Arbor, November 4th, 1836.

Our reception at Detroit, was of the most cordial character; the Bishop and his suite, were received with open arms. So kind had been the deportment of our Diocesan towards us on the journey, that we with difficulty tore ourselves away, after having again heard him calling upon the dying sinner to return to his Creator and to trust in the crucified, the Son of God. I with my family reached the parish of Ann Arbor, on the 29th of August. In this place, we have a beautiful, but unfinished Church. On the 28th of October, we held our annual Convention in St. Paul's Church, Detroit. This Church does great credit to the few high-minded and liberal men connected with it. It has recently undergone repair, and presents an imposing appearance. To the devout friends of our Church, in this infant diocese, there is much cause for gratitude to the Giver of all good, for the present appearance of things. Our Bishop presided with ability, and the business of the Convention went on in harmony—indeed, we had a most delightful meeting. The days were spent in business, and the evenings in worship. I assure you, Mr. Editor, there is nothing wanting in this state, to secure the prosperity of our Church, (under God,) but persevering and evangelical ministers. The cry is from every direction, send us ministers. The cry is not, as in many places, unaccompanied by the means to sustain and support the faithful minister. I have never witnessed such noble specimens of liberality in all my ministry, as I have seen here. I make not this remark, by way of reflection; no, but by way of commendation. I had been here but a few weeks, before I was presented with a horse, worth a hundred dollars, and a saddle, bridle, &c. &c. This country is not inferior to any in the world—the soil is rich, and produces with liberality—the air is salubrious. So far as I can learn, the health of this state is as good as that of any of the Eastern states. The inducement to emigrants are strong and numerous. The clergyman, the farmer, the mechanic, may all find enough to do here, and the means of compensation adequate. I have not gone into detail about the Convention, because you will have in a few days a copy of our journal. I would say, by way of conclusion, that the House of Bishops made a wise and judicious choice, in their selection of the Right Rev. S. A. McCoskry for this diocese. He is an efficient Bishop, and a popular preacher.—*Epis. Rec.*

The earl of Derby has given the munificent sum of 1000*l.* towards building two new churches in the town of Bury, Lancashire. The great increase of population in the town and neighbourhood of Bury, makes it very evident that an increased supply of room dedicated to the public religious worship of God has become absolutely necessary. Under this impression it was a short time since determined, at a meeting held for the purpose, that measures should be immediately taken for building two new churches, to contain 1,200 persons in each; the one in Elton, in the neighbourhood of Bury Bridge, the other in the vicinity of Free Town, upon sites to be fixed hereafter, and that 8,000*l.* should be raised by subscription for this purpose, and for making an endowment to each of 1,000*l.* The subscriptions already amount to about 4,300*l.*

At Birmingham, Miss Abraham, the lady who has offered the sum of 1,500*l.* towards the erection and endowment of 'Bishop Ryder's church,' has given 100*l.* to the fund for the intended monument of his Lordship in Litchfield cathedral.

Earl Grey has presented to the parochial church of Howick a new and valuable organ, which was used for the first time on Sunday last.—*Morning Post.*

An English paper says that accounts received from the coast of Africa, state that the slave trade was carried on with increasing activity. There were about fifty Spanish slave vessels to the southward, and about thirty to the northward, chiefly American built, engaged in the traffic. Many Portuguese ships to the southward of the line were engaged in this inhuman trade, the provisions of the late treaty, it is alleged, having induced them to engage in it with impunity.

The U. S. Cutter Morris, E. Jones, commander, was at anchor at Vinalhaven, on the 4th inst. Her boats and crew had been employed for several days examining the islands and shoals in the vicinity of the Island of Holt, in search of the bodies of the unfortunate passengers lost in the Royal Tar Steamboat. Capt. Jones had succeeded in finding some money and baggage lost in the R. T. and had a prospect of obtaining more.—*W. Jour.*

The Cutter has returned from her cruise in search of the effects lost from the Royal Tar. They succeeded in finding nothing but a trunk containing about \$90. The Elephant was drowned. He was seen the day previous to the arrival of the Cutter drifting out to sea.—*Monday's Adv.*

Sabbath-Breaking.—Rev. D. Ruell, chaplain of the prisons of Middlesex Co., England, said, that during 20 years he had come in contact with 100,000 prisoners, and that on examination, he ascertained that every one of them had been a Sabbath breaker. He also stated that he never knew a convicted felon at Newgate, who, upon inquiry, did not turn out to have been a notorious Sabbath-breaker. Sir Matthew Hale remarks, "that of the persons who were convicted of capital crime while he was on the bench, he found only a few who would not confess that they began their career of wickedness by a neglect of the duties of the Sabbath, and vicious conduct on that day."

Washington College, Hartford.—This institution has just had added to its apparatus a noble telescope, of the manufacture of Amasa Helcomb, Southwick, Massachusetts. This instrument is 14 feet long, has a mirror of 10 1-2 inches in diameter, and is thought to be unequalled by any other in the country, except one of the same size, by the same maker, now at Newark, Md. Its powers have not as yet been fully tested, but from some cursory observations, the highest expectations are entertained of its performance; a few nights since, Herschel was discovered through it, and, as was supposed, one of its moons, though there has not been, since that observation, opportunity to confirm its accuracy.—*Churchman.*

New Church at Bagillt.—A meeting has been recently held at Holywell for promoting subscriptions for erecting a Church in the neighbourhood of Bagillt, which contains a population of about 3,000 souls. The building, it is understood, will be proceeded with in the beginning of the ensuing year.—*Chester Courant.*

The venerable Earl of Eldon has rebuilt, at his own cost, the Church of Kingston, in the isle of Purbeck, in a very substantial and handsome manner.

The Rajah Ram Roy, son of the celebrated Rajah Rammohun Roy, Ambassador from the king of Delhi, who died in this country in 1833, arrived on Sunday last from Lord Lynedoch's, on a visit to the Rev. A. R. Kenny, of Litchfield, and has been introduced to some of the leading families in that city. The Rajah professes the Church of England religion, and speaks the English language remarkably well.—*Staffordshire Advertiser.*

Additional Church accommodation in England.—The sixteenth Report of the Commissioners appointed under the Act of Parliament for promoting the building of additional churches in populous parishes, has just been printed and delivered. It appears from the report that the number of additional churches completed by order of the Commissioners, since their appointment, is 214, that seven are now building; that plans are approved for building 155 other churches or chapels and that additional accommodation has been thus provided in churches and chapels for 286,327 individual, including 128,804 free sittings.

The very ancient Episcopalian chapel at Dinmore, in Herefordshire, which has not been used as a place of divine worship for about half a century, has lately been thoroughly repaired, and was on Sunday week opened for divine service by the Rev. John Fleming St. John.—*Gloucester Chronicle.*

NEW CHURCH IN ST. JOHN'S, NEWFOUNDLAND.

We are happy to find that this building was opened on St. Matthew's day, and we heartily congratulate the venerated Archdeacon Wix upon the completion of an undertaking which we believe, owes its origin and successful termination, under God, to his untiring zeal and perseverance. The sermon on the occasion, was preached by the Rev. C. Blackman of Port de Grave, a copy of which has been sent to us. The text is from 2d Corinth. 4 ch. 1, 2v.; and we subjoin the only portion for which we at present have room.

In reference to the Church then opened, the preacher says, 'We should glorify God that another Temple is dedicated to his service; that to the Poor will the Gospel be more generally preached; and that, increasing as is the population, there will now, for years to come, be ample accommodation for all them that belong to the established religion of their country.'

My prayer is, that from this pulpit, the grand and fundamental truths and principles of our holy faith may be set forth, that the love of God, and sinfulness of man, may be here proclaimed;—that the sinner may here be convinced of the error of his way, and be reconciled unto God through the alone merits of the Lord Jesus Christ;—that the difference there shall be the chaster between 'him that serveth God, and him that serveth Him not,' may here be pointed out;—and that here, too, under the Divine blessing, the ministering servants of the Lord, not 'handling the word of God deceitfully,' but faithfully expounding its sacred contents, may lead many a wandering child of the devil back to that good and gracious God, who willeth not the death of a sinner, but that he should believe, repent, and be saved.

'Within these walls, also, at the altar of the Lord, will be administered those Sacraments which, as Churchmen, we hold to be 'generally necessary to salvation.' There may the babe be dedicated to Him, whose encouraging language is—'Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God;' and there, will be poured out the consecrated element that figuratively the shedding of the Lord's blood on Calvary; and there, will be tendered to the devout communicant the bread—the broken bread—the emblem of that holy body, which was wounded for our transgressions, and bruised for our iniquities.

'And who can tell, but that, at the great day of the Lord's coming to judgment, many of those that shall then be admitted to the mansions of the blest, may owe their first serious impressions, under God, to what in the days of their flesh, they heard in this Church? Who can tell, but that some of ourselves, or of our children, or of our children's children, may here be first awakened to a sense of the danger of sin, and thence be led on, step by step, until we, or they, shall obtain, through the rich mercy of God in Christ Jesus, a crown of glory that fadeth not away.

Instead, then, of believing that the benefits to be derived in this sanctuary are light or few, let our prayer be that the blessing of God may descend upon it, and that it may answer the important end of its erection, in bringing many (of the poorer class especially) under the sound of the Gospel, who now hear it not;—that its services may be blessed in the conversion of sinners; and that the Word of God, not 'handled deceitfully,' but preached faithfully, may be effectual in pulling down the strong holds of Satan, and winning many souls to righteousness.

But, my hearers, anxious as we are to propagate the glad tidings of Salvation, and thus to carry out the benevolent intentions of the venerable Society whose servants we are, and whose praise is in all the world; and anxious as we are to increase the number of our Churches, you will readily understand that, without the assistance of the religiously disposed, the Ministers of Christ can do, in the latter case, comparatively but little. It required, indeed, no small share of resolution to undertake so expensive an erection as this with the very slender means which, at the time of its commencement, were available; and although the bounty of Christian friends in England has not been withheld; although they have come forward, readily and cheerfully, for the benefit of a land they have never seen, (and I might adduce some splendid examples of charity towards this work; I might tell

you that the very last donation of a pious woman, now in another world, was in aid of this Church, and that with an almost dying breath she prayed for its prosperity,) yet should we, according to the abundance which God hath given us, rival them in their good deeds, and throw into the treasury of the Lord's house no common offering.—Look ye at the evangelist St. Matthew, to whom this day is consecrated: he 'left all;—he gave up all the profits of his employment to 'follow Christ;' and though ye be not called upon to the very letter of his example, yet am I sure that ye will drink deeply into his spirit, and as the friends, 'the Christian friends, of the Poor, do all ye can for their spiritual advantage.—'He that giveth unto the Poor, lendeth to the Lord, and what he layeth out, it shall be paid him again.' Yes! your offerings, presented with right feelings and sanctified with your prayers, will be accepted of your God; you will be advancing His cause; you will be evidencing your faith by your works; and you may live to experience, from the effects of your bounty, that 'it is more blessed to give than to receive.'

DEFERRED ITEMS.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The quarterly meeting of the Worcester Denney Committee of the Society for Promoting Christian Knowledge, was lately held at the Episcopal Palace, when it appeared, by the report, that, during the preceding quarter, 23 Bibles, 177 Testaments, 350 Prayer Books, and 53 2 Books and Tracts, had been sold at the Depository, being 3009 more than in the corresponding quarter of 1835. We learn, from the last report of the parent society, that 100l. has been granted towards the erection of a Protestant Episcopal chapel at Athens, Sir Edmond Lyons, the British minister in Greece, having represented that such a chapel was very desirable for the use of Protestant residents and travellers.

NEW CHURCH AT BROUGHTON.

The ceremony of laying the first stone of the new church, to be dedicated to St. John, at Broughton, Lancashire, lately took place, and attracted a very numerous and highly respectable assemblage. The land was given by the Rev. John Clowes, M. A., who has also liberally contributed 1000l. to the building fund, and the remainder of the 6000l. (the estimated cost of the church) was raised by voluntary contribution.

AWFUL DEATH.

A Protestant clergyman of Hirschberg, in Silesia, was killed in his pulpit. A thunder storm burst over the town one Sunday while he was preaching; the top of the pulpit was suspended from the ceiling of the Church by an iron chain—the lightning struck the spire, penetrated the roof, and descended along the chain. The wig of the old man, who was continuing his discourse undisturbed, was seen in a blaze; he raised his hands to his head, gave a convulsive start, and sank back dead in his pulpit.

INFIDELITY AT BOSTON.

We have before supposed that open infidelity is on the decline in this city. But a short time ago, Kneeland could collect thousands at the Federal theatre (now the Odeon.) Recently they have hired a hall in Summer street. This is given up because of the expense.

Fanny Wright has recently arrived, and is now lecturing here. We think she has come to the wrong place.—*New-Eng. Spectator.*

CHURCH OF IRELAND.

It is frequently asserted, that the revenues of the Established Church in Ireland are more than sufficient for the purposes of religion; and that the Irish clergy have "churches without congregations." Let the reader consider a few facts which prove the direct contrary, in a district in the south of Ireland. In the dioceses of Cork, Cloyne, and Ross, there are 44 benefices without a church, and 56 licensed places for divine worship. Out of 196 congregations assembled in churches and licensed places, 142 have been increasing for the last five years. These facts have been extracted from the Report of the Commissioners of Public Instruction, which can not be charged with having given too friendly an account of the Established Church.—*Epis. Rec.*

From the Episcopal Recorder.

EXTRACTS FROM THE CHARGE OF BISHOP BROWNELL TO THE CONNECTICUT CONVENTION—OCTOBER, 1836.

Concluded.

What, then, are the most efficacious measures to which the Church can resort, for obtaining a supply of clergy men commensurate with her wants? I have already adverted to the impracticability of obtaining this supply from the wealthy and educated youth of our communion; partly on account of the few worldly inducements which the profession affords, and partly because of the adverse allurements of wealth and ambition, to which they are peculiarly exposed. But one other resource remains: young men must be sought in that grade of society which is less exposed to these temptations; and they must be trained and educated for the altars of our Church by the liberality of her members. This is the point, brethren, to which I have wished to bring your attention. It is the point to which I would wish to conduct the attention of every member of our communion; on which I would concentrate his judgment; in which I would enlist his feelings. Education Societies, then, judiciously organized, and discreetly conducted, constitute the machinery by which alone the desired end can be accomplished.

This is no new discovery. The machinery has been put in operation by other denominations of Christians, with results which may well arrest our attention. Indeed a large portion of those who, in our own communion, have been admitted to Holy orders, within the last ten years, have been taken from this rank in society, and have been aided in their education by local associations, or by individual benefactions. The Church Scholarship Society, founded by this Convention, has proved a most salutary institution. Though it has hitherto attracted but little attention, and has received only a very partial patronage, it has already aided 38 young men in the attainment of their education; 11 of whom are now in orders. At the present time it has 9 beneficiaries. But the subject has not yet engaged the general attention of the Church. It has not yet been sufficiently considered, understood and felt; nor has any general and united action been called forth in its behalf. At the last triennial Convention, the subject of a General Education Society was indeed brought forward, and favourably received; but so near the close of the session, that no definitive action could be had on it. May we not hope, that before the next General Convention, the subject will be so considered, and so appreciated, as to call forth the zealous and united energies of the Church?

On this subject, brethren, we may take a salutary lesson from the operation of the "American Education Society." That society has been established about twenty years, and has been steadily advancing in prosperity and efficiency. It has its branches in almost every state of the Union; through the medium of which its funds are raised, and its beneficiaries selected. Since its commencement, it has aided about 2,500 young men in obtaining their education. Of these, about 800 are in the exercise of the ministry—about 50 of whom have gone forth as missionaries to heathen lands. During the past year, the society has aided 1,040 beneficiaries, viz: 223 in 17 Theological Seminaries; 507 in 35 colleges; and 319 in 107 academies. Its receipts have amounted to \$93,227. Its total receipts since its establishment, have been \$579,144. Within the last five years, its receipts have been greater than during the fifteen years which preceded them; and its beneficiaries have increased in a still greater ratio. It now sends annually into the ministry more than one hundred of its beneficiaries. With these great results, it is probable, as is frequently intimated, that some low-minded and incompetent persons have been introduced into the ministry. This may have been more especially the case in the early operations of the Society. But such evils are attendant on any system, and can only be avoided by great prudence and circumspection. Certain it is, that in our country, there is nothing in want of wealth to occasion poverty of talents or degradation of character. Under our free institutions we have no hereditary Helots. There are no privileged orders, and no distinctions of caste, to destroy self-respect, and inspire ignoble ideas. By means of education, and the refinements which accompany it,

men of real talents and worth, in all professions, are constantly raised from the lowest ranks in society to the highest. Happily, indeed, we have no other criterion of elevation—unless it be that of wealth, the poorest of all possible tests.

That such a Society is suited to the circumstances of our Church, and necessary to supply its wants, there can be no reasonable doubt. Modified it may be in some particulars, but long experience has tested the efficacy of its general organization. Indeed, I should deem the operations of such a system peculiarly in consonance with the organization of our Church. Like the legislation of our General Convention, and the operation of our Missionary and Sunday-school systems, it would serve to unite more closely the several dioceses, and give union, strength, and efficiency to all her efforts for the advancement of a primitive and pure Christianity. * * *

But, brethren, in considering the most efficacious means of increasing the ministry of our Church, I have to call your attention to a subject not less important than the establishment of Education Societies. I mean the education of our youth under auspices favourable to the Church.

This subject has not yet been considered by Episcopalians with the attention which it merits. It has not been discussed with sufficient interest, nor have we yet learned that instruction which past experience might afford. It is only within a few years, that any of the literary institutions of our country have been under the particular direction of Episcopalians. On the contrary, the whole course of literary education from the primary school upwards has been administered by instructors, who, whatever may have been their qualifications or private worth, could have had no possible motive or interest in advancing the prosperity of our Church, or in directing the attention of our youth to the work of the ministry at her altars. On this subject, it may be well for us to contrast the condition of the Congregational Churches of New England with our own destitution. Here, we see no want of ministers to fill the vacant parishes. We see troops of supernumeraries issuing forth as missionaries; some to overspread the plains and villages and cities of the West, and some to occupy the islands of the sea, or to penetrate to the darkest corners of the earth. We see also, numerous agents going forth full of zeal themselves, and agitating and exciting the population of our country to the support of their religious enterprises. To what causes can we ascribe this plenitude of clerical efficiency, but to the instrumentality of Education Societies, and the potent influence of nine Congregational colleges, nurturing fifteen hundred students within their halls? Could these Churches have exhibited such results, if their colleges had been under a different ecclesiastical influence? The supposition would be utterly absurd.

I cannot now go into a full illustration of the influence of education in moulding the religious sentiments of youth. Let it be borne in mind, that during the period of his preparatory and collegiate instruction, a young man's religious principles, and the choice of his profession, are generally fixed for life. Let it be borne in mind, that the instructor is an authoritative expounder in all matters of science, and that, when he has the address to secure the confidence of his pupils, his religious sentiments will have almost the same weight as his instructions in learning. Let it be borne in mind, that the mode of worship which prevails in a seminary of learning, with the religious sentiments on which the devotions are based, exercise an influence which steals upon the student when he is least aware of it, and at a time when he is most susceptible to religious impressions. Let the influence of literary associates—the influence of public sentiment, be borne in mind; especially as this influence is exerted by the zealous beneficiaries, and candidates for the ministry, which abound in most of our colleges; and especially let it be borne in mind, that the student is subjected to an influence more powerful than all I have named—I mean the influence of reviews. These excitements have become a part of the religious machinery of almost all the Christian denominations in our country, and they are promoted with peculiar zeal in their seminaries of learning. Of their efficacy in promoting personal piety, and in advancing the cause of true religion, I have not now to speak; but I would direct your attention to the restless influence which the conduct of them ex-

ercise over the religious sentiments of their converts. Brethren, when we consider the combined force of all these influences, and reflect that our Church has been constantly exposed to them, and had to struggle against them, from the first moment of her gaining a footing in this country, we shall cease to wonder the paucity of our ministry. We shall rather wonder that the Church has any existence at all!

The only remedy for these disadvantages, is to pursue the course which all other Christian denominations have pursued—educate our youth in seminaries friendly to our religious principles. In avowing this sentiment, I do not feel myself justly liable to the imputation of narrow or sectarian views. In every literary institution, where any religious influence is exercised—and it ought to be exercised in all—it must be mainly that of some particular denomination of Christians. That this is the case in every well ordered college in our country, and particularly in New England, can neither be concealed nor denied. I speak not of any open, proselyting influence, for that would defeat itself; but of that silent and indirect, but pervading and powerful influence of public sentiment and example, which is inseparable from every such institution. I advocate, therefore, nothing more than the common privilege, which has long been exercised by the other religious denominations in our country.

But, brethren, while I would direct your attention to the instrumentality of Education Societies, and Literary Institutions, as the only way of increasing the ministry of our Church, in a degree at all adequate to her wants, there are other auxiliary means, which are not to be overlooked nor neglected.

Christian Parents may do much towards directing the inclinations of their sons to the ministry of the sanctuary. They can dedicate them to God, in their infancy, and rear them up “in the nurture and admonition of the Lord.” They can be instant in prayer for the renovation of their hearts, and they can lead their minds, and direct their studies to this holy end. Were there more pious Hannahs in the Church, there would be more youthful Samuels consecrated to the service of the Temple. The father of Hannibal was able to inspire his son with an undying hatred to the Romans, when he was only nine years old. Cannot the Christian father be equally successful in filling the heart of his son with a prevailing love for the souls of men, and for the service of the altar?

The ministers of Christ may do much towards filling up the thin and scattered ranks of their order. They can seek through their Sunday Schools and their Parishes, for youth of promising talents, to whom, in the morning of their days, the renewing influences of divine grace have been imparted. They can lay before them the destitutions of the Church, and the spiritual wants of the world; and if they find any who feel themselves moved of God to labour in the vineyard, they can direct their studies, and facilitate their preparation for their work.

But above all, the prayers of the whole Church should be put forth, for the enlargement of her borders, for the increase of her zeal, and for the multiplication of her Ministers. When we consider, brethren, how few are our numbers, in proportion to the work before us; when we look around on our Church, on our country, and on the world, and every where behold the fields “white for the harvest;” when we see how “plenteous” is that harvest, and how “few” the labourers, we should all unite in humble and fervent prayer to “the Lord of the harvest that he would send forth labourers into his harvest.”

BLIND CHORISTERS.

The Choir of singers at Rev. Mr. Young's Church, in Summer street, is composed entirely of the pupils of the excellent institution for the blind, in Pearl street;—six males and six females. Their performances are highly creditable to them. They commit to memory the several hymns to be sung through the day, and sing them without the slightest variation from the text, with a remarkably clear and distinct pronunciation.—Salem Landmark.

CALUMNY—The wounds of calumny are more easily made than healed: even when the lie is detected, there is often a scar remaining.

From King Solomon's Counsels.

DEATH OF THE RIGHTEOUS.

The righteous hath hope in his death.—Proverbs 14-32.

Good men are often afraid to meet death; and they sometimes die without hope in the mercy of God. This may arise from some native peculiarities of mind or, as in the case of Cowper, from some diseased state of the body. Good men have no assurance, either, that, in their last moments, they may not be deprived of their reason, and thus die without comfort and peace. But it is generally the case that good men are calm and peaceful in the prospect of death. It was so in the time of Solomon. He found, from observation, that the “righteous hath hope in his death.”

Solomon had seen the happy, tranquil and dignified death of his father David; and he had, doubtless, seen many other good men die, in the same peaceful manner.

There is much in the character and prospects of the righteous, to give them hope in their death. They have been useful to others;—they have to some extent, fulfilled the purpose for which they were created, by loving and respecting God;—they have the approbation of conscience;—they trust in the divine mercy for pardon and eternal life, through a mediator;—and they look forward with joy to the scenes, and company, and employments of the future state. They regard heaven as their home, which when about to die, they shall soon reach, and where they shall be happy forever.

ILLUSTRATIONS.

The Venerable Bede.—In the eighth century a translation of the gospel of St. John was completed in the Anglo-saxon language, by the venerable Bede, who is said to have been the ornament of the age and country in which he lived. Referring to the time of his education, he says, “From that period I have applied myself wholly to the study of the holy scriptures; and in the intervals of the observance of regular discipline, always found it sweet to be either learning, teaching or writing. From the time of my receiving the office of priest, to the fifty-ninth year of my age, I have been engaged in either briefly noting, from the works of the venerable fathers, some things on the scriptures, or in adding some new comment to their sense and interpretation.”

The circumstances of his death, as described by one of his pupils, are interesting:—

“Many nights he passed without sleep, yet rejoicing and giving thanks, unless when a little slumber intervened. When he awoke, he resumed his accustomed devotions, and, with expanded hands, never ceased returning thanks to God. In one of the anthems which he sung, the following words deeply affected him: ‘O glorious King, Lord of hosts, who, triumphing didst ascend above all the heavens, leave us not orphans; but send the promise of the father, the Spirit of truth upon us. Alleluia.’ When he came to the words ‘leave us not,’ he burst into tears, and wept much.”

“By turns,” observes his pupil, “we read, and by turns we wept; indeed, we always read in tears. In such solemn joy, we passed fifty days; but, during these days, besides the daily lectures which he gave, he endeavoured to compose two works, one of which was a translation of St. John's gospel into English. It had been observed of him, that he never knew what it was to do nothing; and, after his breathing became still shorter, he dictated cheerfully, and sometimes said, ‘Make haste, I know not how long I shall hold out; my Maker may take me away very soon.’ On one occasion, a pupil said unto him, ‘Most dear master, there is yet one chapter wanting; do you think it troublesome to be asked any more questions?’ He answered, ‘It is no trouble; take your pen and write fast.’ He continued to converse cheerfully, and whilst his friends wept, as he told them they would see him no more, they rejoiced to hear him say, ‘It is now time for me to return to him who made me. The time of my dissolution draws near. Yes, my soul desires to see Christ, my King, in his beauty.’ The pupil before mentioned said to him, ‘Dear master, one sentence is still wanting.’ He replied, ‘Write quickly.’ The young man soon added, ‘It is finished!’ He answered, ‘Thou hast well said; all is now finished! Hold my head with thy hands:’

I shall delight to sit at the opposite side of the room, on the holy spot at which I have been accustomed to pray, and where, whilst sitting, I can invoke my Father.' Being placed on the floor of his little room, he sang, "Glory be to the Father, and to the Son, and to the Holy Ghost," and expired as he uttered the last words."

Dying thoughts of Hooker.—"I have lived to see that this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And though I have, by his grace, loved him in my youth, and feared him in mine age, and labored to have a conscience void of offence towards him, and towards all men; yet, 'if thou, Lord shouldst be extreme to mark what I have done amiss, who can abide it?' And, therefore, where I have failed, Lord, show mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord let it not be terrible, and then take thine own time; I submit to it. 'Let not mine, O Lord, but thy will be done!' God hath heard my daily petitions; for I am at peace with all men; and he is at peace with me. From such blessed assurance, I feel that inward joy which this world can neither give, nor take from me. My conscience beareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the church more service; but cannot hope for it: for my days are past, as a shadow that returns not."

His worthy biographer adds: "More he would have spoken, but his spirits failed him; and, after a short conflict between nature and death, a quiet sigh put a period to his last breath, and so he fell asleep. And now he seems to rest like Lazarus in Abraham's bosom."

Bishop Beveridge.—When the pious Bishop Beveridge was on his death bed, he did not know any of his friends. A minister with whom he had been well acquainted, visited him; and when conducted into his room, he said, "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Being told who the minister was, he said he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner. "Do you know me, Bishop Beveridge?" Being told it was one of his intimate friends, he said he did not know him. His wife then came to his bed side, and asked him if he knew her. "Who are you?" said he. Being told she was his wife, he said he did know her. "Well," said she, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ," said he, reviving as if the name had upon him the influence of a charm, "O yes, I have known him these forty years. Precious Saviour! HE IS MY ONLY HOPE!"

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, DECEMBER 29, 1836.

DR. ADAM CLARKE AND THE CHURCH.—In the Novascotian of the 22d December, we perceive a communication addressed to us respecting the article with this heading, which appeared in our number of the 17th Nov.—and with the introductory remarks upon which, the writer in the Novascotian appears not to be satisfied.—We have no wish to enter into a controversy with him upon the relative merits of Episcopal ordination and that received as sufficient by the Wesleyans. Our object is, not to interfere with others, but to instruct and confirm our own people in the scriptural doctrines and discipline of the Church; and, with regard to the point in question, to convince them, that from the Apostles' times, there have been in the church, the three orders of Bishops, Priests and Deacons, of whom Bishops alone have the right to ordain. We have to observe, that whatever fault this writer may find with the introductory remarks, does not lie at our door, as we merely copied them from a printed sheet, *verbatim et literatim*, as handed to us by a friend, whose object seemed to be, to shew such zealots as look upon the church of England as little better than her of Babylon how a pious, talented, and enlightened leader of the Me-

thodists, regarded her doctrines and ministry. With the same views, and with a heart warming towards the venerable man who thus expressed himself towards the church of our affections, we transferred the article to our columns. At the same time, we would observe, that when the writer of the introductory notice says that Dr. Clarke 'was prevented only by the poverty of his father from seeking orders in the church, he says no more than the Doctor himself, in his letter to the Bishop of London. Alluding to his not being a clergyman of the Established Church, he says, "Whatever evil may be in this, I believe your Lordship already knows, lies at the fault of the *res angusta domi* (poverty of his family.) It was neither my fault, nor my folly." But the shortest and the best evidence of his estimate of Episcopal orders, may be found in the fact, that he trained up his two sons to the Church of England, and that they received their authority to minister in holy things from our Bishops. This is saying something more than that they are "respectable orders." The writer in the Novascotian, (who expresses himself with great mildness and courtesy) has mingled with this subject what does not appear relevant to it, the declaration to him of a missionary of the Society for propagating the Gospel in Foreign parts, that he had not seen a copy of the Homilies for years, until he saw one in the writer's study, and that he doubted whether one could be found in any clerical library in the province. Whatever be the object of stating this, it is truly surprising; and we can only say, that the missionary betrayed small acquaintance with the theological stores of his brethren, for we do not believe that there is at present a clergyman in Nova Scotia without those excellent standards of faith and practice. And in former years we have seen them in the possession of many.—It would be well perhaps if they were not confined to clerical libraries, but were read in the ears of the people, agreeably to the original intention, instead of what they are sometimes doomed to hear.

CHURCH IN LUNENBURG—(continued)—Mr. Delaroché was succeeded in 1788 by the Rev. Mr. Money, a graduate of Oxford, at which time the Bishop represented to the Society that there were upwards of 300 professors of the Church of England in the District—there being besides two separate Congregations of Lutherans and Calvinists. The information regarding his incumbency is scanty. In 1793, he speaks of the repairs of the church as not being yet completed, and also (as if it were a recent event) of the appearance of "a sect terming themselves tolerated Anabaptists, one of whose practices is to new dip those who have been baptized already, and that they had gained most ground among the Lutherans and Calvinists." In 1800, he was struck with palsy, which for some months disabled him from duty, and seems to have seriously impaired his health. His notitia for 1803, was only 22 baptisms, 4 marriages, and 3 burials—communicants 48.

Mr. Money was succeeded by the Rev. Thomas Shreve, before stationed at Parrsborough, who took charge of Lunenburg on the 29th Aug. 1804. His first notitia, embracing a period from that date to 8th Dec. 1806, presents a pleasing evidence of increased prosperity in the mission, there being 128 baptisms, 23 marriages, and 95 communicants—(from 30 to 50 generally attending at a time.) He reports the number attending Divine service in fine weather, from 200 to 300, and from 40 to 50 children regularly attending lectures on Friday afternoons, which, says he, I have instituted (more especially for the instruction of the young in the Catechism) during the summer season, or rather for 8 months of the 12—commencing in April and ending in November. It gives me much pleasure also that I have it in my power to inform the venerable Society that I have constantly experienced the friendly assistance of the wardens, vestry, and principal inhabitants of the parish co-operating with me in promoting the interests of the Church—that they have not only punctually but cheerfully fulfilled all their engagements with me, and have now engaged to repair and paint the church—put a fence around the burial ground, &c.

Under the date of Dec. 31st, 1807, Mr. Shreve mentions the death of the Lutheran minister, Rev.

Mr. Schmeizer; and that at the request of the elders he had preached a funeral sermon; at which time he took an opportunity to offer his services, should the members of the congregation at any time require them. He continues—It is with grateful pleasure I acquaint the venerable Society, that the Church in this place still continues to increase. I am happy to say that the congregation, immediately after receiving information that the mission was to be continued, subscribed £120 to repair the church. The Bishop of Nova-Scotia held a confirmation in this parish last summer, at which time 67 were confirmed. Many more would gladly have embraced the opportunity, but were prevented; the notice being too short to prepare for so solemn a dedication of themselves to the service of God. My notitia for this year is, baptisms 67, marriages 16, burials 10, number of communicants 125, number at Easter 57.—Mr. Shreve reported Dec. 31, 1808,—that in the course of last summer, we have been able to clapboard and paint the church, and put a substantial stone foundation under the whole building, which cost upwards of £200. It is believed that this year was the first that witnessed the comfortable presence of a stove in the church;—the congregation here, as at Halifax in the earlier period of its settlement, having shivered through their devotions without one. What would those frost-proof veterans say to their more delicate descendants who, though now furnished with two stoves, sometimes complain of the cold?—Again he writes—Dec. 31st, 1809—"The wardens and vestry, in behalf of the parish, request me to return their sincere thanks to the venerable Society, for having granted their prayer, and appointed Mrs. Bryzelius, school-mistress. She has now taught her school for a year—number of scholars 25—and gives great satisfaction. I have furnished her with the form of prayer appointed by the Society for opening and closing her school, which she constantly uses; and attends regularly with her scholars on Sunday afternoons, in order that they may be instructed in their catechism. Every thing in connexion with the church being in such a ruinous state when I came, some time will be required to get things in decent order. This year we have been engaged in endeavouring to improve the singing in the church, heretofore performed in a most irregular manner and with little devotion, being a compound of French, German and English. A person qualified to teach was hired, and the pews erected in the front or singing gallery. Among the deaths, the church has to lament one of her most active and zealous members, C. Wollenhaupt, Esq.: he has acted as one of my church-wardens ever since I have been here, and to him we are particularly indebted for much that has been done to raise the church out of the ruinous state in which I found it. Notitia—baptisms 52, marriages 18, burials 10, communicants 140."

NATIONAL SCHOOL, LUNENBURG.—The annual examination of this useful school, was held on the 22d instant, in the presence of the Commissioners of Schools, the Trustees, and a few other gentlemen of the place. We regret that more were not present to witness the order and beauty of the system of instruction there successfully pursued, and the improvement of the scholars, who were examined in the use of the Globes, Geography, Arithmetic, &c. and acquitted themselves in a manner that reflects credit on themselves and their laborious teacher.

BERMUDAS.—In our number of Jan. 28th, we published a meagre abstract of the Bishop's last Visitation of these Islands, but are now enabled to commence the full Report of it which we take from the West India Correspondence of the Society for promoting the Gospel in Foreign Parts, just received.

BISHOP BROWNELL'S CHARGE.—We again call attention to this production, especially to his remarks on the advantages of education and Scholarship Societies, in providing a supply for the ministry of the Church. His sound and judicious observations upon the importance of training our children well in the peculiar principles of the church, are deserving the attention of every "spiritual pastor and master," with many of whom this is regarded as a point of minor consideration.

CHURCH IN NEW BRUNSWICK.—In our paper of 6th Oct. last, there appeared a sketch of the clerical Meeting then recently held at Fredericton, with some remarks connected with the objects of that meeting. We are now enabled to publish the constitution then adopted, and since sanctioned by the Bishop, of the "Church Society," for that Province, of which the first meeting is to be held on the 9th February next. We also subjoin the Resolutions adopted by the clergy, and the address of Archdeacon Coster. We hope the day is not far distant when such a Society will be formed in this Province, embracing the additional and most interesting object of a fund for the relief of the widows and children of clergymen—a subject on which we shall hereafter submit some observations.

ADDRESS.

To the Members of the Church of England throughout the Province of New Brunswick,

The favourable attention of all those to whom the above description applies, is earnestly requested to the following extract from the Minutes of the proceedings at a recent meeting of the Clergy of this Archdeaconry, convened by authority, and directed by the Diocesan to consider of the formation of a Church Society, which may combine the efforts of all the Members of the Provincial Church to promote and extend its usefulness, and may embrace all the valuable objects of several smaller Societies which now exist among us.

This was the most numerous Clerical meeting that was ever holden in New Brunswick. It was attended by eighteen Clergymen, who all unanimously agreed to recommend to their lay brethren the adoption of the following plan for such a Society, provided that it should receive the necessary sanction of the Bishop.

That sanction has been given. I am therefore now at liberty to propose it in their names. Some additions which His Lordship has suggested will be brought forward, and I think readily agreed to, at the first general meeting of the Society; when it is hoped the Constitution will be made—what it does not now profess to be—complete.

I can anticipate no serious objection, on the part of the lay members of the Church, to a plan, in the formation of which their supposed wishes have been most studiously consulted; and therefore confidently trust that the appeal now made to their feelings of attachment to our venerable Establishment will not be unsuccessful, and that the foundation is laid of a powerful Association, which, by God's blessing, (which I humbly and earnestly invoke,) will prove the source of inestimable benefits to the Community.

GEORGE COSTER, Archdeacon.

Fredericton, 21st Nov. 1836.

RESOLUTIONS.

1. That the Clergy of this Archdeaconry are desirous to afford His Lordship (the Bishop) all the aid in their power to carry into effect his plan for a Great Church Society in each of the Archdeaconries, and ready to exert their best endeavours to procure contributions from their people to the several objects which his Lordship proposes to include in the plan of that Society.

2. That they consider it as of the greatest importance that the proposed Society should have the benefit of his Lordship's able superintendence; and they are fully sensible of the advantage to be derived from acting in perfect harmony with the two great Church Societies in England, and limiting themselves to such objects as they have sanctioned by their practice, or at least shall honor with their entire approbation.

3. That they trust the lay members of the Church will readily join themselves to the proposed Society, and liberally support it: and respectfully recommend that the Society be instituted on that liberal foundation which will allow the Laity a due share in the management of the funds to be subscribed.

4. That the Archdeacon be requested to forward a paper in the form following, with any emendations the Bishop may deem necessary, to the Rector, Wardens, and Vestry of each Parish in the Archdeaconry; and that each Corporation be requested to lend all their influence in obtaining subscriptions, to it, so that the Society may embrace, if possible, all the

Churchmen in the Province; and that it is expedient that no time should be lost in putting into effectual operation a plan which promises so much utility.

The Constitution of the Church Society of New Brunswick.

I. In conformity with the suggestions contained in the extract from the Letter of the Lord Bishop, a Society be, and the same is hereby formed, to be called 'The Church Society of the Archdeaconry of New Brunswick.'

II. The payment at any one time of a sum not less than ten pounds do constitute a Life Member, and the payment annually of any sum, however small, do constitute the person paying the same a Member of the Society.

III. The Society shall have a President, who shall be the Lord Bishop of the Diocese; two or more Vice Presidents, of whom the Archdeacon shall be the first; one Treasurer; two Secretaries; and a Standing Committee of twelve lay members of the Society, being Life Members, or subscribers of at least one pound to the funds of the Society; who, with the exception of the President and Vice Presidents, shall be annually elected at the anniversary meeting.

IV. The Officers of the Society and the Clergy of the Archdeaconry shall be *ex officio* Members of the Committee.

V. That the Society shall embrace the following objects, and none other, viz:—

Missionary visits to neglected places;

The establishment of Divinity Scholarships at King's College, Fredericton;

Aid to Sunday and other Schools in which Church principles are taught, and the training and encouragement of Schoolmasters and Catechists;

The supply of Books and Tracts in strict conformity with the principles of the Established Church; and

Aid to the building and enlarging of Churches and Chapels.

VI. It shall be competent to any member of the Society to limit his Subscription to any one or more of the objects above recited, which he may be most anxious to promote.

VII. The members of the Society in each Mission, or in each Parish of each Mission, at the discretion of the Missionary do constitute a Local Committee.

VIII. It shall be competent to each Committee to recommend any of the above recited objects to the Special consideration of the Society in the appropriation of its funds.

IX. The Society shall hold its Anniversary Meeting at Fredericton, on the second Friday in February in each year.

X. The Committee of each Parish or Mission shall hold an annual Meeting on some convenient day, previous to the Anniversary Meeting at Fredericton, when the recommendation to the Society of special objects shall be determined.

XI. Each Parochial Committee shall be empowered to depute two of its lay Members, to be elected at the Annual Meeting of the Committee, to assist the Missionary, in submitting the recommendation of the Committee to the Society's consideration.

XII. For this purpose the Missionaries and the lay Deputies shall meet in general Committee on the two days, or more if need be, previous to the Anniversary Meeting, to form an aggregate to be recommended to the Society.

XIII. The first Meeting of the Society shall be held on Thursday, February 9th, 1837, when the constitution of the Society shall be ratified and confirmed, and its Officers elected.

XIV. The Clergy shall bring the subject under the consideration of their respective flocks, and invite them to depute one or more persons, to be nominated by the Rector, Wardens and Vestry of their respective Parishes, to attend in their behalf at the said Meeting.

CHURCH IN CANADA.—We are indebted to the New York Churchman for the following account of a clerical Meeting held in Toronto, U. C. in October last, and of the proceedings which then took place:—

Kingston, October 22.—A meeting of the clergy of the Established Church, in Upper Canada, was held

in St. James' Church, Toronto, on Wednesday, the 5th instant, and continued, by adjournment, until late on Friday afternoon. The Venerable the Archdeacon of Kingston presiding. After the usual morning service, a learned and eloquent discourse was delivered by the Venerable the Archdeacon of York, upon the important subjects of church government and discipline. About thirty clergymen were present, who received the holy communion, the Venerable the Archdeacons officiating at the altar.

Several matters were discussed at this meeting, all highly important toward promoting the interests of religion and the increased efficiency of the Established Church. Among others, the following:—

1st. The division of the Diocese of Quebec, and the necessity of a bishop for Upper Canada. There appeared, on this point, to be an unanimous opinion among the clergy present; and the recent subdivision of the See of Calcutta into the four bishoprics of Calcutta, Bombay, Madras, and Australia, seemed to encourage them in the expectation, that some such arrangement might (if properly represented to his majesty) be effected in this Diocese, where the number of the clergy exceeds one hundred.

A memorial to the king was drafted and adopted.

2d. The propriety of an annual convention. The consideration of this important subject was introduced with the following resolution:

Whereas the ecclesiastical law of the United Church of England and Ireland has never been introduced in this province, by reason of which much inconvenience has arisen in matters of order and discipline; and whereas, from the increasing number of the clergy, and the great distance which commonly separates them from one another, there is great want of mutual communication and unity of action in the regulation of church affairs, and much hindrance is experienced by the Bishop in the exercise of his holy and important functions, it is deemed expedient that diocesan convocations be held in this province, from time to time, for the purpose of adopting such rules and regulations of discipline, and taking such measures for the good of the Church, as her peculiar situation in this Diocese may require, provided the same be not repugnant to the constitution of the United Church of England and Ireland, the laws of this province, and the prerogative of the crown.

The draft of a constitution for the convocation was prepared by a committee of six, appointed for that purpose, and after some alteration, it was resolved:—

That the same be submitted to the Lord Bishop of Quebec, with an address from the archdeacons and clergy, requesting his approval thereof.

Beside the above, the following were also brought under the notice of the meeting, viz.

The education of young men for the ministry.

The encouragement and support of missions.

The formation of a fund for the benefit of widows of clergymen.

The establishment of a paper or miscellany of religious intelligence in connection with the Church of England.

Standing committees were named on the three last-mentioned subjects, to consider and report on the best means of promoting their speedy accomplishment.

An address to his Excellency the Lieutenant-Governor was agreed to, and a committee appointed to wait on his Excellency to know when he would be pleased to receive the same.

The following resolutions were likewise agreed to:

That the Archdeacons be respectfully requested to petition the Lieutenant-Governor, Legislative Council, and House of Assembly, in the name and on behalf of the clergy, to authorize the introduction of an additional column in the rolls for the next census, in order that the religious persuasion of the inhabitants may be inserted therein.

That the thanks of this meeting are justly due to the Venerable the Archdeacons for the interest they have evinced upon the present occasion in the welfare of the Church, by calling the clergy together, and consulting with them on measures calculated to promote her advancement.

That the Venerable the Archdeacon of York be requested to allow the publication of his sermon preached before the clergy on the 5th instant.

Thanks were voted to the Archdeacon of Kingston, for his kind and courteous conduct as chairman; and the meeting adjourned.

POETRY.

For the Colonial Churchman.

MATERNAL PIETY.

When I was a little child, (said a good old man) my mother used to bid me kneel down beside her, and place her hand upon my head, while she prayed. Ere I was old enough to know her worth, she died; and I was left too much to my own guidance. Like others, I was inclined to evil passions, but often felt myself checked, and, as it were, drawn back by a soft hand upon my head. When a young man, I travelled in foreign lands, and was exposed to many temptations; but when I would have yielded, that same hand was upon my head, and I was saved. I seemed to feel its pressure as in the days of my happy infancy, and sometimes there came with it a voice in my heart, a voice that must be obeyed—"O do not this wickedness, my son, nor sin against thy God.

Why gaze ye on my hoary hairs,

Ye children young and gay?

Your locks, beneath the blast of cares,

Will bleach as white as they.

I had a mother once, like you,

Who o'er my pillow hung—

Kissed from my cheek the briny dew,

And taught my faltering tongue.

She, when the nightly couch was spread

Would bow my infant knee

And place her hand upon my head

And, kneeling, pray for me.

But, then, there came a fearful day;

I sought my mother's bed,

Till harsh hands tore me thence away,

And told me she was dead.

I plucked a fair white rose, and stole

To lay it by her side,

And thought strange sleep enchained her soul,

For no fond voice replied.

That eve, I knelt me down in wo,

And said a lonely prayer;

Yet still my temples seemed to glow

As if that hand were there.

Years fled, and left me childhood's joy,

Gay sports and pastimes dear;

I rose a wild and wayward boy,

Who scorned the curb of fear.

Fierce passions shook me like a reed;

Yet ere at night I slept,

That soft hand made my bosom bleed,

And down I fell, and wept.

Youth came—the props of virtue reeled;

But oft at day's decline,

A marble touch my brow congealed—

Blessed mother, was it thine?

In foreign lands I travelled wide,

My pulse was bounding high:

Vice spread her meshes at my side,

And pleasure lured my eye.

Yet still that hand so soft and cold,

Maintained its mystic sway,

As when, amid my curls of gold,

With gentle force it lay.

And with it breathed a voice of care,

As from the lowly sod,

"My son—my only son—beware!

Nor sin against thy God."

Ye think, perchance, that age hath stole

My kindly warmth away,

And dimmed the tablet of the soul;

Yet when, with lordly sway,

His brow the plumed helm displayed,

That guides the warrior throng,

Or beauty's thrilling fingers strayed

These manly locks among,—

That hallowed touch was ne'er forgot!

And now, though time hath set

His frosty seal upon my lot,

These temples feel it yet.

And if I e'er in heaven appear,

A mother's holy prayer,

A mother's hand, and gentle tear,

That pointed to a SAVIOUR dear,

Have led the wanderer there.

You will oblige a friend by inserting in your useful paper, the accompanying beautiful lines, from the pen of Mrs. Sigourney. You have given your readers a specimen of her prose composition (the Patriarch or the Lodge in the Wilderness being amongst her sketches) her poetry is I think equally calculated to warm the hearts, to awaken the tenderest feelings, and stir up the spirit of devotion. Let mothers read and profit by these simple lines, rendered more beautiful by their simplicity.—Perhaps the following hint to mothers, taken from a tract entitled *Maternal Piety*, will not be considered out of place here. May it prove a *useful* hint, and may the example be followed by every mother. If they be earnest and persevering in their efforts, firmly relying on the Divine blessing, they will not fail of success:—"I believe," said a pious mother, who had the happiness of seeing her children, in very early life, brought to the knowledge of the truth; walking in the fear of the Lord, and ornaments in the Christian Church,—"I believe I never gave my children the breast without praying in my heart, that I might not nurse a child for the devil; as I washed them I raised my heart to God, that he would wash them in 'that blood which cleanseth from all sin;' as I clothed them in the morning, I asked my heavenly Father to clothe them with the robe of Christ's righteousness: as I provided them food, I prayed that God would feed their souls with the bread of Heaven, and give them to drink the water of life. When I prepared them for the house of God, I prayed that their bodies might be fit temples for the Holy Ghost to dwell in; when they left me for the week day school, I followed their infant footsteps with a prayer that their path through life, might be like that of the just, which shineth more and more unto the perfect day; and as I committed them to rest at night, the silent breathing of my soul has been, that their heavenly Father would take them to His embrace and fold them in his gracious arms." ALBERT.

MISCELLANEOUS.

MR. CLAY'S SENTIMENTS ON RELIGION.

"I am not," said Mr. C. in a late address for the Colonization Society at Lexington, Kentucky, "a professor of religion, and, as I have remarked on another occasion, I regret that I am not—I wish I were, I hope that I shall be. The longer I live, the more sensible do I become of its utility; the more profoundly penetrated with its truth; the more entirely convinced, that the religion we have received from our ancestors, the religion of Christ, is, of all religions, the best; and it alone can afford us an adequate solace in the hour of affliction."—*Epis. Rec.*

ROMAN SUPERSTITION IN PARIS.

The Rector of St. Roche having obtained a small piece of the holy cross, a plenary indulgence is granted to the parishioners, and from to-morrow it will be exposed to the veneration and adoration of all true believers. The programme adds, that on that day the clergy of St. Etienne du Mont and St. Laurent will make a pilgrimage to St. Roche, which will be performed on Friday by the clergy of St. Meri, on Saturday by the rector of Vaugirard and the whole of the grand seminary of St. Sulpice, and on Monday, Tuesday, and Wednesday, by the clergy of Notre Dame de Lorette St. Eustache, and St. Medart.—*Galignani's Messenger.*

MOURNFUL INCIDENT.

The whole catalogue of the dreadful casualties originating from ardent spirits, long and mournful as it is, cannot furnish a more melancholy, more heart-rending case than occurred in this city last week. A labouring man was expected home to dinner, and among other things, prepared for him, was his usual glass of rum. His only child, a fine little girl, about three years old, unperceived by those around, got possession of the glass and swallowed the contents—never thinking, in her childish innocence, but that she might take with impunity what she had seen her father delight to drink so often. As the rum was nearly undiluted, she shortly became insensible, and remained so until relieved by medical aid. This relief was but temporary. In the night she was seized with spasms, so violent that all farther medical assistance proved of no avail, and in twelve hours she died, the innocent victim of her father's vice.

What a subject is here for the reflection of the drinking parent! The father was not an intemperate man,—was only a "moderate drinker,"—"he worked hard and needed his glass at dinner to support his strength—and one glass will never injure any one." The futility of this old excuse is here painfully evident; true it did not kill the father, but the innocent little girl, who would do as father did, drank and was dead. The venom of the serpent's tooth is not more mortal to the child than the draught of health and pleasure which the father sips. Should ever again the miserable parent raise the cursed glass to his lips, will he not see reflected on its surface the image of his darling child, and hear the well-remembered voice whisper in his ear,—"Oh, father, you never said 'twas poison?"

The fact speaks more than words.—*Boston Mercantile Jour.*

RIGHT REV. DR. MALTBY.

The Right Rev. Dr. Maltby, the new Bishop of Durham, accompanied by his family, lately arrived at Auckland Castle. On approaching Bishop-Auckland, the Rev. Prelate was met by a large concourse of persons in carriages and on horseback, who paid him the respect of escorting him to the splendid seat of the see of Durham. After the usual ceremony of presenting a falchion by the owners of Pollard's Lands had been gone through in the vestibule of the palace, his lordship turned round, and addressing the company assembled, returned them his thanks for the warm and hearty welcome with which he had been received, and hoped he should live on terms of the best neighbourhood and good feeling with those who had honoured his arrival with their presence.

BELCHER'S

FARMER'S ALMANACK, FOR 1837.

Containing every thing requisite and necessary for an Almanack, Farmer's Calendar, Eclipses, Army, Navy and Militia; Officers of the different Counties, Sitting of Courts, &c. arranged under their respective heads, including the new Counties of *Colchester, Pictou, Guysboro', Yarmouth, Richmond, and Juste-au-Corps*, together with the usual variety of interesting and useful matter.

THE NOVA-SCOTIA

TEMPERANCE ALMANACK, 1837.

Containing, besides the useful astronomical calculations, Temperance Calendar, List of Temperance Societies in the Province; Army, Navy and Militia; Officers of the different Counties, Sitting of Courts, &c. arranged under their respective heads, including the new Counties of *Colchester, Pictou, Guysboro, Yarmouth, Richmond and Juste-au-Corps*, with other useful information. For sale by

C. H. BELCHER.

November 7.

PRINTED AND PUBLISHED ONCE A FORTNIGHT, BY
E. A. MOODY, LUNENBURG, N. S.

Where Subscriptions, &c. will be thankfully received. Terms—10s. per annum:—when sent by mail, 11s. 3d. Half to be paid in advance.

No subscriptions received for less than six months.

General Agent—C. H. Belcher, Esq. Halifax.

Communications to be addressed (*POST PAID*) to the Editors of the *Colonial Churchman*, Lunenburg, N. S.