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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, JULY 13, 1837. NUMBER 17.

From the Church of England Magazine.

A HYMN.

LORD, when to Thee my soul would rise
My earthly fetters free,
What gloomy clouds o'erspread the skies,
And veil my God from me !

Or vain desires, or idle toys,
With many a gailful snare,
Would bar me from those heavenly joys
Thy happier children share.

But mercy's beam can pierce the gloom,
And chase those clouds away ;
And with a sacred light illumine
The heart that strives to pray—

With holy love can fire the breast,
Bid storms of passions cease,
While purer gales, from climes more blest,
Diffuse celestial peace.

Lord, bring my soul with faith to rise,
From storms and darkness free ;
And find, in soaring to the skies,
Her only light in Thee.

Her only joy 'to sing thy praise,
And feel her Saviour's love ;
E'en here the grief-worn spirit raise,
To blissful realms above.

GRACE.

We praise that wise—that wondrous grace,
That pitied our revolted race ;
And Jesus, our victorious head,
The captain of Salvation made. Selected.

From the Missionary.

BISHOP DOANE'S (NEW JERSEY) CONVENTIONAL ADDRESS.

My Brethren of the Clergy and the Laity,

How fearful the dispensation of death, which, within the last twelve months, has fallen upon the Church ! Since our last assembling of ourselves together, not less than sixteen of the Clergy have been called to their account. What are we, that our probation is continued? How powerfully should the patient goodness of the Lord excite us to deeper penitence, and more renewed devotion ! How earnestly should we pray, that the monition, so oft repeated, may not be in vain ! How carefully should we watch, that when the summons shall come, it may find us ready ! How anxiously should we strive, that, whether the Master calls us 'at even, or at midnight, or at the cock-crowing, or in the morning,' we may be prepared to render our account 'with joy, and not with grief !' Blessed Jesus, who hast given to frail and sinful men the awful 'care of souls,' give to us, who are here before thee, grace, to be pastors after thine own heart; and, 'at the awful day,' enable us, with holy Paul, to take to record that we are 'pure from the blood of all men !'

The first occurrence in this mournful catalogue involved our whole communion in one general sorrow. In Bishop White, the link was broken, which, for almost fifty years, had bound us all together, as children to a dear and venerated father; 'the last surviving link,' as he himself affectingly expressed it, between the American Church and that of England—connecting us, through her, with the Church of the first ages, and with the apostles, and with Christ himself. I need not tell you, for you were part of it yourselves, how the low pulse of sorrow spread

from heart to heart, throughout our whole bereaved household, while every head was 'bowed down heavily, as one that mourneth for his mother.' I need not tell you, for you yourselves are part of it, how deeply and indelibly his memory is engraven on the hearts of Churchmen every where. For that long, blameless, useful, and most honourable life—for that calm, patient, peaceful, and triumphant death, the fitting close of such a life—what thanks and praises do we owe to Him who lent us both ! Humanly speaking, Bishop White was the founder and master builder of the American Church. And never, since the days of the apostles, has there lived a man, upon whom, had the choice been ours, it should more willingly have fallen. For the meekness of that wisdom which laid its deep foundations, and reared its massive walls, and crowned its lofty battlements; and for the odour of that sanctity in which, for almost seventy years, he stood with us, and with our fathers, and with our fathers' fathers, a minister in holy things; we can make no return so acceptable to God, as in our hearty desires and earnest efforts for their faithful imitation. The humble heritage for which he watched and prayed, comes to our hands a glorious Church. * * * *

THE MISSIONARY SPIRIT.

The principle, that the Church is the Missionary Society, has taken its place now, where it should ever have been, among first principles. Its admirable results in this country, in the increase of Missionary contributions, in strengthening, establishing and settling the whole system of the Church, and in diffusing among her members *the Missionary spirit*, and making it to be seen and felt as *Missionary power*, have secured for it, from Christians of other names, and from our brethren of the Church of England, the highest commendation. 'Now we think,' says the last British Critic, 'that we have a great deal to learn from the American Church in these matters. How far our brethren across the water act up to their principles, it is impossible to know without actual experience.' But among us the principles are not recognized.' It is much, my brethren of the Clergy and of the Laity, it is very much, that, on this important subject, good principles are recognized among us. But it is not enough. To act up to our good principles, is the great, and, it must be confessed, difficult attainment. To profess to be, by baptism, members of a Missionary Church, and to live in the habitual disregard of the Missionary obligation, is certainly not to act up to a good principle. To have the care of souls in a Missionary Church, and not to imitate St. Paul's example, in showing them 'that so labouring'—working, if it were necessary, even as he did, with their own hands—they 'ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive,' is certainly not to act up to a good principle. The Bishops, Priests and Deacons of a Missionary Church should all be Missionary Bishops, Missionary Priests and Missionary Deacons. Its men and women, looking not upon their own things only, but upon the things of others also, should be ever 'ready to give, and glad to distribute.' And even its infant children, with their earliest nurture, should be brought to drink in the Missionary spirit. If it were so, we should hear more of the privileges, and less of the obligations, of a Missionary Church. There would not be needed urgent appeals, and a perpetual agency, to keep the sacred treasury from bankruptcy. Giving themselves up to the Lord, men would keep nothing back from him of all they have. 'To their power, yea, and beyond their power,' they would be willing of themselves. And duly as the sacred day came round, the gold and silver, which are God's, should be returned to him, in consecrated streams, perennial and increasing, to refresh the poor and needy, and to 'make glad the city of our God.' * * * *

BISHOP OF QUEBEC.

On Sunday, August 14, eleventh after Trinity, I enjoyed the high satisfaction of listening to an edifying sermon in this Church, by my right reverend brother, the Lord Bishop of Quebec. The recollection that to the Church, of which he is a prelate, our whole communion 'is indebted for its first foundation, and for a long continuance of nursing care and protection,' and especially the traces, which every where surround us, in this parish,* of royal and of individual bounty, from the same venerable branch of the Church Catholic, gave to his visit a peculiar interest. * * * *

SUPPORT OF THE CLERGY.

My brethren of the laity, permit me to bear one word of honest testimony to the rightful claims of those who are your spiritual guides, and to your resulting obligations towards them. You owe them strictly, as between man and man, as before God who seeth the heart, a better, a far better recompense than they receive from you. I do not now propose to enter fully into what I have long felt to be a most important question. But I do not hesitate to say, that I regard the resolution of the vestry of St. Mark's over the grave of their dead Rector, as no unreasonable suggestion of the duty which you owe to those whom God still spares to you, as shepherds of your souls. The salaries of the Clergy of this diocese, one with another, ought to be doubled—might, in almost every case, with perfect ease, be doubled. 'Do ye not know that they who wait at the altar are partakers of the altar? Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel?' Consider, my beloved brethren of the laity, what a mere 'name to live' it is that the clergy now enjoy. Compare it with their absolute necessities; compare it with the emoluments of men who follow, I need not say, the other learned professions, but almost any honest calling, with an ordinary diligence; compare it with the anxious weight of their immense responsibility; compare it with the blessings which the ministry of the Gospel brings to you and your children: and resolve, each for himself, and each in his several place of influence and authority, to do what in you lies for the comfort of your pastors, the interests of the Church, and the honour of God. * * * *

It would be unpardonable to despair of any Church which God hath planted. With him the springs of life remain. It is in his power to make even the dead revive. * * * If there is a social system in the world, it is Christianity. Its vital principle is social. 'No man liveth to himself, and no man dieth unto himself.' A Christian that seeketh but his own, is 'dead already.' * * *

It is the best evidence of the power of our religion, when the people willingly offer themselves. That was a noble resolution of the royal David that he would not offer unto the Lord his God of that which cost him nothing, and it was graciously acknowledged: for 'the Lord was entreated for the land, and the plague was stayed from Israel.' Cost what it may, the service of the Lord, if the whole heart engage in it, is as certain to be infinite gain; as it is 'perfect freedom.'

* The ground on which St. Mary's Parsonage stands was purchased, under the direction of Dr. Compton, Bishop of London, at the instance of Dame Katherine Bovey, with the proceeds of a legacy, left by Dr. Frampton, Bishop of Gloucester, for the propagation of the Gospel in America. The communion plate is chiefly the gift of Queen Anne, the excellent lady above named, and others of the Church of England. The pulpit and desk hangings, and the cover of the altar, of rich crimson damask, were presented by the lady of Governor Franklin.

COMMUNICATIONS.

For the Colonial Churchman.

Messrs. Editors,

In the Colonial Churchman of the 26th January last there is an article which, in more than one point of view, is interesting and instructive. I refer to Laing's Journal of a residence in Norway. It furnishes an example of that correspondence* between the usages of our own Church and those of other leading branches of the Reformation, which is much too little known, and it sets in a striking light, the value and importance of the particular ordinance of Confirmation.

In another point of view, however, I do conceive that the article calls very strongly for correction; and I hope you will permit me by means of the few observations which follow, to obviate what appears to me to be its hurtful tendency.

I advert to the representation which is given of the manner in which Confirmation is administered in the church of England. It is stated not only that the Bishop knows nothing of the candidates for the rite; but that the pastor usually knows nothing more of them than that they are baptized and of due age.

Now with respect to the Bishop it is evidently out of the question, that except in some particular instances, he should have previous knowledge of the individuals whom he travels round the diocese to confirm; and the responsibility of ascertaining their individual fitness, must lie upon their immediate pastor. The Bishop is only responsible for impressing upon the Clergy and people at large a sense of the solemn importance of Confirmation, and for establishing and enforcing certain general rules to secure as far as may be, the restriction of the rite to proper subjects, and the improvement of it to their real edification and advancement in holiness. The parochial, or other clergyman who examines the young people and assists their preparation, has a special opportunity in Confirmation, aided by parents and friends, for arming the young of his flock, at a critical period, against the battle of the world which they are about to encounter; and imprinting upon their minds as well the great principles of faith, as the particular obligations of church-membership.

That the church of England as a body have at all times adequately done their duty in this behalf, is what I will not maintain. In the lax times of the church, Confirmation may, in many instances, have degenerated into little better than a customary form: and there have, no doubt, been some parishes (of which the personal experience or observation of Mr. Laing must be presumed to have furnished him with an example) in which the candidates have received their tickets with scarcely any examination, or even with none.

The very exaction of tickets, however, shews the purpose of the ruling powers in the church that no ill-prepared candidates should pass. The prayer-book itself, in more than one place, states a certain amount of attainment in religious knowledge, which it is to be insisted upon that the candidates should exhibit. They must be masters of the creed, the Lord's prayer and the decalogue, with whatever more may be considered as implied in requiring that they should be "further instructed in the church catechism,"—a formulary which is expressly provided as "An Instruction to be learned of every person before he be brought to be Confirmed by the Bishop."—It must be left, I apprehend, to the judgment of the minister to decide on the degree of enlightened acquaintance with the truths taught in the catechism which, coupled with

other evidences of a serious purpose in the undertaking, must constitute the requisites of admission. Some may establish too low a standard of spiritual attainments; others may strain it a great deal too high, and exact promises dangerously rigid. The occasion is one of marked importance and solemnity; but the ordinance is designed particularly for those whose course is presumed to be yet before them, and who are now in an early stage of their career. Severe tests ought not to be applied to them: strong meat ought not to be administered: searching questions as to internal evidences of the work of grace in their hearts ought to be sparingly proposed. If besides a general statement of the leading truths of Revelation, they can give a distinct account of repentance and their own need of it; forgiveness of sins through Christ and their own need of that also, as well as of spiritual aid and guidance, and if in their lives and manners they do not deny their God and Saviour, I conceive that they are properly admissible to Confirmation, which is to be regarded with full faith as a conveyance of Grace to the recipient who is duly prepared. But it is rather to our purpose to consider what has been the actual practice of the church of England in the preparation of candidates.

That the church of England in general does not regard confirmation as a mere form, may appear from the variety of tracts, both devotional and didactic, including the *Catechism on Confirmation*, prepared for the use of young persons about to receive the rite, which are on the list of the Society for promoting Christian Knowledge; some of which have been in circulation for a century or more.

That the Bishops use their endeavours in the same behalf, appears from the tenor of the circulars usually addressed to the clergy with reference to Confirmation, and from the rules established respecting the age which it is necessary to have attained before admission, and which some of the Bishops have lately fixed at 15 or 16 instead of 14, which is still, I believe, the usual limit. The episcopal instructions to the clergy are often very particular and very strict: and the address which they deliver in the church to the young persons themselves, very solemn and impressive. I remember a bishop who, in the town where he resided, had all the candidates for some time before one of his confirmations, once or twice a week at his own house, when he instructed them familiarly in the principles of their faith.

The duty of the parochial clergy in relation to this subject is thus laid down in the 61st canon:—

"Every minister that hath care and charge of souls, for the better accomplishing of the orders prescribed in the book of common prayer concerning confirmation, shall take especial care that none shall be presented to the bishop for him to lay his hands upon, but such as can render an account of their faith according to the catechism in the said book contained. And when the bishop shall assign any time for the performance of that part of his duty, every such minister shall use his best endeavours to prepare and make able, and likewise to procure as many as he can to be there brought, and by the bishop to be confirmed."

It was my lot to witness not long ago in England the execution, in a modern instance, of the duties thus laid down. I was passing some days at the Rectory of a country town at the time when the confirmation was close approaching. The young people of the parish, chiefly belonging to the peasantry, attended at the house in the evening by classes, for several weeks before the time, to be examined and instructed by their pastor. The confirmation took place during my visit; and the orderly and reverent manner of conducting the ceremony, in itself most affecting and impressive; the seriousness of deportment among the young people, together with the excellence and suitableness of the address made to them by the Bishop, produced altogether an effect which could hardly be supposed to be that of an empty show, and which strengthened the attachment to the church and her institutions even among persons who had at one time been greatly estranged from her.

Such scenes are not uncommon either in the mother country or the colonies; and I am persuaded that you will feel it to be not unimportant that some of your readers, as well in the British provinces as in the United States, who may have received unfavourable impressions from the article in question respecting the administration of the rite in the church of England, shall be made aware that the facts of the case are very different from the picture of Mr. Laing. Commending, therefore, to your indulgence and acceptance the foregoing imperfect observations upon the subject, I remain, gentlemen, your faithful servant and ally in the Gospel,

ANACTOROS.

For the Colonial Churchman.

Messrs. Editors,

Those subscribers to your excellent paper who are residents in New Brunswick, and who are friendly to the Church Society formed in this Province, will have derived much satisfaction from perusing the interesting account given in your paper of 1st June, of the visitation of the Clergy, held a little previous to that time in Halifax.

It has always appeared to me that detached as the Clergy are, the meeting of a few of them will always be pleasing to themselves and profitable to their people. How much more satisfaction then, and how much greater advantage, may be looked for from a general meeting of the whole Clergy of a Province, with their Bishop at their head, to counsel, animate, and cheer them by his advice; and when they may, if only for a few days, take sweet counsel together and walk to the house of God, not only as friends, but as brethren, bound to each other by the holiest bands of affection.

Those who have been long separated, are delighted in recognizing old familiar faces, and find exquisite delight in reverting to the days of other years; and even an inattentive observer can not but perceive how sweet and pleasant a thing it is for brethren to dwell together in unity;—those brethren especially who are employed in the highest and holiest vocation, whose business it is to reprove, rebuke, and exhort others,—and who can with a very poor grace, one would think, intreat their people to live together in christian unity, if they themselves take no pains to cultivate feelings of brotherly affection towards those who are engaged in the same sacred employment with themselves.

To myself there was a peculiar pleasure afforded by the account of the formation of the Church Society for the Province of Nova Scotia, and that it was entered into with so much good feeling by the Laity, and with such entire unanimity among the Clergy.

The whole proceedings have furnished an entire approval of the conduct of the Clergy of this Province, and who, by the by, if they have been somewhat condemned in the public prints, for assuming too much, and even for acting without the direction or concurrence of the Bishop, may take to themselves the credit of being first and foremost in this labor of love.

May the only rivalry between our societies be—which can accomplish the greatest amount of good, in disseminating the truths of the blessed Gospel, and in extending the influence of our beloved Church.

A PRESBYTER OF NEW BRUNSWICK.

For the Colonial Churchman.

Messrs. Editors,

How happy is that country where our holy Religion is taught in all its purity! How happy the people who are blessed with the regular ordinances of Religion! What a delightful day in happy England is the Sabbath, the day of holy rest!

My heart sickens within me when I read of the manner in which the Sunday is spent in all Roman Catholic and some protestant countries on the continent of Europe, where the theatre and the ball room succeed the solemnities of the sanctuary.

But not so, thanks be to God, is it in our parent land! In the large cities what blessed opportu-

*In Denmark, Sweden, Norway and Iceland, the churches are strictly episcopal. The only Archbishop is in Sweden. The Danish church has its deans and archdeacons, and its course of Sundays after Trinity, &c. like our own. Even the Presbyterian churches of continental Europe have their Liturgies, forms for baptism and marriage, &c. with the retention of sponsors at baptism, and the observance of Christmas, Easter, Passion Week, Whitsuntide, and Ascension day.

ties are afforded to those who are desirous to profit by the preaching of the Gospel; and in the country, on the Sabbath morning, the sound of the church-going bell is wafted on the breeze from thousands of Churches, imparting solemnity to the very air, and the villages assembling in their numerous groups, and the reverence which is paid not to a part but to the whole of the day, manifest what a deep sense of religion pervades the mass of the people.

But how great the contrast presented to the mind in considering the privileges such persons enjoy in the land of their birth, and the many privations they must undergo when transplanted to the wilds of America!

I have been led into this train of thought by a visit made a few days ago, to an "English settlement" in the Province of New Brunswick.

This place furnished a strong proof of the success usually attendant upon perseverance and industry. It is now from twelve to fifteen years since the settlers were planted down in the midst of a New Brunswick forest, and though placed upon hills very difficult of access, from the deep ravines with which they are intersected, and which in any country, would be thought to exhibit most striking scenery (from the top of some of the heights the spectator looks upon apparently interminable hills and forests) and the having in some parts a very rugged surface to contend with, these honest, persevering Englishmen, are getting themselves into comfortable frame-houses, having good barns attached to them and with the cattle grazing in their pastures, giving signs of no small degree of increasing comfort. In neighbouring settlements, some honest, industrious people from the Emerald Isle, are shewing like symptoms of improvement.

But of one thing these people to their great grief are destitute, and that is the regular stated ordinances of Religion!

To those who have known how to appreciate the privileges which the Church of their fathers in their fathers' land afforded them, how trying to receive, but "few and far between," the visits of a minister of the Gospel; and from their remoteness it is not much more that they can receive;—and that visit, instead of having the delightful associations which the Sabbath ever brings with it, must for the most part be paid on a week day.

The visit, however, which I lately paid to this settlement, was on the Lord's day, or rather accompanied by the companion of my joys and my sorrows, I went to the place on the Saturday to be ready for divine service the next day.

In the morning a deep fog was spread upon the mountains, and I had my apprehensions lest the people should be interrupted in their way to the house set apart for the worship of God, by a rain storm; but in this my fears were happily groundless. The fog continued to drive in dense clouds over the hills; but this did not deter those from attendance to whom I was this day to preach the glad tidings of the Gospel, and to administer, according to notice given on a previous visit, the holy Sacrament.

Some time before the hour appointed for worship, the little family groups were hurrying along from their different cottages, and I could not but feel how much it was to be desired that this little flock should every Sunday have their place of worship open to receive them.

When I reached the building erected for the double purpose of a school house and place of worship, I found it quite crowded with "old men and maidens, young men and children;" and when the solemn service of the Church commenced, it was pleasing to see the marked attention of all present. As the confession was made, humbled on their knees, (thus teaching a lesson to much older congregations, they seemed to feel with the heart that sense of their sins, which with their lips they were acknowledging unto God. Several might be seen among the worshippers, upon whose heads, sixty, or seventy winters had shed their snows. This little congregation) embracing upwards of a hundred souls, appeared to engage in the prayers with holy fervor,—to listen with fixed attention to the sacred lessons,—and when the singing was commenced, it was delightful to hear almost all present lifting up their voice to the praise of their Creator.

After the sermon, in which a compliance with the

commandments of Christ was urged as the best proof of being His disciples, I administered the sacred elements to upwards of twenty persons; who, if one might judge from their solemn manner as well as from the tears which trickled down their cheeks, were fully impressed with a sense of the heinousness of sin and its intolerable burden, and filled at the same time with overflowing gratitude at the remembrance of the Saviour's love.

After dismissing the congregation and when they were beginning to disperse to their several homes with cheerfulness beaming in their countenances, I could not but perceive the force of early impressions, and how blessed a thing it is to "remember our Creator in the days of our youth." Nor can I reflect, without lively emotions on my own unworthiness on the greatness of the trust committed to the minister of the Gospel; though the conduct of this people might bring to my mind that they were impressed with something of the feeling of the Prophet when he exclaimed "how beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace." A.

For the Colonial Churchman.

SHORT SERMONS.—NO. IV.

Discourses of our Saviour.

Men have always been disposed to make their religious services subservient to the nourishment of their feelings of vanity, and as performing duties for which human approbation is the appropriate recompense. In the second place, there seems to be a natural delusion of the human heart, which induces men to think that their religious services will be acceptable to God, not simply on account of the sincerity or purity of intention from which they proceed, but on account of the time which they devote to the performance of those duties. Now with a view to correct these errors, how beautiful are the directions given by our Lord, in his discourses on Prayer, and fasting, and almsgiving—6th Matt.

From "True plan of a living Temple."—*The word of God* is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart—4 Heb. 12. See Jude, 19. The great truths of the Gospel are adapted to the anxieties and necessities of man. If some should say, I am rich, and in need of nothing, there are many who know enough of themselves to hear the word *gladly*. In the mouth of him who feels the word of God it is as set forth in the text. This is known so well to many who affect to call themselves unbelievers, that they seek their quiet by keeping beyond the reach of the sound of the word. Dr. Owen.

The Judgment-day.—Behold! the Lord cometh with ten thousand of his saints, to execute judgment upon all—Jude 15. Exercise yourself daily, with all your might, to preserve a good conscience pure and void of offence towards God and towards man, remembering that dreadful Judgment when the whole human race shall appear before the supreme tribunal; and, whilst the trumpet shall sound, and angels stand by as spectators, Christ our Master, shall be exalted as Judge, and pronounce his final sentence; which we fervently pray, may be to all of us, full of unspeakable comfort, and the basis of our eternal happiness.

Translated from the charge in Latin of the Society for propagating the Gospel in Foreign Parts, July, 1772, to the Missionary Diema, a native of Austria.

A new creature—5 Gal. 6.—The apostle in these verses shows the unprofitableness of outside Religion, and sets up the inward sanctity and renewedness of heart against them all, as the only thing that will stand us in stead and appear to be of any weight in the balance of the sanctuary. Be you outwardly never so severe a Jew or christian, all that is nothing worth: there is one thing most pre-emptorily required of you—"for neither circumcision availeth any thing, nor uncircumcision, but a new creature."—Dr. Hammond, A. D. 1675.

Be covetous of nothing, but of doing good; and prodigal of nothing, but of good counsel. Do no

action upon which thou mayest not warrantably pray for God's blessing. Do nothing for which thou shalt need to ask God's pardon. Let thy first care be not to do an ill action; thy next care to repent of it, if done.—Burkitt.

For the Colonial Churchman.

Extract from a sermon on the text—"Let not your heart be troubled; ye believe in God, believe also in me."—14 c. St. John, 1 v.

Though all have their portion of trouble, the christian is more likely to keep his heart quiet under it than the ungodly world, and why? He believes in God. This brings comfort to his troubled bosom. God is his covenant God—has promised to be the protector of them that trust in Him—their sure defence and their exceeding great reward. The christian believes God to be *all powerful*, and therefore able to deliver him in a moment from all his troubles—to be *full of tender* pity and compassion, and therefore not inclined to lay an unnecessary burden upon His people. *All-merciful*, and therefore having an object of mercy in view in all His dealings with him—wounding the body, that He may heal the soul—chastising him in love for his eternal benefit—clouding his earthly prospects, that he may be more ardent in his pursuit after heavenly riches. He believes in Christ also, and remembering what He has suffered and undergone to redeem immortal souls from death eternal, is cheered and encouraged in his darkest hours. Jesus is the Christian's friend, pleading in his behalf with Divine Justice, and under the protection of such a mighty, such a well tried friend—believing in Him the Christian is safe. Another reason why the hearts of Christ's disciples should not be troubled is, that the blessedness and happiness of heaven is set before them. This consideration indeed would greatly tend to soothe their sorrows and enable them to bear their troubles with patience and resignation. Heaven is here represented as a father's house. We are always disposed to attach much of pleasure and comfort to the name of home—to associate with it the most pleasing ideas—to be in the house of a kind and affectionate parent surrounded by dear and affectionate friends; free from the cares of life and its bitter disappointments, here we may hope to find as much of happiness as we are capable of enjoying upon earth. But what earthly parent could possibly be so kind as our Father who is in heaven? In *His house* the Christian finds an eternal home. Freedom from trouble and care and anxiety—these are forgotten, or remembered only to heighten his joy. No more tossed about upon life's troubled sea, he has passed over its in safety—he has stemmed the opposing tides—he has been borne up against the fury of its waves—his wanderings over—his pilgrimage ended, he reaches home and is made welcome there after his long and perilous journey. He meets many a friend who had passed on before him. He beholds his God and Saviour—he mingles with the adoring hosts of saints, of angels and archangels;—he learns their song of praise—he tunes his golden harp and strikes the loud hosanna to the King of kings—his God and Father in whose house he now dwells, and from which he shall go out no more forever. It is this consideration which under God helps the christian to bear up against his difficulties and temptations. It is the thought of meeting his Redeemer in the clouds and accompanying Him to the mansions of bliss—to his Father's house which makes the disciple of Jesus patient and submissive and resigned in his journey through life.

Solid Comfort may copiously be derived from the following sources:—a quiet conscience; health; liberty; one's time one's own; or if not, usefully, innocently, and moderately employed by others; a freedom from inordinate passions of all kinds; a habit of living within one's income and of saving something for extraordinary occasions; an ability arising from rational economy to defray all necessary and expedient expenses; a habit of good humor, and aptitude to be pleased rather than offended; a preparation for adversity; love of one's family; sincerity to friends; benevolence to mankind; and piety to God.

BIOGRAPHY.

From the Church of England Magazine.

THE LIFE OF THE REV. BERNARD GILPIN.

Mere names are worthless things; but when they describe qualities, which really adorned the individual on whom those names are bestowed, they become honorable titles. The subject of this memoir obtained the titles of the "Apostle of the North," and the "Father of the Poor;" how abundantly he deserved them, the facts of his history will show.

Bernard Gilpin was born in the year 1517; he was the youngest son of Edwin Gilpin, of an ancient and honorable family in Westmoreland. His early youth was passed at a grammar-school, where he exhibited much talent and industry. Hence he was removed by his parents to Oxford; and, at the age of sixteen, was entered on the foundation at Queen's College, in that University. He was led to direct his attention particularly to the writings of Erasmus, who, at this time, was notorious for his bold exposure of popish errors and priestly usurpation.

At this early period of his career, Mr. Gilpin gave evidence of the independence of his mind, by examining the arguments of Erasmus for himself; an inquiry which ended in his great admiration of that writer, and his ultimate adoption, in their fullest extent, of Protestant principles. He applied himself principally to the study of divinity, read the Scriptures with great delight, and gained a thorough acquaintance with the Greek and Hebrew languages, in which he was much assisted by Mr. Neal, a fellow of New College, and afterwards professor of Hebrew at Oxford.

He was soon much noticed by the leading men of his college as a young man of much ability and great promise; and, after taking the degree of M. A., was elected fellow of his college. Mr. Gilpin had been bred up in the Romish faith, and to this period continued steady to it: in defence of it, while he resided at Oxford, he held a disputation against Bishop Hooper, but soon after King Edward had ascended the throne, Peter Martyr having come to Oxford, and having read some divinity lectures there, Gilpin was induced to encounter him in argument; but soon found the arguments of his opponent too strong for him; he generously confessed that he could not stand his ground, and resolved to dispute no more until he had gained sufficient materials with which to skirmish. Peter Martyr was much struck with this ingenuousness in Gilpin, and used to say, that he was not much troubled for Weston, Morgan, and Chedsey (Gilpin's fellow-disputants) and the rest of those hot-headed zealots; but "as for that Gilpin," said he, "I am very much moved concerning him; for he doeth and speaketh all things with an upright heart. The rest seem to me to be men who regard their bellies most of all, and, being inconsistent, are carried away with every blast of ambition and covetousness. But Gilpin, resting firmly upon gravity of manners, and the testimony of a most laudable life, seemeth to honor with his own goodness the cause which he undertaketh." He sincerely prayed that Gilpin might "come to the knowledge of the truth; and the prayer was heard: for his heart was gradually brought nearer and nearer to the full perception of Protestant truth.

Having taken holy orders, he remained a resident at Oxford until the thirty-fifth year of his age: about which time he was prevailed on by his friends to accept the living of Norton, in the diocese of Durham, contrary to his own will; for he wished not to be involved in the cure of souls while his mind remained in that undecided state. Before he went to reside, he was appointed to preach before the king, who was then at Greenwich. "The reigning vice of that age," as its historians inform us, "was avarice, or, more properly, rapine. Accordingly, Mr. Gilpin made the avarice of the times the subject of his sermon before the king; resolving, with an honest freedom, to censure corruption in whatever rank of men he observed it. He therefore very pointedly and faithfully addressed the clergy, the king, and the magistrates, on this subject." This sermon, uncompromising as it was, was highly approved of; and Secretary Cecil, afterwards Lord Burleigh, obtained

for him the king's license to become a general preacher during his majesty's life.

To procure a license of this kind was then by no means an easy thing: to none but men of tried ability and excellence were they granted. Not more than twenty-three clergy throughout the whole kingdom obtained "the general license" during the king's reign; among these were Jewel, Grindal, and Coverdale. Mr. Gilpin's mind, however, remained uneasy; and in this state he applied to Cuthbert Tonstal, bishop of Durham, who was his uncle, and well disposed towards him. The bishop, who was no bigot, and who felt well pleased with the conscientious easiness of his nephew, advised him to do nothing until he had arrived at a settled state of religious sentiment: he urged him, therefore, to entrust the interests of his parish to some competent persons, and pass one or two years in Germany, France, and Holland; in which countries he would have an opportunity of meeting and conversing with the most distinguished advocates of both views of the question which disturbed his mind. Mr. Gilpin resolved to go, but not until he had resigned his living: after doing this he embarked for Holland, and proceeded immediately to Malines to visit his brother, who was studying there. The object of this visit was probably a religious one: his brother was a papist at that time; but he soon proved a most earnest champion of the reformation, as was evinced by his taking the pains to translate from Dutch into English a satirical treatise against popery, called "the Beehive of the Romish Church." From this place he went to Louvain where he took up his abode for some time, and for which he always expressed a great affection. It was a place that afforded the very best opportunities for pursuing his objects, being full of divinity students and eminent theologians on both sides of the question.

About this time, when his mind was gaining increased light on the doctrines of the reformers, a proposal reached him from Bishop Tonstal (through his brother George, at Malines) to accept a valuable benefice that had just become vacant. The bishop hoped that he might, by this time, have got the better of his religious difficulties: he had done so, but in a direction that placed him much farther off than before from the possibility of holding preferment on the principles on which alone his uncle could bestow it. He declined the offer therefore, and wrote the following letter to the bishop:—

"My very honorable good lord, and most worthy ever to be honored by me,—I thought it not fitting to conceal from your lordship that my brother hath written to me of late, that, setting all excuse aside, I should give him a meeting at Malines, because he had something to say unto me touching very necessary affairs, which would not be despatched by letters. When we were met, I understood that his business with me was nothing else but to try me if I could take upon me a living, while I myself, in the meantime, should remain a student in the University. But had I known beforehand that this was the cause of my journey, I should not have thought it necessary to interrupt my studies with going to Malines. For now, I confess, I have discussed it with all the learned—but especially with the holy prophets—and with the most ancient and most godly writers since the time of our Saviour; so that I am fully resolved, so long as I live, never to burden my conscience in this case, nor to keep a living in mine own charge with condition to live from it. He answered, that your lordship had written unto him, that you would gladly confer a living upon me, and that your lordship and other friends, whereof himself was one, judged me too scrupulous in conscience in this case. Whereunto I answered, if I be somewhat too scrupulous (as I think I am not); yet it is a matter of that nature, that I had rather be a little too strict than to give my conscience too much scope therein. Forasmuch as I am once persuaded that I shall not offend God in refusing such a living as I cannot be resident upon, so long as I do not censure evil of other men, as I hope I never shall; yea, I pray daily for all those who have the care of souls, that they may be able to give an account unto God of the charge committed unto them, as may be most for the glory of God and the edification of his Church.

"He told me also, that your lordship would not con-

fer any charge upon me but such a one as should be served as well, or perhaps better, in my absence than if I were there myself. Whereunto I answered, that I doubted not but there might be in England a great number of men far more able than myself to take the care upon them; and therefore I wish that they may retain both the place and the benefit, and feed both the bodies and the souls, as I suppose all good pastors cannot in conscience reap benefit from that place wherein another man bestows his endeavors. For though any other should teach and preach for me as constantly and industriously as ever St. Augustine did, yet cannot I think myself discharged by another man's pains-taking. But if I yet should be persuaded thus to offer violence to my conscience, upon condition to remain here or in any other university, my disquiet conscience would never permit me to profit in my study.

"At the present, I praise God I have obtained a comfortable privacy in my studies; near to a monastery of Minorite friars; so that I have opportunity to make use of an excellent library of theirs as often as I will. I frequent the company of the best scholars; nor was I ever more desirous to learn. Hereupon, being given to understand by my brother George that your lordship had some thoughts of bestowing a living upon me, which thing might interrupt the course of my studies, I emboldened myself (upon the experience which I have had of your lordship's love towards me) to unlock the closet of my thoughts unto your goodness, freely humbly beseeching that your lordship will be pleased to permit me to live free from a pastoral charge, that I may the more quietly apply to my studies. And, forasmuch as I understand that your lordship is solicitous how I should be provided for, if God should call your lordship (who are now well in years) out of this world, I beseech you that the thought thereof may no more disturb you. For if I shall be brought low in means, I doubt not but in a short time to be able to obtain some lectures either in this university or elsewhere, where I shall not lose my time: a course which is much more pleasing unto me, than if I should take upon me a pastoral charge. I beseech Christ preserve your lordship. From Louvain, the 22d November 1554."

After two years residence in Flanders, Mr. Gilpin went to Paris to superintend the printing of the Bishop of Durham's book. He met, at Paris, his former acquaintance, Mr. Neal, of New College, whose attachment to the popish system was now much increased. He held a conversation with Neal on many subjects connected with that creed, and particularly on idol-worship, with reference to which Neal attempted to draw many of those refined distinctions which the Romantics of the present day affect to make, saying "that the images of the saints were not idols, and consequently that the worshipping of their images was no idolatry." Gilpin argued that the words of the commandment were express,—"Thou shalt no bow down unto them." "Church ordinances must not be altered without mature deliberation," said the other. "It is not in your power to alter Church ordinances," replied Gilpin; "but as this cannot be done, it remaineth that I especially endeavor to charge myself, and to draw near to the sincere worship of God as he shall enable me."

To be concluded next week.

For the Colonial Churchman.

Thou shalt not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry: 22 Exod. 23. To whom else, O our Father, should we cry, when in any affliction of mind, body, or estate?

A very ancient and most veritable record furnishes the following affecting, though brief account, of the death bed of an holy man, 3526 years ago—"And Jacob gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."—If, reader, your memory or your faith fail, refer to 49 Gen. 33, to see how thus readily and cheerfully the righteous man dieth when he is weary and his work is done. May the guidance of the Holy Spirit throughout our life, and the mercy of Christ ever until death, enable you and me thus to die.

YOUTH'S DEPARTMENT.

A HYMN.

See the kind Shepherd, Jesus stands,
And calls his sheep by name;
Gathers the feeble in his arms,
And feeds the tender lamb.

He'll lead us to the heavenly streams,
Where living waters flow,
And guide us to the fruitful fields,
Where trees of knowledge grow.

When wandering from the fold we leave
The straight and narrow way,
Our faithful shepherd still is near,
To guide us when we stray.

The feeblest lamb amidst the flock
Shall be its shepherd's care;
While folded in our Saviour's arms,
We're safe from every snare.—*Ep. Rec.*

TEACHER'S ABSENCE A SCHOLAR'S GRIEF.

Are you a teacher, and remiss in your attendance? Listen a moment to the recollections of one, who, for many years enjoyed the instructions of a Sabbath School.—When scarcely five years of age I was placed under the care of a pious teacher, and from her I received my first durable impression of divine things. Never shall I forget the deep tenderness with which she talked to me of a Saviour, and of the sinfulness of my heart, and the change it must undergo, before it could be fit for the society of angels. Never can I forget all this, or the thrilling interest it produced in my infant mind. Sabbath after Sabbath she talked to me of the goodness of God, and kindly pointed out the way in which I might become like him, and the dangers to which I might be exposed in after years, except I had Him for my guide. Her words so new, became very sweet; and I often longed for Sabbath morn that I might listen to them again. But then there was for me one source of grief. My teacher's delicate health sometimes detained her at home; and nothing could exceed my disappointment when this occurred. I would watch for her until every other class was supplied, and then, with a feeling of utter loneliness, resign myself to tears or repeat my lesson to a stranger who knew nothing of my feelings. Years have rolled away, and the tall grass has long waved over the grave of my teacher, and I, though young, have the same responsible charge. But her faithfulness has often incited me to diligence, and led me to adore that Providence which placed me under her care; and when sickness, or the chilling wintry blast has whispered; "Stay to-day from thy class," that feeling of disappointment and loneliness would return; and bring my waiting pupils before me. Teacher, have you ever felt it? Be punctual, be faithful; and then when you come to review the map of life it may not seem all a desert, but the hours you have spent with your class, will appear here and there, like many a green oasis, that has refreshed your own soul and the souls of others. Here you can know but in part; in heaven you may see the ultimate result of your wisely directed efforts; and who can describe those holy throbbings of joy that you may feel, as you see families trained up in the way of holiness,—youth triumphing over the allurements of sin, and hear the victorious song of the pilgrim as he treads the "dark valley of the shadow of death."—*Ibid.*

To sow in the temperate zone and reap beyond the tropics, is a somewhat singular thing, yet is constantly done; for the great-East India ships, in imitation of the Dutch, who first introduced the practice, have small gardens in wooden boxes on their sterns, where the seed, acted upon by a heat increasing daily, shoots in a surprisingly rapid manner. In these the number of crops in a year are more numerous than in any spot on earth, for the gardeners, if so indeed, can command almost any temperature.—*Gos. Mes.*

ABSOLUTION.

One of the portions of our daily service which has attracted no inconsiderable odium is the declaration of absolution. We meet with a definition of the term in M Knight, in his note upon James v. 16, which we think worthy of regard, and as he was a presbyterian, his exposition will not labor under the suspicion of episcopalian prejudice. In explaining the text he says—"There is no mention here of absolution by the priest, or by any other person. Absolution, in the sound sense of the word, being nothing but a declaration of the promises of pardon which are made in the Gospel to penitent sinners." This is precisely the view of the Church when she declares that God "pardoneth and absolveth all those who truly repent and unfeignedly believe his holy Gospel." To the same purpose is this language of the excellent Dean Comber, in his notes upon this part of our Liturgy:—"We hold out," saith he, "a daily pardon, but we sufficiently exclude the ungodly, because we declare it only belongs to the penitent. Yet though the minister is to judge charitably, the people are to examine impartially, because though the servant cannot, the master can distinguish between the penitent and impenitent. And though the minister shall have a reward for his charity, the obstinate sinner shall not have the benefit thereof. Let it therefore be your care to examine your hearts and repent truly, that so you may not only have pardon from man, but from Almighty God also; for he that truly repents and then comes humbly to receive his absolution, shall have God sealing it to him." Again—"Repentance and faith," says the same writer, "are by Christ, and the apostles made the conditions of all the Gospel promises, and without them no absolution can be had." Here is sufficient to show what the Church designs by this portion of her services in this particular; and let every worshipper consider, while he hears this "declaration of absolution," the condition upon which it can do him good,—and so let him examine himself whether he repent truly of all his past transgressions. He that repenteth, confesseth and forsaketh his sins, is the only one who can appropriate this pardon to himself.—*Gos. Mes.*

INTELLIGENCE.

From the Episcopal Recorder.

CONVOCATION OF THE CHURCH OF ENGLAND.

There have been, in many quarters, the expression of a strong desire for the revival of this body with its proper powers. Among others, the following petition from nearly five hundred of the clergy in Ireland, has recently been presented to the King:

"We, the undersigned clergymen of the United Church of England and Ireland, deeply impressed with a sense of the many and great dangers to which it is exposed, and of your Majesty's paternal solicitude for its welfare, humbly submit to your most gracious consideration—

"That the present circumstances of the Established Church, no longer supported, as heretofore, by a Legislature exclusively Protestant, call imperatively for the adoption of such measures as may be calculated to confer upon it that stability of which it has been thus deprived.

"That your petitioners are persuaded that no measure is likely to be effectual either for increasing its spiritual efficiency, or extending its ministrations, unless accompanied by a restoration of the primitive privilege of Synodal Government, by which the internal arrangements of the Church might be administered, union and efficiency produced, and the collected opinions of its members authoritatively declared.

"That, in asking for a government by synods, diocesan, provincial, and national, your petitioners only claim the rights of the Church from the very earliest period; and press for a return to the usages that prevailed for centuries in the general Church, and more particularly in that part which has, under the Divine blessing, existed in these realms.

"That, in thus claiming a right which is enjoyed by all other religious denominations in the empire, more especially by the Established Church of Scotland, whose internal polity is so admirably and beneficially administered by its own legitimate councils,

your petitioners would deprecate every idea of erecting an independent jurisdiction, or exercising any power but in strict subordination to the constituted authorities of the State. To them they would be 'subject, not merely for wrath, but for conscience-sake.' But while they would cheerfully 'render unto Cæsar the things that are Cæsar's,' your petitioners would humbly solicit from your Majesty's paternal care the privilege of self-direction, government, and control, in the matters relating to the internal discipline of the Church, and its spiritual conduct and efficiency."

The late Bishop of Salisbury.—It is stated in the English papers that the late venerable and excellent Bishop of Salisbury has bequeathed to St. David's College, which owes its existence mainly to his unwearied perseverance and liberality while Bishop of St. David's, the whole of his valuable library consisting of many thousand volumes, "with the exception only of such books as Mrs. Burgess may think proper, immediately after his decease, to select for her own use and benefit." The Bishop has also left the sum of 3,000l. 3 per cent. consols, upon trust, that out of the interest thereof, 40l. per annum should be applied to the maintenance of the Burton, Mrs. Martha Moore's, and the two Eldon Scholarships in this college; the remainder of the interest to be paid to Mrs. Burgess during her life, and after her death to the use and benefit of the principal, professors and students of the same. It is due also to Mrs. Burgess to state, the Bishop having expressed an intention of leaving 500l. to the college for the purpose of providing a suitable room for the reception of the books, and also of presenting it with a copy of Owen's portrait of himself, in possession of Corpus Christi College, Oxford, though he had not reduced his intention to a written injunction in his will, she has most liberally declared her purpose of fulfilling his wishes in both these particulars.—*Ibid.*

Convention of New Jersey.—The annual Convention of the Protestant Episcopal Church in this diocese, was held in St. Mary's Church, in this city, during the present week, commencing on Wednesday morning, and closing on Friday morning. There were present 29 of the Clergy, and 46 lay deputies, representing 26 parishes—the largest Convention that has been held in the diocese. The Sermon at the opening of the Convention, was preached by the Rev. Mr. Morehouse. The Bishop's address was delivered on Thursday morning, and contained, beside the customary statement of Episcopal acts, many passages of peculiar and affecting interest. Particularly so were the references to the decease of the venerable patriarch of the American Episcopal Church, and of the Rev. Mr. Holmes, a respected and beloved presbyter of this diocese. The Rev. Messrs. Tanser, Williams and Germain, deacons, were ordained Priests. The Rt. Rev. Dr. M'Ilvaine, Bishop of Ohio, was present on the second day of the session, and preached in the evening. Two new Churches were admitted into union with the Convention, viz. Grace Church, Newark, and St. Stephen's Church, Willingborough, in this county. The corner stones of 4 new Churches have been laid, and four previously commenced, have been completed and consecrated.

There have been ordinations by the Bishop during the past year—4 to the order of Deacons, and 6 advanced to the Priesthood.

The Constitution for the diocese was considered and adopted. The Convention had an early session on Friday, when morning prayer was read by the Bishop at five o'clock, and the adjournment took place at 8 A. M., after the singing of the 133d Psalm, and the Episcopal Benediction. The business of the Convention was conducted with much spirit and with perfect harmony. Resolutions were passed, commending St. Mary's Hall to the patronage of the Church. The prospects of the Church appear to be in the highest degree encouraging. Its members dwell in peace, being as men of one mind in a house, and the Churches, walking in the fear of the Lord, and in the comfort of the Holy Ghost, are multiplied.—*Burlington Gazette.*

Church Rates.—The number of petitions to Parliament against the proposed scheme for the abolition

of church-rates is such as must alarm the present ministry. In one night upwards of 700 petitions on this subject were presented to the House of Commons and it is with great satisfaction we are enabled to state that from more than forty parishes in this county petitions have been despatched to London, most numerous and respectably signed. At this moment a petition from each parish of the town is on its way to London, containing the signatures of many respectable churchmen professing Whig opinions.—*Cambridge Chronicle*.

The churchwardens and vestry of St. Mark's, Clerkenwell, one of the metropolitan districts, which contains a population of more than 15,000 persons, on Friday, the 18th of March unanimously resolved to petition the two houses of parliament, and to address the king not to permit the passing of any law founded upon Mr. Rice's resolution, or any law which should infringe in the least upon the property, independence, or dignity of the church and the clergy. The vestry also voted an address of thanks to the Archbishop of Canterbury, for the promptitude with which he came forward in his place in parliament, in defence of that church over which he presides with so much care and vigilance, and to which he gives so noble an example of pious zeal and Christian charity, and of all other qualities that can adorn the character of a minister of the gospel.

Warwickshire.—A most numerous and respectable meeting of the inhabitants of Birmingham has been held in that town, at which it was unanimously resolved to address the Bishops, at this most trying and critical moment when the whole force of popery and dissent are brought to bear upon the establishment. The speeches of the different gentlemen who addressed the assembly were characterized by good principle, good sense, and good feeling; and never were resolutions more truly carried by acclamations than those proposed. * * *

The petitions in support of the established church now in course of signature in this town, are not only being numerously and respectably signed, but they include the names of many parties who have rarely, if ever acted in unison under similar circumstances.—*Birmingham Gazette*.

THE LATE MR. SIMEON.

We insert the following portion of a Sermon preached at Cheltenham by the Rev. Francis Close, on the death of the Rev. C. Simeon, of Cambridge, by the particular desire of several subscribers. The remainder shall appear in future numbers:—

MALACHI II. 5, 6.

"My covenant was with him of life and peace: and I gave them unto him, for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity."

Little could we have expected, my brethren, when just five months ago we listened with deep interest and delight to the instructions of our venerable Friend and Father, whose memory we this day cherish, that we should so soon be called upon to mourn over and to bury him. He then appeared before us in a vigorous and green old age, "his eye was not dim, nor his natural force abated;" but as he unfolded the Word of truth, and reasoned and exhorted upon the things touching the kingdom of God; and more especially as he addressed the younger members of the congregation, with such considerate tenderness, we were tempted, as we heard him, to indulge the hope that he might long be spared to the Church and to the world; but His heavenly Father, and ours, has seen fit, in His infinite wisdom, to appoint otherwise; the silent tomb has received our revered Friend—the voice which then delighted and edified us we shall hear no more in this world; and we are to-day assembled to contemplate his holy walk and conversation, that we may strive to imitate it, and to gaze upon his tranquil and blessed end, that we may be comforted in the view of our own dissolution.

May the God of all grace vouchsafe us his presence and blessing! And as we gather around the

death-bed of this venerable servant of God, may the still small voice of the Spirit whisper divine instruction in our hearts, that every slumbering conscience may be awakened, and every tender conscience soothed and healed.

In the passage which I have chosen for our meditation this morning, we have a portrait sketched by the pen of inspiration, of a Levite under the Mosaic Dispensation, and of an ambassador of Christ under the Gospel. The delineation is from the hand of God himself; personifying the tribe of Levi, the Lord declares to the degenerate priests of that day, not only what Levi should be, but what Levi was, when first he was called in the family of Aaron to the sacerdotal office; what privileges were conferred upon him; what responsibilities devolved on him, and the success with which God honoured his conscientious endeavour to discharge them. Upon an ordinary occasion many important topics of a general character would be suggested by these words; but as I have now a particular object in view, it will be my endeavour to inquire how far and in what measure our beloved Friend, who has now gone to his rest, did in his life and in his death approach to this inspired description of a minister of God.

The text appears to describe, I. The public or ministerial; and II. The private character, of a servant of God.

I. The public ministry of a faithful pastor is here distinguished by its fidelity and its success. "The law of truth was in his mouth, and iniquity was not found in his lips: and he did turn many away from iniquity." (I.) "It is required in stewards that a man be found faithful," and the ministers of Christ are stewards of nothing less than the mysteries of God. Yea, they are exhorted "to be good stewards of the manifold grace of God." "A treasure" is intrusted to them, though they be but earthen vessels. "The law of truth," the Gospel of our salvation, is committed to them; and how much depends upon their fidelity? To speak to men in the name of the Living God, to deliver with unflinching sincerity the whole counsel of God; to keep back nothing that is profitable to the people, whether they will hear or whether they will forbear; in the discharge of duty to be indifferent alike to the frowns or the smiles of his fellow-creatures, what courage, firmness, wisdom, and love, are needful for him "who would thus save his own soul, and the souls of those committed to his charge?" "Truth," in all its simplicity, should be "in his mouth;" for "the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts:" and "no iniquity must be found in his lips;" no evasion of displeasing doctrines or duties, no softening down of unwelcome truths, to suit the taste of his hearers; "but renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, he must commend himself to every man's conscience, as in the sight of God."

How truly this description of ministerial fidelity was applicable to our venerable Friend, I myself, in common with many others, can most fully attest. During the four years that I enjoyed the advantage of listening to his public instructions, I should say that this was the feature by which they were most prominently distinguished; viz.—by uncompromising fidelity. He was faithful to God; as far as he himself discerned the truth, he declared it: his simple aim was to elucidate Holy Scripture, to ascertain the mind and will of God in every passage: and in his more private instructions to the young men who were intended for Holy Orders, and who voluntarily placed themselves under his care, he ever laid down this rule as the only foundation of a Scriptural and useful ministry—"Be most solicitous to ascertain, from the original and from the context, the true, faithful, and primary meaning of every text." He was most jealous of what may be called spiritualizing Scripture, and often protested against fanciful accommodations of the sacred language. He was strongly opposed to all "private interpretations," peculiar views, and human systems of divine truth. He never allowed himself to be called a Calvinist, and sometimes was unjustly esteemed an Arminian, because he followed out to their full extent all the passages of God's Word which inculcate the necessity of human exertion and moral responsibility. He professed to take all the great truths of Scripture as he found them, and objected to all those

theories of divinity by which it is attempted to reconcile and explain mysteries which never can be fully unravelled until a future day. For the accuracy of this statement of the views of our revered Friend, we can appeal to his voluminous and invaluable works, which he has bequeathed to the Church of God, containing no less than 4,536 sermons. His simple inquiry ever was, "What is written in the law, how readest thou?" And having ascertained "the truth," from "the law and testimony, he came forth with all the authority of inspired prophets and apostles, and said to every man, "I have a message from God unto thee:" "Thus saith the Lord!"

His fidelity in declaring the truth to his people accorded with his simplicity in ascertaining it from the Word of God. All who ever heard him for any length of time must bear witness to the earnestness, zeal, and faithfulness, with which he appealed alike to the old and the young, to the learned and the unlearned, to the noble and the obscure. Men of all ranks and classes from time to time appeared among his hearers, and he was equally faithful to all. Never shall I forget one remarkable instance which I myself witnessed of his affectionate concern for the souls entrusted to him. He was preaching upon those striking words, "All day long I have stretched forth my hands unto a disobedient and gainsaying people." And after having urged all his hearers to accept the proffered mercy, he reminded them that there were those present to whom he had preached Christ for more than thirty years, but they continued still indifferent to a Saviour's love; and pursuing this train of exhortation for some time, he at length became quite overpowered by his feelings, and he sunk down in the pulpit and burst into a flood of tears, and few who were present could refrain from weeping with him. Now some, who have little or no adequate sense of the danger to which the souls of perishing sinners are exposed, may despise this as enthusiasm. But it was the enthusiasm of apostles and prophets, who declared that they "spoke of these things even weeping," and that "rivers of tears ran down their eyes because men kept not God's law."

Neither must it be forgotten that the zeal and fidelity of our beloved brother was maintained for many years in the face of such persecution and opposition as few Christians have been exposed to. During the early part of his ministry "no man stood with him;" all things and all men appeared to be against him; his parish—the highest authorities in the Church and in the University—the inferior members of it, the undergraduates, all united in condemning, and ridiculing, and opposing, one whom they esteemed to be mad, and to be endeavouring "to turn the world upside down." But none of these things moved him; neither riots in his church, nor insults in the open streets in public day, nor the solitude to which he was banished; nor scandal, nor calumny, nor ridicule, none of these moved him, but he "endured hardness as a good soldier of Jesus Christ," and setting his face as a flint, he maintained his integrity, and pursued his course with uncompromising fidelity.

To be continued.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JULY 13, 1837.

CONFIRMATION.—We most readily give insertion to the communication signed "Anactoros," vindicating the Clergy of the church in England from the charge of superficial attention to the preparation of young people for this important ordinance, as set forth in the extract to which he refers. There is, no doubt, but the intention of the Church is, that no slight care should be bestowed by the parochial clergy upon all who are presented to the Bishop for confirmation; and we fully believe that such care is, generally speaking, not forgotten by the under Shepherds at home, as we trust it is not in the colonial church. We regard the occasion as one of the most important that can be seized for the spiritual improvement of the young; and too much pains cannot be taken at such an interesting crisis, not only to ground them thoroughly in the great principles of the christian faith, and to bind them firmly to their church; but also to endeavour, as far as human

powers can, to awaken them to the necessity of a complete surrender of themselves, body and soul, to the service of their Redeemer for the rest of their lives.

NEW PAPERS.—We have received the specimen number of the "*Farmer & Mechanic*," printed at Halifax by Mr. James Spike, which promises to be a very useful publication, and we hope will meet encouragement. We have also the first number of the "*Pearl*," issued in a very neat type by Mr. Cunnabell, and devoted to "Polite literature, Science, and Religion," (the order had better be inserted)—to which we also wish success, so long as it is properly conducted.

THE CHURCH AT HOME—In a long and masterly article in the London Quarterly Review for February, headed "Cathedral Establishments," there is a mass of interesting matter bearing upon the present state of the Church affairs in England, and unmasking the destructive designs of those who are now seeking to remodel (i. e. sacrifice to her enemies) the property and institutions of the church. We subjoin the following extract, and shall give more hereafter:—

The crying evil of the present day, as regards the unity and power of the Church, is the want of some visible incorporation of the Church itself. Provincial synods have been dropped. Convocation is an empty form. The bishops act as individuals, and not as a college. And the State has in a great measure withdrawn that support which stood instead of the exhibition of independent ecclesiastical power. In the mean time, dissent has raised its tone higher; and a general spirit of scepticism and impatience of restraint has pervaded the country. Attachment to the Church as a society—that is, not to her ministers, but to her principles, and formularies, and communion—has nearly vanished, because no object has been held out to it. We may love religion and respect our ministers, but we know little and care nothing for the Church. Very pure and cultivated minds can still discern its image in antiquity, recognize its presence on the earth even now; but common minds cannot reach this abstraction, and require some visible incorporation of its power, to remind them of her claims upon their duties. The word *church-authority*—the very notion of ecclesiastical power—is too often received with suspicion or a sneer, as if its object were a clerical despotism, and its spirit mere party zeal. But a true and honest view of the Christian character will never fail to place attachment to the Church as one of the first virtues of the perfect Christian. He reaches it, indeed, like all other high principles through the patient exercise of many inferior duties; but when it is reached, his conduct naturally flows from it steadily, and with increased strength, into all the derivations of morality. It is the patriotism of religion. We little know how many of our vices have grown up with the loss of it—how great its power is to encourage more homely virtues, to check evil, and, above all, to stimulate those exertions for the support and extension of its object—for the want of which in past days we are now placed in our present danger—for which it is a miserable shift to substitute any paltry sums which may be parted away from the cathedrals—and which, if again revived (and reviving it assuredly is), will amply and rapidly cover the pressing wants of our population in the same spirit from which have flowed all the past endowments of the Church in their unbounded profusion and magnificence. The same spirit which now builds a chapel for a minister from personal attachment to him (and the case is very common) will raise a chapel for the Church, when we have taught it attachment to the Church. We want supplies for the Church, and we repeat it, let us first create the spirit from which they are to flow.

But Church loyalty is not only an integral and primary part of Christian virtue, and the best fund from which to draw for the maintenance of the Church: it is also, especially at present, the main pillar of her doctrinal truths to her people at large. So long as these truths were rarely disputed, or disputed only by a small and contemned body—or were supported by the strong unhesitating sanction of those temporal powers to which common men look for guidance in

spiritual as well as civil conduct—so long there was no need of incorporation of the Church to support her doctrines, exhibit visibly her moral, and intellectual, and temporal strength in the aggregate, as legitimate authority for the correctness of her judgment. Men were then retained in the Church, as in other communions, by habit, or prejudice, or indolence, but mostly under the influence of the State. They found their religion established, and therefore believed it to be true. It can now scarcely be said to be established. And we require some other reason, not for educated men, who find it by patient research in the catholicity of her doctrines, and the sanction of primitive antiquity, but for common men, whose natural doubts are to be swayed, and their good prejudices supported by a palpable array of power which they can understand and respect.

This reincorporation of the Church is a matter of great delicacy and difficulty, but it is assuredly the first problem to be solved in our present condition. Convocation is the natural organ; but its rights are so precarious, its past history so unsatisfactory, and the danger so great of suddenly convening a representative body of the clergy without securing the regularity and unanimity of their proceedings, that few careful legislators would risk its resumption at present. It is better to commence upon a small scale. The clerical meetings and associations which are spreading throughout the country are natural but irregular efforts suggested by the crisis to re-unite the Church in a social and visible form. But diocesan synods seem the legitimate means, and the cathedral establishments are the primitive and constitutional centres for well-established precedents as the framework on which a more extended system may gradually be created; and the position which they occupy already in the eyes of the clergy and the world, supplies that basis of natural authority and influence which is required in the construction of a new body.

The following remarks on the necessity of stronger and more systematic appeals to the laity in behalf of their church, will in part apply to our circumstances in this province: and the comparative statement which follows, of clerical and lay contributions, we hope will shut the mouths and open the purses of those who cry out against the filthy lucre-loving clergy:—

What is the Church to do in her present poverty and want? The first answer is, Nothing wrong—nothing illegal—nothing rash—nothing which by the history of all such acts we shall live grievously to repent, but shall never be able to repair. The second answer is, Do as our ancestors did in their distresses. Appeal to the Church itself—to the whole Church—not to the clergy only, but the laity. The legislature, from whom at other times assistance might be derived, is now beyond our reach; and the clergy have found at the present crisis so much danger from the suspicion of possessing grants from the State, that perhaps aid from such a source ought rather to be shunned. Our Church was founded by private bounty, and by private bounty its walls must be enlarged. It is said that in the last session nearly two hundred millions of money were offered to parliament to be embarked in the speculation of rail-roads. About the same time, the Bishop of London set on foot a plan for the increase of churches in this metropolis, and within a few months he obtained nearly one hundred thousand pounds. We take these two sums as tests: the one of the wealth of the country, the other of an awakened desire to employ some portion of it, not in a speculation of avarice, but in a sure and certain plan for promoting the honour of God. And indeed, no one can pass through the country without seeing in every district that the new churches are rising up, and efforts are making to proportion their accommodation in some degree to the wants of the population. The laity are beginning to come forward and take their share in a work in which not the rank or property of the clergy is involved, but the safety of their own faith, the religion of their own country, the maintenance of all that they most value. And they must come forward more earnestly and still more bountifully. Are they aware of the proportion of contributions to religious purposes already borne by themselves and by the clergy? Are they aware that nearly half the funds of the great religious societies are supplied by the clergy?

And could they bear without shame to see such a comparative statement, extending to all the charities of the country, public as well as private, put forth side by side with the view which has been given by the Commission of the poverty of clerical endowments?

We have before us one or two calculations of a few years back, which are certainly startling.

In 1832, the Society for Propagating the Gospel in Foreign Parts numbered among its subscribers 3351 laity, 3809 clergy; the Society for Promoting Christian Knowledge, 5935 laity, 7674 clergy; the Church Building Society, 1910 laity, 1942 clergy. The total amount of lay subscriptions and donations to these societies was 7130*l.* 16*s.* 2*d.*; and of clerical 60,750*l.* 17*s.* 7*d.* A moderate calculation of the local subscriptions of the clergy gives an average of at least 40,000*l.* a year, exclusive of private charity. In one diocese, for parochial schools the clergy contribute 181*l.* 11*s.* 6*d.*, the laity 25*l.* 3*s.*; for building churches, the clergy 243*l.* 10*s.* 6*d.*, the laity 31*l.* 1*s.* At the first establishment of the last society the donations of the clergy were 1648*l.* 2*s.* 6*d.*, of the laity 781*l.* 4*s.* 6*d.* And to take one more instance in which, from the donations of the King and of large proprietors of property in the metropolis, the lay subscriptions were naturally very large, not long since the Bishop of London had obtained for his plan (and the sum has since been augmented) 59,296*l.* 8*s.* from the clergy, where he received from the laity 42,823*l.* Figures are dry things, and these are the first we have at hand; but they may serve to point out a fact which the nation ought to know of their calumniated clergy. And they may serve to show that it is no unwillingness in the clergy to diminish their own incomes that urges the appeal to the laity in the present destitution of the Church. Who are the benefited by religion if not the laity? For whom are churches raised, and ministers to be maintained? Who owe their hopes of eternity to the Church which has nurtured and brought them up? And whose worldly interests are at stake (if such thoughts may presume to enter in) when the nation is threatened with desolation from the weakness and poverty of the Church? Men must make a sacrifice. Let us sacrifice some luxury, cut short some needless expenditure, risk in the hands of God some portion even of our necessary capital, and we shall find the blessing come back multiplied and perpetuated on our heads.

CLERICAL SOCIETY.—Agreeably to the notice in our last, this little Society assembled in this town yesterday. There were present beside the Rector, the Rev. Messrs. Moody of Liverpool, Weeks of New Dublin, and White of Shelburne. The Rev. Mr. Stannage of St. Margaret's Bay is still absent in Europe, for the benefit of his health; but we trust will soon be with his people. The Rev. Dr. Shreve was also absent from us. Divine service was performed at the parish church at 11 o'clock and at half past 3. Sermon by Mr. Moody in the morning, from 1 Thess. 2*c.* 7 & 8 v. on the reciprocal duties of ministers and people,—an important subject, which was treated with much solemnity and love. The Holy Communion was administered, and a large and attentive congregation filled the church. Mr. White preached in the afternoon from 5 Eph. 13 v.—"*I speak concerning Christ and the Church*,"—a discourse in which the claims of the church upon the steadfast attachment of her members were urged by the consideration of her evangelical doctrines, her apostolical ministry, her Divine Sacraments, and her care for that unity so strongly inculcated by our heavenly Master.—May the spirit of that Master bless all our words and endeavours to His honour and glory, and to the real edification of His people, so as at last to bring us all "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

In the evening there was a meeting in the National School house, for the purpose of framing a parochial branch of the Diocesan Church Society; but we are obliged to defer an account of the proceedings until our next.

DIED.

At Sillery, near Quebec, on the 15th ultimo, Housroun, the beloved and lamented wife of the Hon. A. W. Cochran.

POETRY.

From the Episcopal Recorder.

THE DRUNKARD'S DEATH.

The lightning flash'd, the thunder roar'd,
The sky dark omens gave,
Whilst warring winds together pour'd
From every mountain-wave.

"Beware!" exclaimed Alonzo's bride,
And soft her accents were,
"Thou art not safe that fire beside
My love, there's danger there.

Alonzo raised his dizzy head,
And with a frightful yell—
"I fear it not," the scoffer said,
"Nor all the fiends in hell."

That moment, like an angry gleam
Shot from Jehovah's eye,
Swifter than thought, a fiery stream
Flash'd through the stormy sky.

With hoarse, terrific, jarring noise,
Leaping from hill to hill,
Quick burst the thunder's deafening voice—
And all again was still.

At once capricious, wild and strong
Came rushing on the gale—
Then, like a spirit, loud and long
It gave a dying wail.

The dark and stormy cloud swept o'er,
The sun in glory shone—
But stretch'd along his cottage floor,
Alonzo lay like stone.

Poor mortal, who art mocking God,
With thoughtless, drunken jeers,
Stand trembling at his quiv'ring rod
And weep with bitter tears.

If but his voice, or eye, or breast
Can blast thee as a scroll,
Dash down at once the cup of death
And save thy dying soul.

MISCELLANEOUS.

From the Friend.

The following striking narrative, showing the importance of a close attention to small impressions on the mind, is extracted from a recent work.

At the memorable dinner at Mr. Andrew's, which I have mentioned, his story naturally recalled many others of the same kind; and one voluble gentleman who had a greater range than accuracy of memory, asserted that Sir Evan Nepean, when under secretary of state, had been warned by a vision to save the lives of three or four persons, who, but for this appearance, would all of them have been hanged through Sir Evan's neglect.

You may well suppose we did not give much credence to this; but knowing Sir Evan Nepean very well, I informed him of what he was charged with, and begged him to tell me what the ghost said. 'The gentleman,' said he, good humouredly, 'romances not a little; but what he alludes to is the most extraordinary thing that ever happened to me.'

He went on to tell me that one night, several years before, he had the most unaccountable wakefulness that could be imagined. He was in perfect health; had dined early and moderately; had no care, nothing to brood over, and was perfectly self-possessed. Still he could not sleep, and from eleven to

two in the morning had never closed an eye. It was summer, and twilight was far advanced; and to dissipate the ennui of his wakefulness, he resolved to rise and breathe the morning air in the Park. There he saw nothing but sleepy sentinels, whom he rather envied. He passed the home office several times, and at last, without any particular object, resolved to let himself in with his pass key. The book of entries of the day before lay open upon the table, and in sheer listlessness he began to read. The first thing appalled him, 'A reprieve to be sent to York for the coiners ordered for execution the next day.' It struck him that he had no return to his order to send the reprieve; and he searched the minutes, but could not find it. In alarm he went to the house of the chief clerk, who lived in Downing street: knocked him up (it was then long past three,) and asked him if he knew any thing of the reprieve being sent. In greater alarm, the chief clerk could not remember. 'You are scarcely awake,' said Sir Evan; 'collect yourself; it must have been sent.' 'The chief clerk said he did now recollect he had sent it to the clerk of the crown whose business it was to forward it to York.

'Good,' said Sir E., 'but have you his receipt and certificate that it is gone?'

'No!'

'Then come with me to his house, we must find him it is so early.' It was now four, and the clerk of the crown lived in Chancery lane. There was no hackney coach, and they almost ran. The clerk of the crown had a country house, and meaning to have a long holiday, he was at that moment stepping into his gig to go to his villa. Astonished at the visit of the under secretary at such an hour, he was still more so at his business.

'With an exclamation of horror, cried the clerk of the crown, 'The reprieve is locked up in my desk.' It was brought, Sir Evan sent to the post-office for the trustiest and fleetest express, and the reprieve reached York the next morning, at the moment the unhappy people were ascending the cart.'

POWER OF THE HOLY SPIRIT TO OPEN THE MIND OF MAN.

Our reason is shut up, and buried with various appetites, humors, and passions, against Gospel-truths; nor can we admit them into our hearts, except God, by his Spirit, do set open our mind, and work a free passage for them into us. It is he who commanded the light to shine out of darkness, that must, as St. Paul speaketh, "illustrate our hearts with the knowledge of these things." An unction from the Holy One, clearing our eyes, softening our hearts, healing our distempered faculties, must, as St. John informeth us, teach and persuade us this sort of truths. A hearty belief of these seemingly incredible propositions must indeed be, as St. Paul calleth it, "the gift of God," proceeding from that Spirit of faith whereof the same apostle speaketh: such faith is not, as St. Basil saith, engendered by geometrical necessities, but by the effectual operations of the Holy Ghost. It is true some few sparks or flashes of this divine knowledge may possibly be driven out by rational consideration. Philosophy may yield some twilight glimmerings thereof. Common reason may dictate a faint consent, and produce a cold tendency after some of these things; but a clear perception, and a resolute persuasion of mind; that full assurance of faith and inflexible confession of hope, which the apostle to the Hebrews speaks of; that full assurance of understanding; that abundant knowledge of the divine will in all spiritual wisdom and understanding, with which St. Paul did pray that his Colossians might be replenished; these so perfect illustrations of the mind, so powerfully convictions of the heart, do argue immediate influences from the fountain of life and wisdom, the Divine Spirit. No external instruction could infuse, no interior discourse could excite them, could penetrate these opacities of ignorance, and dissipate these thick mists of prejudice, wherein nature and custom do involve us; could so thoroughly awaken the lethargic stupidity of our souls; could supple the refractory stiffness of our wills; could mollify the strong hardness of our hearts; could void our natural aversion to such things, and quell that carnal mind which St. Paul says "is enmity against God, for it is not subject to the law of God, neither of itself can be;" could depress those lofty towers of self-conceit, reared

against the knowledge of God, and demolish those bulwarks of self-will and perverse stomach opposed against the impressions of divine faith, and captivate every conceit and deceit of ours to the obedience of Christ and his discipline. Well, therefore, did St. Paul pray in behalf of his Ephesians, that God would bestow on them the Spirit of wisdom and revelation in the acknowledgment of him, and that the "eyes of their mind might be enlightened, so as to know the hope of their calling;" that is to understand and believe the doctrines of Christianity.—*Dr. Isaac Barrow.*

IDLENESS.

Rousseau, in his Confession, says, "In my opinion idleness is no less the pest of society than of solitude. Nothing contracts the mind, nothing engenders trifles, tales, backbitings, slanders and falsities, so much as being shut up in a room opposite each other, reduced to no other occupations than the necessity of continual chattering. When every one is employed, they speak only when they have something to say? but if you are doing nothing, you must absolutely talk incessantly, and this of all constraints, is the most troublesome and the most dangerous. I dare go even farther, and maintain, that to render a circle truly agreeable, every one must be not only doing something, but something that requires a little attention."

DUTY OF MINISTERS.

The true watchman: The faithful shepherd should
By the living waters feed the tender, trusting lambs.
Mrs. Sigourney.

A humble reliance on the merits of the Redeemer, and fervent applications for the spiritual aid of the Comforter, are the doctrines to which the minister should never omit to point, as affording the only sure methods of salvation.—*Smedley.*

It is the duty of ministers to prevent objections that may arise in the minds of the people, and hinder the due receptions of Gospel doctrines.—*Gibbs.*

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