



# THE COLONIAL CHURCHMAN.

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

VOLUME IV.

LUNENBURG, N. S. THURSDAY, JULY 11, 1839.

NUMBER 17.

## RELIGIOUS MISCELLANY.

### STANZAS.

Let party names no more  
The Christian world o'erspread;  
Gentile and Jew, and bond and free,  
Are one in Christ their Head.

Among the saints on earth,  
Let mutual love be found;  
Heirs of the same inheritance,  
With mutual blessings crown'd.

Let envy and ill-will,  
Be banished far away;  
And all in Christian bonds unite,  
Who the same Lord obey.

Thus will the Church below,  
Resemble that above;  
Where no discordant sounds are heard,  
But all is peace and love.

### STATE AND PROSPECTS OF THE JEWS.\*

There are Jews in all parts of Europe who dare avow their Christianity, so great is the fear of public reproach or domestic tyranny. In Constantinople, Tunis, and Turkey generally, where the Jews have a police, and authority over their own body, conversion is as dangerous as in Ireland itself. Whenever a Hebrew is suspected of wavering in his rabbinical allegiance, he is imprisoned and bastinadoed; no later than January of this year, a young man in Tunis, who had discovered an inclination to the Christian faith, was assaulted so violently by his relations, that 'he fainted on the spot,' says the missionary, 'and lingered a few days, when he died.' Nevertheless, conversions even there as in Ireland, are constantly on the increase; it being still the good pleasure of God that the blood of the martyrs should be the seed of the church.

A desire, corresponding to this change of sentiment manifested to obtain possession of the Word of God; and they eagerly demand copies of the Society's editions of the Old Testament in Hebrew. In the last two years 5400 copies have been sold by Stockfeldt, in the Rhenish provinces; several thousands on the coast of Africa, by Mr. Ewald; in Königsberg Mr. Berghfeldt sells copies to the amount of about one hundred pounds annually. In London and Jerusalem the missionaries can dispose of what are sent; and the last report of the Society informs us that a less additional number than twenty thousand copies would be utterly inadequate to the wants of the Israelites in all parts of the world.—It is also very observable that the translation in their vulgar dialect have excited the liveliest interest; and the long-neglected females of the Hebrew language. All this indicates a prodigious change; hitherto they have cared little but for the legend of the Messiah and rabbinical preachments; they now bestir themselves to the study of Scripture, and will

from the London Quarterly Review.

accept the Pentateuch printed and presented by the hands of Christians! This abundant diffusion of the Hebrew Bible has, more than any other cause, contributed to abate prejudice and conciliate affection.

But a more important undertaking has already been begun by their zeal and piety of those who entertain an interest for the Jewish nation. They have designed the establishment of a church at Jerusalem, if possible on Mount Zion itself, where the order of our Service, and the prayers of our Liturgy shall daily be set before the faithful in the Hebrew language.—A considerable sum has been collected for this purpose; the missionaries are already resident on the spot; and nothing is wanting but to complete the purchase of the ground on which to erect the sacred edifice.

The growing interest manifested for these regions, the larger investment of British Capital, and the confluence of British travellers and strangers from all parts of the world, have recently induced the Secretary of State for Foreign Affairs to station there a representative of our Sovereign, in the person of a Vice-Consul. This gentleman set sail for Alexandria at the end of last September—his residence will be fixed at Jerusalem, but his jurisdiction will extend to the whole country within the ancient limits of the Holy Land; he is thus accredited, as it were, to the former kingdom of David and the twelve Tribes.

This appointment has been conceived and executed in the spirit of true wisdom. We have done a deed which the Jews will regard as an honour to their nation; and have thereby conciliated a body of well-wishers in every people under heaven. Throughout the East they nearly monopolize the concerns of traffic and finance, and maintain a secret, but uninterrupted intercourse with their brethren in the West. Thousands visit Jerusalem in every year from all parts of the globe, and carry back to their respective bodies, that intelligence which guides their conduct, and influences their sympathies.

We oftentimes express our surprise at the stubborn resistance they oppose to the reception of Christianity; but Christianity in their view is synonymous with image worship, and its doctrines with persecution; they believe that in embracing the dominant faith they must violate the two first commandments of the Decalogue, and abandon that witness, which they have nobly maintained for 1500 years, to the unity of the God of Israel.

It well imports us to have a care that we no longer persecute or mislead this once-loved nation,—they are a people chastened, but not utterly cast off; 'in all their affliction He was afflicted.' For the oppression of this people there is no warranty in Scripture; nay, the reverse; their oppressors are menaced with stern judgments; 'I am jealous for Jerusalem and for Zion with a great jealousy, and I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they

helped forward the affliction.' This is the language of the prophet Zechariah; and we may trace, in the pages of history, the vestiges of his never-slumbering Providence. No sooner had England given shelter to the Jews, under Cromwell and Charles, than she started forward into commercial career of unrivalled and uninterrupted prosperity; Holland, embracing the principles of the Reformation, threw off the Yoke of Philip, opened her cities to the Hebrew people, and obtained an importance far beyond her natural advantages; while Spain, in her furious and bloody expulsion of the race, sealed her own condemnation. 'How deep a wound,' says Mr. Milman, 'was inflicted on the national prosperity by this act of the "most Christian Sovereign," cannot easily be calculated, but it may be reckoned among the most effective causes of the decline of Spanish greatness.'

### ON THE UNITY OF THE CHURCH.

Extract from an address of Bishop Onderdonk, to the Convention of the New York Diocese.

After some prefatory remarks, the Bishop proceeds—  
"I confess that much and serious reflection on the subject has led me to look with deep concern on all unnecessary departures from the scriptural and primitive order of the Church of England. Not unfrequently do the advocates for the Church of Rome bring against Protestants the specious argument of the contrast between their divisions and the unity of that Church. The argument is, indeed, but specious, yet it is not without its effect. This, I have thought, might be diminished by the adoption, as extensively as may be, of the primitive order, as well as the evangelical doctrines, by a reversion to which the Church of England was made the great bulwark of the reformation. Within her proper sphere, at home, in the provinces of the English empire, and in the many congregations of her communion scattered over the European continent, and other parts of the world with which those civil relations are maintained which always guarantee the admission of her religious rites and worship, especially as far as they are embraced in recent measures for local episcopal supervision; and in her sister communions in Scotland, and our own confederacy; Protestants can show a unity in the great points of ministry, doctrines and worship, existing in all parts of Christendom, not unequal to be weighed in the balance against the boasted exclusiveness of the Church of Rome; and an unity, the more valuable because preserved by the voluntary spirit of uniformity, and not by the compulsion of unscriptural authority. It is a desire for this beautiful, and, to the sound christian mind, deeply interesting and important regard for the maintenance, throughout the christian world, of a catholic primitive unity, in form as well as substance, that fills me with deep concern at any unnecessary departure from that order which was established by our great and good fathers in the Reformation."

All our outward performances and worship of the body are nothing but the body of worship, and therefore nothing but a carcass, except the Lord Jesus by his Spirit breathe upon it the breath of life.—  
Archbishop Leighton.

## YOUTH'S DEPARTMENT

## THE CHILD TO HER MOTHER.

My mother, look not on me now  
With that sad earnest eye;  
Blame me not, mother—blame not thou  
My heart's last wish—to die!  
I cannot wrestle with the strife  
I once had heart to bear;  
And if I yield a youthful life,  
Full hath it been of care.

Nay, weep not! on my brow is set  
The age of grief,—not years;  
Its furrows thou may'st wildly wet,  
But ne'er wash out with tears.  
And couldst thou see my weary heart,  
Too weary even to sigh,  
Oh! mother, mother! thou would'st start,  
And say,—"twere best to die!"

I know 'tis summer on the earth,—  
I hear the pleasant tune  
Of waters in their chiming mirth,—  
I feel the breath of June:  
The roses through my lattico look,  
The bee sails singing by;  
The peasant takes his pruning hook,—  
Yet, mother, let me die!

There's nothing in this time of flowers  
That hath a voice for me—  
The whispering leaves, the sunny hours,  
The young, the glad, the free—  
There's nothing but thy own deep love,  
And that will live on high,  
Then mother when my heart's above,  
Kind mother! let me die!

JEWSBURY.

## THE EARLY DAYS OF CHRIST.

Dear young friends—Christ was cheerful, swift, uniform, and persevering in his filial obedience. He left the temple pleasantly at the request of his mother. Having answered the question she asked him, he went with her to Nazareth. Take heed and beware of the beginnings of reluctant obedience to your parents. It is a sin which grows very fast, and if you do not forsake it, God may give you up to strike them. One day (I shall remember it as long as I live,) as I was going up the High Street of Edinburgh, I beheld a woman speaking earnestly to a young man: he wished, and she urged him not, to go into a public house. Persisting in her entreaty, he struck her with his foot. She was his mother! And she hung down her head and left him. You think now, that you could not act his part; but if you do not follow the example of Christ you may soon be as wicked as this young man. The Roman Emperor Nero, who, while a boy, was kind to his mother; Agrippa at length caused her to be put to death! When I see a boy as reluctant to obey his parents as the ox is to go to the slaughter, or a fool to the correction of the stocks, I know not anything will be too wicked for him to do. My young reader, are you one of those who are never willing to be subject to them? Restless, discontented, and rebellious do you always make them unhappy? Have you not often felt for the father of whom the lovely Saviour afterwards speaks? He had two sons. But O! they were far from being obedient! How durst the first say, I will not work in the vineyard? His reluctant obedience on reflection, was, however, better mockery of the second, who answered, "I go, Sir, and went not."

Anticipate the commands of your parents. When you are very happy and on good terms with them, do you not always know their will before they have time to express it? Show that you love to obey them, that you are not like so many slaves, who only work from necessity, when they are driven to it by the lash. Dear children, pause: reflect on the kind of subjection you should yield to your parents. Be-

gin anew. Taste the happiness which results from obedience, cheerful, and swift, and universal. Be attentive to the least, as well as to the greatest, of their commands for a week or two, and you will be happier than you ever were before. Look to Jesus; carefully imitate his example; and obedience will soon become in you a fixed habit.

Christ was persevering in his filial obedience; the same at thirty-three as when he was twelve years of age. O! what a reproof to old sons who grudge everything they do for their parents. One of this stamp comes to his widowed mother, who is about fourscore years of age, at distant intervals. She has only one child and sixpence in the week from the parish, to which fifteen or eighteen-pence are added, when labour and sorrow do not prevent it; and yet he never asks if she has a morsel to eat! Her grandchildren never come but when they want something from her. But a little girl who is a Sabbath-schooler, and no relation, reads to her every night, and carries her every day fresh water. How you would love this dear child. Follow, I beseech you, her example.

All good children have been like Christ in their filial obedience. Joseph said to his father Jacob, who asked him to inquire after the brethren who had used him so ill, "Here am I;" and off he went to Shechem, and thence to Dothan. Miriam, or Mary, the little sister of Moses, ran from the Nile to tell her mother that Pharaoh's daughter wanted a nurse for him. Samuel rose quickly and cheerfully three times to answer, as he thought, the call of Eli. And had not Solomon been accustomed to obey his mother, he could not have acted such a polite and kind part towards her as we have recorded in 1 Kings, ii. 19. Bathsheba came in to present to him Adonijah's request, "and the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set from the king's mother; and she sat on his right hand." May God bless these examples to you.

## THE HEATHEN VILLAGE AND ITS CHRISTIAN INMATE.\*

## A SIMPLE RECORD OF FACTS.

By a Yorkshire Vicar.

The parish committed to my charge is singularly circumstanced. Its extent is great, but its population scanty and widely-scattered. Between the church and one of the hamlets, a broad common intervenes, which in winter is impassable. And this obstacle, added to their distance, four miles, from the sanctuary, had, from time immemorial, rendered the dwellers at E—t perfect strangers to its walls, save when compelled to have recourse to its services for the purposes of baptism, marriage and interment.—This state of things seemed fraught with evil; and an early opportunity was taken of inspecting the distant outpost. The sun shone brightly in the firmament. The breeze blew freshly across the common. The herbage was luxuriant beneath my feet. The cattle seemed, after a long and biting winter, to revel in the abundance that teemed around them. The lark sang his gay and happy carol in mid-air, as if inspired by the life and light of the scene beneath him; and all things, methought, spoke of the goodness and beauty of One who "giveth all things richly to enjoy, and whose tender mercy is over all his works."

I reached the hamlet. Neglect was everywhere apparent. The children were noisy and squalid; the cottages dark, dirty, and unwholesome. The language and demeanor of the people were harsh and bearish. The sabbath was little revered. The education of the young totally uncared for. The plague-spot of ignorance was painfully visible in every direction. It was a heathen settlement in a Christian land!

The apathy, the extraordinary and insurmountable indifference with which they met every suggestion which had for its object the introduction of a better state of things amongst them, surpassed belief. They were the "living dead." One exception there was, and only one, to the prevailing torpor, in the person of a decrepit, feeble, and very aged woman, who, living in a wretched hovel with her old partner,

\* From the Church of England Magazine.

almost as infirm and helpless as herself, maintained an air of activity, cheerfulness, and kindly feeling, which strangely contrasted with the sullenness of those around her.

"'Tis a rough sea I am riding on," was her reply, when I adverted to this circumstance, "but I'm buoyed up within. I'm poor—and I'm aged—and I'm infirm—and I'm afflicted—oh, how deeply and heavily afflicted!" and the tears, as she spoke, coursed down her furrowed cheeks, "but, blessed be God, I'm superior to them all! I've a Bible, and praised be his holy name, I can read it! I had a son, such a one as falls to the lot of few. He was the joy of my heart and the delight of my eyes. While he lived, I never knew want. I loved him too well, and God took him. Yes! 'he took away the desire of mine eyes at a stroke.' He left me one morning in perfect health, and the next was brought to my door a stiffened corpse. I trust he has found mercy with his heavenly Father, for he was one of the best of sons to his earthly one. Ah! you look as if you thought I was praising him too highly. But no! faithful and true was he in every relation of life.—What he was as a servant, you may guess from the fact, that from the hour of his death his master and mistress adopted the little one he left behind him, took him into their service, and promised to provide for him. 'Tis a sad story, told in few words; but somehow, sir if you'll have patience with me—I think it relieves me to repeat it and weep over it.—'Twas madam's [mistress's] birth-day; and as usual, it was kept. All the servants had a holyday; and my poor lad, as gardener, was invited to make merry with the rest. He'd a good mistress; and right willing was he to wish her as many years of happiness as might please the Lord to send her. His own poor lad, were to be but few!" and again she wept, and bitterly. "I weary you; but I've not much more to add. He left the half for his home towards the dark hours, and the night was bitterly cold. Whether for once he had exceeded—or whether the sharpness of the season had brought on any fit—or whether from the darkness of the night he had lost his way and was unable to regain it, we could never learn.—He was found on the common in the morning, stiff and lifeless.—Poor lad; he was starved [frozen] to death! And now," she continued, in an agony of distress with which it was impossible not to sympathize, "pray for me! You are a man of prayer and praise; it is your duty, your calling, your occupation. Pray for me," and she wrung her hands convulsively, "that mine may be 'a godly sorrow that worketh repentance;' pray for me, that I may 'not sorrow as those that have no hope.' I am calmer now, she resumed, after a pause; "but you may judge what I have suffered. Had I not been able to read I must have gone mad!"

"But the consolation of prayer, under all and such circumstances remained to you."

"No; I tried to pray, but in vain. My prayer-strive as I would, became murmurs. It was long before I could pray,—long, very long."

"Still, the service of the sanctuary would have comforted; and some church there must have been within your reach?"

"None," replied she, mournfully; "and as for these people—Kilhamites they call themselves—the noise they make, the shouting, the crying, the roaring, would have been agony to me. They think 'be heard for their much speaking;' while I felt I must 'commune with mine own heart, and in a chamber, and be still.'" The truth I must and will speak. The power to read kept me from madness. My Bible alone saved me. Nothing that man could say to me could soothe me. But God can, and when I read, 'as many as I love, I rebuke and chasten; be zealous therefore and repent.'" [Rev. 19.]

"May his consolations abound towards you and more, to your last hour!"

"Amen, amen," said she fervently. "But I mentioned somewhat of having a service here. Let me hear the good old Church prayers once more. We are a careless, drunken, heathen hamlet. There are no hearts so stony that God's word cannot soften, and no understandings so dark which his grace cannot enlighten. Peace be with you, sir; and me, I go to read and pray."

I began to retrace my steps homeward. All was energy and industry around me. The ploughman was whistling gaily to his team. The sower was carefully casting seed into the furrow. The shepherd was thoughtfully tending his fleecy charge. All were employed. Every object, animate and inanimate, seemed to say, 'Occupy till I come!' Labour diligently in the vineyard of the mighty Master.—Redeem the time—bear the cross—run the race—brave the night—win the prize."

As I pursued my long homeward walk across the common, the scene changed sensibly, yet slowly.—The shades of evening closed around. The bustle and the hum of labour altogether ceased. Gloom and darkness fell around me, and shrouded each surrounding object. There was something dispiriting in the change, and the heart involuntarily owned the depression of the hour. The "night cometh when no man can work." But nothing appeared to me so sad as the spiritual darkness of that benighted hamlet, relieved only by the hope and faith of her to whom the power to read her Bible had been so great a blessing—whom it had cheered in the time of sorrow, strengthened under the pressure of infirmity, consoled under the agonies of bereavement, and guided in that gloomy hour when her "feet stumbled on the dark mountains."

A—Vicarage, June 4, 1838.

## INTELLIGENCE.

### FROM ENGLISH PAPERS.

*The New Bishop of Peterborough.*—It is with the sincerest satisfaction we announce the promotion of Dr. Davys, the Dean of Chester, to the see of Peterborough. This elevation, we have reason to know, comes to Dr. Davys, from the most honourable source, as a reward for his long and valuable services in the education of our youthful sovereign, and it is therefore a distinction totally unconnected with party politics—something of a novelty in these times, and quite refreshing in this place above all others, after our experience of late, when patronage has been but too frequently conferred from the exclusive consideration of election services. We believe that Dr. Davys is not attached to any particular party, his whole powers being directed to the single purpose of doing good in his vocation. He was for many years a Fellow of Christ's College, in this university, and afterwards long a curate in this neighbourhood; first in the parish of Littlebury, then of Chesterford, and last of Swaffham, in all of which he was almost idolized by the poor, to whose instruction he gave himself up with a zeal and effect rarely equalled, and never surpassed. Since he has been engaged in a higher sphere of duty, he has not been unmindful of the humbler classes, having set on foot, and for nearly twenty years conducted alone, one of the most valuable monthly publications for the religious and otherwise useful instruction of the poor—we allude to the *Collager's Monthly Visitor*. With the highest benevolence of disposition, he combines a great simplicity and humbleness of character and ardent piety. It is when we see such men prompted to the highest offices in the Church that we augur well for its future prosperity, and its extended efficiency to the great ends for which it is endowed, the promotion of true religion and virtue among all classes of the community.—*Cambridge Chronicle*, May 10.

We have pleasure in informing our readers that the Bishop of Bath and Wells is much better. He is now considered by his medical attendants out of danger. His lordship is in his 77th year, not in his 87th as stated in the London papers.—*Western Luminary*.

*Pious Munificence.*—The Earl of Stamford and Warrington has, with his accustomed liberality, undertaken to restore, at his whole expense, the fine old parish church at Ashton, which has fallen into great decay. As one of the conditions of the restoration of Ashton Church, the inhabitants are to form a cemetery (the ground for which Lord Stamford gives), and erect a suitable chapel.—*Lancaster Gazette*.

*Grasping Clergy.*—We are happy to find that the very clever little College of Christ at Cambridge, is charitably contending against the truth of the heading of this article. The amiable late Master of that Society (now Bishop of this Diocese) contributed the little sum of £300 towards the building of a new church in the neighbourhood of Holbeach.—The Rev. Mr. Fraser, the Prebendary of Stowe, in Lincolnshire, a late Fellow of the same Christ's College, has recently given up a fine amounting, to £800 for the purpose of assisting the vicar of Stowe in defraying the expenses in building a Vicarage-house. We must just add, that the liberal minded friends of the church seem to be unconsciously attracted towards each other. The present residence of the Bishop of Lincoln is only about four miles from Haviton Hall, the mansion of Mr. Heneage, who, it is supposed, paid £100 or £500 towards the erection of the Vicarage-house at Six Hill, in this county.—*Lincolnshire Chronicle*

W. R. C. Stansfield, Esqr. M. P. is about to commence the erection of a church, capable of accommodating 300 worshippers, at a short distance from his residence, Esholt Hall, in this county.—*Leeds Intelligencer*.

It is briefly mentioned with regard to the Church, that the increase in all its schools between the years 1831 and 1837 appears to be, Sunday and daily schools, 2979, with 60,531 scholars, and 631 Sunday schools, with 35,517 scholars, and that the total of schools and scholars was as follows, viz. in 12,391 townships, parishes, villages, and hamlets, which possessed schools of some description, there were—Sunday and daily schools, 10,162; Sunday schools 6068; infant schools 704; total, 16,924. Sunday and daily schools with scholars, 514,450; infant schools, ditto, 43,730; Total places, 12,391, schools, 16,924, scholars 996,460; to which are to be added the Union Workhouse Schools, and those in course of establishment by aid of the parliamentary grant.—*Bristol Paper*.

### FROM AMERICAN PAPERS.

*Hindoo Fanatic.*—A wretched fanatic, now in Bombay, took a little slip of the tulsi tree, planted it in a pot, and placed it in the palm of his left hand, and held it above his head, in which position it has remained for five years. The tulsi has grown into a fine shrub. The muscles of the arm which support it have become rigid and shrunken—the nails of the fingers having grown out, and they curl spirally downwards to a great extent; yet the wretched devotee sleeps, eats, drinks, and seems quite indifferent to his strange position, having lost remembrance of pain in public applause.—*Chris. Wit*.

*Bishop of Maryland.*—We understand that the Rev. Dr. Dorr of Christ Church in this city, was elected to the Episcopate of Maryland at the late session of the Convention. A choice better calculated to promote the prosperity of the Church in that Diocese could hardly have been made beyond its limits.—*Banner of the Cross*.

### THE CURIOSI.

There is one sect in the religious world, which, although not enumerated in any book of denominations, or in any theological dictionary; which, although it has neither distinct creed nor separate temples, still is entitled to a specific notification: this sect I shall denominate the *Curiosi*; their identifying trait is, a *love of novelty*. They belong to any preacher who for the time can interest them by something new; and they attach themselves to every congregation, that has something going on out of the common way. Thus, as they are carried along the stream of profession, like twigs and chips that are floating near the edge of a river, they are intercepted by every weed, and whirled in every little eddy.—*Rev. J. A. James*.

The consideration of God's omnipresence is the best motive to a holy life.—*Bishop Wilson*.

### THE SOLDIERS, SERVANTS, AND FRIENDS OF CHRIST.

"To continue Christ's faithful soldier and servant unto his life's end."—Baptism Service.

"Henceforth I call you not servants, but friends"—John xv. 15.

Service thine of freedom, Saviour!  
Gracious Master, God of love!  
Perfect freedom, boundless favour,  
They who love thy work shall prove.

Christian soldier! service tender,  
With the charm of hope secure;  
For your Lord's command can render  
All his will successful, sure.

By your conduct high and holy,  
By your sweet and joyous mein,  
By your spirit meek and lowly,  
Let your principles be seen.

Not as servants, now He owns you;  
"Friends," of him whose praise you show;  
Thus the highest blessing crowns you,  
Which mortality can know.

Happy servants! chosen fitted;  
Glorious is the work before ye!  
Happier friends! who hold, admitted,  
Converse with the Lord of glory!

(London) *Youth's Magazine*.

### TO PIOUS YOUNG MEN.

My dear young Friends,

Permit me to address you a few words in behalf of the best of causes, even the salvation of sinners—the glory of God—the extension of the Redeemer's kingdom—and the honour and prosperity of His church. You must have seen, or heard of, the great scarcity of labourers in the wide field which this Diocese presents to our Church; you must have heard of the many parishes without rectors, flocks without shepherds, and hundreds of growing settlements without spiritual pastors to lay the foundations of God's house among God's people.

Now, I would ask: Are there none among you who have felt a desire to devote their lives to the Gospel? Are there none whose talents and inclinations have more than once told them that they might, with God's blessing, be of some use in sowing and watering this immense spiritual garden? Are there none who have sometimes felt a desire of sharing in the great honour of being "workers together with Christ?"

But you will say, perhaps, "that you have doubts as to your being called to so sacred and so important an office." But I would ask you; Can you "lift up your eyes," at the Saviour's request, and behold "the fields that are white already to harvest," and pray the Lord of the vineyard to send forth labourers into this "plenteous harvest," and not be willing to go yourselves? What more effectual call do you want than this? Your neighbour is hungry and thirsty; you know it; you see him in his misery; you desire to feed him:—is not this sufficient to call upon you to relieve him? Do then for his soul what you would do for his body. Come, with these pure and holy motives to the help of the Lord against the mighty, and you may depend upon that help without which all we do is vain.

CLERICUS.

## LITERATURE.

## CHINA.

*Its State and Prospects.* By *W. H. Medhurst*, Snow, Paternoster-row, London; *C. H. Belcher*, Halifax, N. S.

## OCCASIONS OF SCARCITY IN THE CELESTIAL EMPIRE.\*

Notwithstanding all this diligence and care, however, the people in most of the provinces find a difficulty in procuring the necessaries of life; many die of actual want, and many more are compelled to emigrate: while every encouragement is given to the importation of grain, in order to relieve a needy population. The general poverty of the people has already been alluded to, in showing them to be content with a diminished quality and sometimes quantity of food; yet many of them can hardly find food enough and numbers die annually of sheer starvation.—When a drought, or inundation occurs, when locusts invade the coasts, and the crops fail from blight or mildew, imperial bounty is obliged to be extended to the sufferers, otherwise a people, considerably straightened on common occasions, would in seasons of scarcity actually perish for want. For this purpose, a great quantity of grain is annually left in the various provinces, besides that which is forwarded to Peking, in order that the supply may be ready when necessity demands it. According to one statement, there are reserved in different parts of the country about 26,000,000 bushels of grain, and 12,000,000 bushels of rice, to be sold out at a low price to the poor in seasons of scarcity, a quantity sufficiently indicative of the wants of the people, and of the straits to which they are sometimes driven, to need such a supply. And yet this royal munificence sometimes proves inadequate to the relief of the wretched, or being pillaged by underlings in its way to the necessitous, leaves the hungry to starve ere the provision reaches them. The extreme poverty of the people in the south of China is well known to all who are acquainted with those regions, and the piteous scenes presented in winter by whole hosts of peasants almost destitute of food of fuel, are enough to affect most deeply the minds of the compassionate. The common wages of the day labourer is but fourpence a day, and the remuneration to a schoolmaster from each of his scholars is only ten shillings a year, while provisions are sometimes nearly as high as they are in Europe. The want of feeling generally apparent among the Chinese, argues their deep poverty.

We fully agree with the author in lamenting the effects of the opium trade, though we cannot look for the disuse of the mischievous drug, through the agency of the commercial forbearance or imperial restrictions.

## THE OPIUM TRADE; ITS MORAL EVILS.

In China territory is not sought, nor lands coveted; there Europeans do not aim at conquest or colonization; they have no need, therefore, to use an intoxicating medium, in order to subserve their designs of political influence and territorial enlargement. The only inducement that English merchants can have to lead them to carry on the opium trade in China, is the desire of gain; and yet that gain is so considerable as to draw them on with increasing eagerness in its pursuit. It is with them not a means to an end, but the end itself; they do not contemplate the wasting away of the population in consequence of the traffic, and yet the terrible effects of the traffic may be the same as though they did contemplate it. Facts induce us to believe that it is so. Those who grow and sell the drug, while they profit by their speculation, would do well to follow the consumer into the haunts of vice, and mark the wretchedness, poverty, disease, and death which follow the indulgence; for did they but know the thousandth part of the evils resulting from it, they would not, they could not, continue to engage in the transaction. Previous to the year 1796, opium was admitted into China on the payment of a duty, when a few hundred chests annually were imported. Since that time, the drug has been openly interdicted, and yet clandestinely introduced at the

rate of 20,000 chests annually, which cost the Chinese four millions of pounds sterling every year.—This quantity at twenty grains per day for each individual, would be sufficient to demoralize nearly three millions of persons. When the habit is once formed, it grows till it becomes inveterate; discontinuance is more and more difficult, until at length the sudden deprivation of the accustomed indulgence produces certain death. In the proportion as the wretched victim comes under the power of the insatiating drug, so is his ability to resist temptation less strong; and debilitated in body as well as mind, he is unable to earn his usual pittance, and not unfrequently sinks under the cravings of an appetite which he is unable to gratify. Thus they may be seen hanging their heads by the doors of the opium shops, which the hard hearted keepers, having sinned them of their all, will not permit them to enter; and shut out from their own dwellings, either by angry relatives or ruthless creditors, they die in the streets unpitied and despised. It would be well if the rich opium merchant were sometimes present to witness such scenes as these, that he might be aware how his wretched customers terminate their course, and see where his speculations, in thousands of instances, end. When the issue of this pernicious habit is not fatal, its tendencies are to weaken the strength, and to undermine the constitution; while the property spent in this voluptuous indulgence, constitute so much detracted from the wealth and industry of the country, and tend to plunge into deeper distress those weak and dependent members of society, who are already scarcely able to subsist at all. In fact every opium smoker may calculate upon shortening his life ten years from the time when he commences the practice; one half of his physical energies are soon gone; one third of his scanty earnings are absorbed; and feeling strength and income both diminishing, while the demands upon his resources are increased, he seeks to obtain by duplicity what he cannot earn by labour, and thus his moral sense becomes blunted and his heart hardened, while he plunges into the vortex of ruin, dragging with him his dependent relatives, and all within the sphere of his influence. Calculating, therefore, the shortened lives, the frequent diseases, and the actual starvation, which are the result of opium smoking in China, we may venture to assert that this pernicious drug annually destroys myriads of individuals. No man of feeling can contemplate this fearful amount of misery and mortality, as resulting from the opium trade, without an instinctive shudder. But the most appalling fact of all is, that the trade is constantly increasing.

One more extract is all we can find room for, which will exhibit

## CHINESE POLITENESS AND CEREMONY.

The civilization of the Chinese will be seen in their complaisance towards each other. In no unchristian country do we find such attention paid to ceremony, such polish in daily intercourse, and so many compliments passing to and fro, as among the Chinese. In associating with friends, and in entertaining strangers, their politeness is remarkable. The poorest and commonest individual will scarcely allow a passenger to cross the door, without asking him in; should the stranger comply, the pipe is instantly filled and presented to his lips, or the tea poured out for his refreshment; a seat is then offered, and the master of the house does not presume to sit down, until the stranger is first seated. The epithets employed, when conversation commences, are in keeping with the character of the people. The familiar use of the personal pronoun is not indulged in; on the contrary, "venerable uncle,"—"honourable brother,"—"virtuous companion,"—"excellent sir,"—in addressing a stranger, are used instead of the pronoun "you;" and "the worthless fellow,"—"the stupid one,"—"the late born," or the "unworthy disciple," instead of the pronoun "I," are terms of common occurrence. "What is your noble patronymic?" is the first question; to which the usual reply is, "my poverty struck family name is so and so," again, the question is asked respecting the "honourable appellation, the exalted age, and the famous province," of the stranger; which queries are replied to by applying to one's self the epithets of "ignoble, short-lived, and vulgar;" thus the conversation

proceeds in a strain of compliment, the very commonness of which proves the civilization of the people. The titles bestowed upon the relations of others, together with the humiliating light in which persons speak of their own connections are also remarkable.—"Honourable young gentleman," for a friend's son, and "the thousand pieces of gold," for his daughter, are usual appellations; while the individual replies, by bestowing the epithet of "dog's son," and female slave," on his own offspring.

The ceremonies observed on the invitation and entertainment of guests are still more striking; complimentary cards are presented, and polite answers returned, all vying with each other in the display of humility and condescension. On the arrival of the guest, considerable difficulty is found in arranging who shall make the lowest bow, or first enter the door, or take the highest seat, or assume the precedence at table; though the host generally contrives to place his guest in the most elevated position.—When conversation commences, the mutual assent to every proposition, the scrupulous avoiding of all contradiction, and the entire absence of every offensive expression, or melancholy allusion, shows what a sense these people entertain of politeness; while the congratulations or condolence lavished on every prosperous or adverse occasion, and the readiness displayed to "rejoice with them that do rejoice, and to weep with them that weep," manifest the degree of interest they appear to take in each other. Any one who would examine the style of their epistolary correspondence, the form of their invitation cards, and the phraseology of their polite discourses, must see that, professedly at least, "they esteem every other better than themselves," which is the foundation of politeness. Their civility may indeed verge towards adulation, and their compliments assume the air of flattery; but when we see a whole nation thus externally soft, affable, and yielding, we must acknowledge that they have made some advances in the art of good breeding.

We do not know that we have ever had the manners of the people of China brought so completely before us as in the present work; it has all the liveliness of a work of fiction, with the solid information of a statistical treatise.

## BIOGRAPHY.

THE RIGHT REV. THOMAS WILSON, D. D., LORD BISHOP OF SODOR AND MAN.\*

Thomas Wilson was of a respectable family, living at Burton, in Cheshire. He speaks of his parents as having been pious persons; and such we may reasonably suppose they were, so far as the existence of early piety in a child is any proof of the training exercised by the parents. At all events, the elements of godliness were found in this child at a very early period; no small evidence of which is the language of filial tenderness in which, when he was very young, he speaks of his father and mother. The favour of God, which so clearly rested on this youth, in his future life, may surely be conceived to have descended on him, in no small degree, from the dutiful spirit of his early childhood. Such was the character of Him who, in the youthful days of his earthly sojourn, went down, and "was subject to his parents." Mr. Wilson received his early tuition from Mr. Harper, a school-master in the city of Chester; and, having laid a solid foundation under his care, entered at Trinity College, Dublin, with the intention of studying physic. But He who, aforetime, had "called Luke the physician, whose praise was in the Gospel, to be an evangelist and physician of the soul," saw fit to divert the inclinations of Mr. Wilson into a different course. This change of purpose was the result of the persuasions of Archdeacon Hewetson, who afterwards gave him great assistance in his studies. Enough is not recorded of this period of his life to enable us to set it forth as an example to students: by its maturer fruits, however, we may decide, with tolerable certainty, that this period was well laid out. He was remarkable in after-life for the orderly distribution of his time; and, when we

\* Concluded.

\* From the Church of England Magazine.

consider how many and important were his acquirements, we may feel sure that methodical arrangement formed a part of the discipline, as well as being the habit, of his earlier days. Whether Mr. Wilson experienced any marked change of sentiments at the time of his fixing upon the clerical office, does not appear. There are some whose views upon that office have been either so unworthy, or so undefined, that it is indispensable before men can put any confidence in them, or they in themselves, to find out what have been the motives that drew their steps towards the ministrations of the sanctuary. But to look for a change in all candidates for the sacred office, would be an impertinent demand. Some have been given to God from their mother's womb, and have "feared the Lord from their youth;" and these need only to have their principles deepened, and their minds farther enlightened. This was the case of Mr. Wilson, whose humility in the view of those qualifications which he undoubtedly possessed in a high degree, as well as his solemn approach to ordination, proved that the "preparation of his heart was of the Lord."

After finishing his studies at the University of Dublin, in the year 1686, he was ordained deacon by Dr. Moreton, bishop of Kildare. In a memorandum-book, given him on the day of his ordination by his friend Archdeacon Hewetson, he recorded the devotions of that interesting day.

Mr. Wilson speedily left Ireland for the curacy of Winwick, in Lancashire; here his stipend was extremely small; but, in being quite contented with it, he acted upon the belief of one of his favourite maxims, "Nature wants little, and grace wants less." His views were so far from mercenary, that the emoluments of the clerical office were never thought of by him; and out of a very small income, he set apart one-tenth for the poor. He fixed on a certain proportion of his income, which he would dedicate to the ends of charity; upon this fund he never infringed; and he strictly confined his personal wants within the limits of the remainder. And thus, what might be termed "deep poverty (as far as regards his receipts from the Church of which he was a minister) abounded unto the riches of his liberality." The remarks of the same biographer on this head are well worthy of attention.

After being ordained priest, and renewing, in the most express manner, his vows of self-consecration to the sacred office, he recommended himself to the esteem of William, Earl of Derby, who, in 1692, made him his domestic chaplain, and tutor to his son, Lord Strange. His salary for this office, when added to another sum, which he received from the mastership of the almshouse at Latham, made him the possessor of £50 per annum; an amount which he looked upon as forming a superabundant fund for his private and official wants; and one-fifth of which he dedicated to holy uses.

Mr. Wilson soon had an opportunity of shewing that his sense of pastoral responsibility was not superficial. Lord Derby offered him the valuable living of Baddesworth, in Yorkshire, wishing him still to remain with him as chaplain and tutor to his son; but he refused the proposal, saying, that he should violate his conscience were he to take the living on such terms. He raised himself in the opinion of his patron by this conduct, and in due time received his reward; but he had first to go through an afflictive interval in his history. Soon after this he was nearly brought to the grave by a malignant fever; but God mercifully raised him up, that he might add to his life many years of usefulness and conscientious service.

An occasion soon presented itself, which threw great lustre on his character. Having witnessed, with sorrow, the embarrassed state of his noble patron's affairs, and seeing that his habits of extravagance would only involve him in deeper difficulty, Mr. Wilson resolved, at whatever hazard, to discharge his conscience by expostulating with his patron. Lord Derby received his remonstrance with attention, investigated his affairs, and, by the aid of his faithful in the discharge of his office as a tutor, as he had been in that of chaplain. He strove to impress upon his noble pupil the duty of referring

every particular of his conduct to conscience. An instance occurred, when the young lord was about to sign a paper he had not read: his tutor dropped some burning sealing-wax on his finger, the acute pain of which raised his anger at first; but it quickly subsided when Mr. Wilson explained the motive of what he had done. He might have evidenced the good fruits of this severe rebuke, had his life been spared; but he soon died: an event which was speedily followed by the removal of Mr. Wilson to a field of more important labour.

The bishopric of Sodor and Man, in the patronage of Lord Derby, had become vacant, and Mr. Wilson was pressed to accept it; but his extreme humility, and the sense of arduous responsibility which that office would entail upon him, concurred to produce a refusal. He is another instance of that purity of motive and unselfishness of spirit which (as we saw in another case—that of Cranmer) lead the true servants of God to decline offers of advancement, which, if accepted, would put them in an envied position of wealth and splendour. The see would have lapsed to the crown, had not the patron at last filled it up. In this emergency, he again importuned his chaplain, who was thus, as he says, "forced into the bishopric," upon the duties of which he entered in 1697. The people were, in many respects, rude and uncivilised: his efforts were therefore directed to refine their manners, as well as to instruct their hearts. He moved about in every part of his diocese, enlightening the ignorant, counselling the inexperienced, and relieving the necessitous. "His life was singularly useful: it abounded in the labour of love, the work of faith, and the patience of hope;" it united the benefits of the active and contemplative life. From his closet he daily came forth, clad "in the whole armour of God," prepared to fight the good fight of faith, and to obtain a complete conquest over his spiritual adversaries. In a life so holy and heavenly as his, the sweetest pleasures are intermingled, and "joys with which a stranger intermedleth not."

His views of the qualifications for the episcopal office were most sublime, drawn from the writings of the primitive Christians, out of whose sentiments he had collected that standard which he had adopted for himself. "In simplicity of manner and sanctity of life, he bore a near resemblance to Ignatius and Polycarp, Chrysostom and Basil. Like them, he was incessantly occupied in his Master's service, watching for souls, as one that must give an account." His *Sacra Privata* exhibit his views of the episcopal office, at the same time that they give a deep insight into the state of his own temper and spirit. The income of his see was small, not exceeding £300 per annum; but he was economical, and it was found amply sufficient for his family, as well as for the exercise of a liberal charity. He was a lover of hospitality towards the poor more than the rich: he turned to useful account the medical knowledge he had acquired in his youth, and "acted in a great measure as the physician of his diocese." He attended to the advancement of agriculture throughout the island, and was anxious to countenance all improvements in the useful arts of life. He was specially careful to provide for the instruction of the poor, urging the same upon his clergy in his charges. He founded a charity-school at Barton, the place of his birth, and assisted in establishing several others, paying minute attention to the details of the regulations of each school. Nor did he forget the ministrations in the midst of the episcopal office. It was said by one of the old martyr-bishops, when he stood at the stake, "Hell is filled with unpreaching prelates;" but such omission could not be charged on Bishop Wilson. He either preached, or exercised some public ministration, every Sunday during the fifty-eight years he resided in the Isle of Man, frequently riding on the Sunday morning to a distant part of his diocese, and unexpectedly presenting himself to the congregation. His private religion kept pace with his official energies. Secret prayer, self-examination and confession, as may be known from his *Sacra Privata* (already alluded to), formed the habit of his hours of retirement.

The Manks language (the mother-tongue of the natives of the Isle of Man) is a branch of the Celtic,

which was once the universal language of Europe. The bishop took much pains to gain a knowledge of the Manks, and was thereby enabled to address the poorer people in the colloquial phrase which they best understood. In the year 1699, he published a book in English and Manks, called "The Principles and Duties of Christianity;" the first book ever printed in that tongue, and specially designed for the use of that diocese. He afterwards took measures for the accomplishment of a translation of the Four Gospels and Acts of the Apostles into Manks, and printed them mainly at his own cost. His conduct towards the clergy of his diocese was most exemplary; for a year before their ordination he took them to reside in his family, that they might be fitted for their work: he directed, and took part with, their studies. In his sermons and charges and pastoral letters he unceasingly held up to their view a high standard of ministerial character, and enjoined them, above all things, to prosecute their pastoral visits. "There are no parts of his ministry (says one of the bishop's biographers) which the pastor will recollect with greater comfort on his death-bed than the hours he has spent in pastoral visits; and no omissions of duty, of which the remembrance will be more grievous to him, at that awful period, than the omission of this momentous duty."

A memorable epoch in his life now approached. In consequence of the flagrant misconduct of an individual in his diocese, the bishop, in the exercise of his function as an ecclesiastical judge, had sentenced the offending party to a temporary banishment from the Lord's table until the fault should be confessed. A temporising clergyman of the diocese, meanwhile, admitted the offender to the sacrament: the bishop suspended him for canonical disobedience; upon which Captain Home (an arbitrary and tyrannical governor of the island at that time) sentenced the bishop and his two vicars-general to a fine, which they refused to pay. They were accordingly committed to Castle Rushen prison, closely crouched there, and treated with every species of contempt. The mourning of the people was universal: they assembled around the prison, and listened to the addresses of the good bishop, who restrained that indignation which would have led them to demolish the governor's house, and besought them not to return " railing for railing, but, contrariwise, blessing." Like Paul, he wrote several circular letters during his imprisonment; and so far from losing his weight with them by his degradation, they gave him fresh tokens of affection, and followed up his plans with zeal. After his release, his cause having been heard by the king in council, the bishop's character was fully vindicated, and the whole weight of the disgrace turned on the head of his adversaries. The bishop visited Scotland in 1710, and London in 1711, and received the highest marks of love and reverence from the clergy, as well as the nobility and gentry, in both parts of the kingdom. In 1735, visiting England again for the last time, he was introduced to George II. and Queen Caroline. This queen, who well knew how to appreciate true piety, solicited him to reside in England for the remainder of his life: this he declined, saying, "I will not leave my wife in my old age because she is poor." The Isle of Man was now visited by two severe scourges—a general scarcity and an epidemic disease. To supply the wants arising from the former, he bought all the corn that could be procured, and sold it at a low price to the people; to arrest the latter evil, he put forth his medical knowledge, which proved most important.

As the life of this godly man drew to its close, his character shone with increased lustre. As the "outward man decayed, the inward man was renewed day by day." His countenance was more joyful, his behaviour more kind, his conversation more heavenly, and his prayers more fervent, as the time drew on when he was to put off his earthly tabernacle. A student (a candidate for the ministry) who slept in a room adjoining the bishop's chamber, often heard him at midnight occupied in prayer, and ascending on the wings of matured devotion to that station which he was ere long destined to enter. For a short time before his death, the powers of his mind (from his great age) were slightly obscured. He suffered an attack of delirium, which lasted some weeks before his departure: but though his intellect

was eclipsed, his piety shone brightly; and the spirit of devout aspiration, which, almost more than any other, had been the distinctive feature of his personal religion, remained vivid to the last. He finished his career in the year 1755, having lived ninety-three years, the last fifty-eight of which were passed in his diocese. "Blessed are the dead which die in the Lord, and their works do follow them."

### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JULY 11, 1839.

**CLERICAL MEETING AT CHESTER.**—Wednesday July 3d, being the day appointed for the meeting of the Clerical Society in this Parish, there were present at the Rectory at 10 A. M. the following members:—The Rev. Mr. Cochran, Rev. Mr. Weeks, Rev. Mr. Moody, and the Rev. Mr. Stannago.—After prayer to Almighty God, that in "all our works begun, continued, and ended," with a view to His glory, He would assist us with "His continual help," the morning was spent in the usual manner, in accordance with the objects, for the promotion of which, the Society first was formed. A letter was then read from Rev. Mr. White, expressing his regret that other appointments prevented his attendance. At 3 P. M. the Brethren proceeded to St Stephen's church, where, notwithstanding the unfavourable state of the weather, they met a respectable number of the members of a congregation who, not intimidated by trifling difficulties, nor allured from their own church by the love of novelty, seldom omit to enter the courts of the Lord's house when the doors are open for public worship. The prayers were read by Rev. Mr. Cochran, and the sermon preached by Rev. Mr. Moody, from 1st Peter, 3 c. 8 v.—"Be ye all of one mind."

On Thursday, at the usual hour of morning prayer, there was again Divine Service in the church, when the prayers were read by the Rev. Mr. Stannago, sermon by Rev. Mr. Cochran from Gen. 49th ch. and 4th verse, "Unstable as water, thou shalt not excel." The Sacrament of the Lord's Supper was then administered, each of the brethren assisting, and thirty two of the laity partaking with them of the sacred feast.—In the afternoon, Rev. Mr. Moody occupied the desk, and Rev. Mr. Weeks preached from Heb. 3d ch. 7 & 8th verses, "Wherefore, as saith the Holy Ghost, to-day if ye will hear his voice harden not your hearts," an appropriate subject with which to close the solemn and interesting services at the house of God!

At 5 o'clock, the annual meeting of the Chester District Committee of the Diocesan Church Society, took place at the National School-house. A large assemblage of members and others were present—the hundredth psalm being sung, the Rector read the appointed prayers, and then addressed the meeting, shewing that though silent the Diocesan Society had not been inactive, and concluded by calling upon those whose names were not already upon the respectable list of subscribers, to give some practical evidence that they were ready and willing to further the object of the Society according to their abilities and opportunities. And it is pleasing to state, that fifteen or twenty persons responded to the call. The meeting was also addressed by the Rev. Mr. Stannago and others.—The former officers were then re-elected for the ensuing year, and the meeting closed with the singing of Bishop Heber's missionary hymn, and the sublime Benediction appointed by our church.

The brethren then returned to the parsonage, and after some profitable conversation and reading, joined in prayer, commending their Bishop, their brethren, their flocks and themselves to the protection and favour of Almighty God through Jesus Christ. The Brethren then separated to meet again (D. V.) at New Dublin on the 14th of August. The congregations, although the weather continued unfavourable, were respectable and attentive;—the

singing was highly creditable to the members of the choir, indeed every thing connected with the public services of both days, had a tendency to strengthen the attachment already formed for our beloved Zion, and many a heart was raised in humble meditation to that happy place where all with one heart and one voice delight to worship their Maker and Redeemer, and where the Lord will be our everlasting light, and the days of man's mourning shall be ended—while the gratitude due for the many religious privileges here enjoyed was feelingly acknowledged in those appropriate words of the Psalmist,

Blest is the man, who near Thee placed,  
Within Thy sacred dwelling lives,  
Whilst we at humbler distance taste,  
The vast delights Thy temple gives.

**CHURCH SOCIETY.**—The annual meeting of the Lunenburg District Committee of this Society was held in the National School-house on Tuesday evening last. There was a large assemblage of females, but not so large an attendance of the male members of the Church and of the Society as might have been expected. Several, however, of the most zealous friends of both were unavoidably prevented from lending their aid on the occasion, by sickness or by pressing business.

Resolutions were passed, expressing the satisfaction of the Committee at the activity lately imparted to the proceedings of the Diocesan Society, and declaring the determination of members to devote their best energies to the extension of the benefits of that institution, and the enlargement of the borders of the Church of their hearts.—Animated and excellent addresses were delivered by the movers and seconders of these Resolutions—a sketch of which we shall endeavour to furnish in our next. The business of the meeting was opened by the singing of the 100th psalm, and the usual prayers,—and concluded by singing Heber's missionary hymn, and the Benediction by the President. Several new names were added to the list of members, and a handsome sum was collected.

**INSPIRING.**—A friend has furnished us with the following Extract from a letter from Jersey.—"I am much obliged to you for the *Colonial Churchman*, several numbers of which you have had the kindness to forward for my perusal, and by which I see that the Church of England has many able and enlightened friends and supporters in your part of the world; and that if it be fiercely assailed by some, it is ably and successfully defended by others. I trust that such a publication, conducted, as it appears to me to be, in a firm and christian spirit, will be productive of much good,—by leading many, not only to value the doctrines of our Church which are those of the Bible, but also to follow them out, and to practise them in their daily walk and conversation."

**LIBERALITY!**—The Congregational Board,—a Dissenting body,—states the Rev. R. Meek, "have excluded certain Dissenting ministers from membership, and from the privileges of that body; for the crime, not of immorality of conduct—that could not be alleged: not for holding false doctrine—that could not have been the objection; for Socinians who deny the Godhead of the Saviour, are recognized by these members of the Congregational Board in the Red cross Street Union, as brethren. Will the reader believe it, that the great offence of these pious ministers, which subjected them to the excommunicating edict of the Congregational Board, is—That in their chapels, they use the Liturgy of the Church of England?—*Church.*

The venerable the Archdeacon of York left Toronto for England on the 5th inst. and was to have sailed in the *Great Western* from New York on Thursday last. We understand that he may be expected to return in the course of the month of October next.—*Ibid.*

**MISSIONARIES TO THE EAST.**—The following instance of rare zeal and liberality is taken from the *Liverpool Album*—

"The Rev. Mr. Start, who sailed from England, in company with the Bishop of Calcutta, some years ago, for the East Indies, having spent four years in

Missionary labour at Patna, was so deeply impressed with the importance of the work, that he determined not only to consecrate himself, but his property also, to the service of his Redeemer. For this purpose he came over to England to seek for suitable persons to be employed as Missionaries among the Heathen; but not succeeding as he had hoped, he went to Germany, and at Berlin, found several pious devoted persons ready to go, with their "Lives in their hands;" to preach the unsearchable riches of Christ. There he engaged twelve Missionaries, three of whom were accompanied by their wives in this delightful enterprise. They arrived this week in Liverpool, and Mr. Start, having paid, out of his own private resources, the expense of their outfitting, and of the passage, which alone exceeded £900, embarked with them on board the *Blossnage*, and sailed on Thursday last for Calcutta.

**THE "CHRISTIAN GUARDIAN" OF UPPER CANADA!**—Those of our readers who have been in the habit of perusing the *Christian Guardian* must have seen, with surprise and regret the spirit in which that paper, generally considered the organ of the Wesleyan Methodists, has been for some months conducted, under the management of the Reverend Egerton Ryerson, as Editor of that widely circulated journal. The anti-British feeling it has displayed, the unconstitutional and even seditious doctrines it has circulated have indeed been concealed under the mask of patriotism, and further disguised by the religious fervour which the designing and ambitious Editor but too well knows how to assume, and by which means he has we fear, been successful in winning from the path of their duty towards their Queen and Country many of those well disposed, but timid, persons who think they cannot err if they follow, though in matters not connected with religion, the advice of their spiritual pastor. It is amongst such people that a writer of Mr. Ryerson's power and peculiar style is most likely to work evil.—*Quebec Mercury.*

**DESACRATION OF THE LORD'S DAY.**—The following extract says the *Banner of the Cross*, (Philadelphia) which we make from a protest signed by twenty of the Liverpool clergy, belonging to the Church of England, is equally applicable to the state of things in our own country—Sunday sessions having of late years become common with our National Legislature, and the day of God being quite as openly and systematically violated by many of our Railway and Steam-Boat companies. "Connected with Congress as we are," says Governor Ellsworth in his recent message, and feeling its influence and example, it will not be deemed presumptuous to remark, (and the opinion is by no means a novel one,) that its protracted sessions, and the spirit and manner in which the public business is conducted, are not in accordance with the economy, simplicity and decorum for which it has been distinguished. Its late appropriation of the day of rest and devotion, to secular business, is a disregard of an institution of divine appointment, consecrated in the affections and hallowed by the usages of a large portion of the citizens of the United States. The christian religion owes its extension and its power over the consciences of men, to the institution and influence of the Sabbath. Repeat that institution, or treat with indifference its observance, as was done in the National Convention of France, and you banish religion, as they did, from the land. Let me say, fellow-citizens, it is not political power, it is not extent of territory; nor accumulated wealth; nor knowledge, nor science, alone, which renders a people really great and truly happy. The Most High Ruleth in the kingdom of men, and giveth it to whomsoever he will."

"It has pleased God, who so loved the world that He gave His only begotten Son to die for our sins, to command that one day in seven shall be set apart, in order that man may both rest from bodily labour, and also give his mind in an especial manner to the worship and service of God and the concerns of his eternal peace. The Sabbath, therefore, is an appointment of Divine love and benevolence, but it is likewise a command. Not less in Sovereign Majesty than in tender love, God has expressly commanded—"The seventh day is the Sabbath of the

Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou"—Deut. v. 14. Wherefore it is not dependant on individual inclination or convenience whether we accept or decline the proffered boon of a day of rest; the honour of the Divine Lawgiver is involved, so that if the Sabbath be not received as a blessing, it must be observed as a command, and it is at the peril of doing dishonour to the Lord, and bringing condemnation on his own soul, that any one dares to nullify this divine appointment.

Viewed in this light, the deliberate profanation of the Sabbath becomes a direct insult on our God and Saviour. It is, moreover, a fearful criterion of alienation of heart and rebellion against God, inasmuch as this observance has been declared to be an evidence and proof of allegiance to God:—"I gave them my Sabbath to be a sign between me and them, that they might know that I am the Lord that sanctify them."—Ezek. xx. 12.

It such be the case under any circumstances, what an alarming aspect does the desecration of the Sabbath assume, when it emanates not from the private and personal agency of individuals, but from the combined operation of public and associated bodies; the guilt then acquires a national character, indicates a national delinquency of the Most High; and it becomes the ministers of a national church to stand forward and resist its desolating progress.

The plea upon which the deliberate and habitual violation of the Sabbath by public companies is defended, is, that commercial expediency and the convenience of the public render the regulations complained of absolutely necessary. This, though the most specious, is in truth the most untenable ground upon which the matter can be placed—for it is as much as to maintain that because the public determine to oppose God's command, by pursuing their business or their pleasure beyond the limits which He has wisely assigned, therefore we are not merely justified in sanctioning, but are positively under an obligation to expedite their unlawful traffic or amusement. But can the convenience of the creature for a moment stand in competition with the command of the Creator? can any possible amount of commercial expediency justify a deliberate violation of the laws of the living God? or, are the interests of this life to supersede the glory of the Divine Redeemer and man's everlasting interests in the life to come?

That there is guilt, very heavy guilt, is but too palpable, nor does the sanction of a company lessen the amount of liability resting upon the individuals concerned. The collective agency of an associate body does not in any measure diminish individual responsibility; "Every one of us shall give account of himself to God." Neither let it be forgotten that besides individual, there is a national guilt attaching to these practices, whereby the long suffering of God is provoked, and the judgments of his severe displeasure called down upon our land; "My Sabbaths they greatly polluted, then I said I would pour out my fury upon them in the wilderness to consume them."—Ezekiel xx. 13.

BISHOP DE LANCY.—Our readers are probably aware that the American Episcopate has lately received what appears to be an eminent accession in the consecration of the above individual as Bishop of the new Diocese of Western New York: the "Church" thus alludes to the event,

There was every thing to render the day on which Bishop De Lancy was consecrated, a season of refreshment and joy to the worshippers who, on that occasion, thronged the temple of prayer. The air was bland and the sun shone brightly upon the rejoicing multitudes, as they wound their way to the sacred edifice: four bishops, exclusive of the Bishop-elect, were present to add reverence and solemnity to the scene,—amongst the number, the venerable bishop Griswold, at whose approach, to borrow the words of an eye-witness, "the whole convention arose and stood till he was seated in the chancel,—an unpremeditated expression of affectionate regard to the head of the American Episcopacy:" the clergy present were very numerous; and both in them and in the crowded assemblage of the laity, the pathetic and holy interest of the occasion "broke up the fountains of the heart, and they flowed out through the eyes."

Bishop De Lancy enters upon an extensive and promising field of labour; and we congratulate that portion of the Lord's vineyard over which he has been appointed to preside, on possessing—to use the words of a valued correspondent who well knows his worth—"as influential a man, as devout a Christian, and as sound a Churchman as any upon the bench of Bishops." That the latter characteristic should

not always be united with the two former qualifications, is a subject for deep regret in any case where its want is to be observed; but most heartily do we express our thankfulness to the all-protecting and ever watchful Head of the Church, that in these latter days—degenerate as, in many other respects, they are—a spirit of better Churchmanship is reviving, and that amongst every section of the Episcopal fold, in every quarter of the globe, there is manifested a gradual repudiation of that false and sinful liberality which would abandon the first and fundamental principles of the apostolic constitution of the Church, and give countenance and encouragement to every form of schism by which its body, designed to be one and indivisible, is disfigured. The study of God's Word, an examination of the early records of the Church, a contemplation of the temper and condition of the Christian world,—the more it is pursued and persisted in,—only serves the more to rivet and establish in our conviction the solemn duty of adhering, without wavering or compromise, to that branch of the distinctive polity of the Church which is implied in the apostolic and never interrupted transmission of her sacred orders. Until the abandonment of this principle is felt to be a rejection of revealed truth,—until schism is felt to be sinful,—until the lax discipline of the age is counteracted by a more wholesome adherence to and respect for the apostolic constitution of the Church,—until by a re-summption of this tenet of the faith by all who name the name of Christ, there be a return to a union and unity of his followers,—there will be envying and strife even among those who profess to love the Lord Jesus Christ in sincerity, and but a slow approach to that period when "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him."

The following sentiment expressed by Bishop De Lancy, in his address to the Convention, convey a gratifying proof that he does not deem this essential tenet of our apostolic Episcopacy, to be one which can be lightly regarded or thoughtlessly surrendered:

"Had our Lord intended to leave his religion to make its way upon earth without organization, without a ministry, without any form of visible association amongst its followers, leaving each one to believe, and act, and teach, according to his own views of the system; its perpetuity to be secured by individual, separate, uncombined action, and its character and doctrines manifested and enforced according to the private and independent notions of its various followers, it is obvious that his own proceedings in the commissioning of a ministry, and the appointment of the ordinances of Baptism and the Lord's Supper, are directly in the face of his design. It is equally true that his apostles utterly failed to appreciate his object. Nay, it is plain that nothing but a continued, a daily, an hourly miracle, could have kept his religion alive for half a century. It would have melted away, like the snow in spring, before the heated and violent assaults which it had to encounter at the outset.

"The Church is to be regarded as a bond of union. By innumerable ligaments she binds us to one another in unity, presenting to us "one Lord, one Faith, one Baptism, one God and Father of us all, who is above all, and through all, and in all!" The Church is a great society, union with which, begun in baptism, is maintained by the recognition of her officers, authority, and government, by reception of her doctrines, and by upholding her laws and worship. In her wide extended arms she embraces all who love the Lord Jesus Christ, and obey God, shutting out no baptised man from her fold, or her sacraments, or her institutions, but at the same time proclaiming with the temperate but decisive voice of truth, that as security for soundness of doctrine, and for safety to the ministerial commission of which she is the channel, none shall be admitted to her ministry who do not receive Episcopal ordination or consecration. So long as the Church is kept on this high ground of principle she is above the littleness or mere competition with surrounding sects. She presents a safe enclosure for her own members. She will be a refuge to the wandering, oppressed, and distracted, from whatever corner they may come. Feeble in numbers, influence, and wealth, she may be an ob-

ject of vituperation and scorn, denounced as illiberal and bigotted, yet will she maintain an attitude of dignity, even in the view of enemies, so long as she consistently maintains the consistency of her pretensions."

#### PRAYER MORE IMPORTANT THAN PREACHING.

Many people stay away from their Church, pretending as a plea, that there is no sermon in the afternoon. We are not arguing the question, or, even giving an opinion, whether there ought, in all cases, or ought not, to be a sermon in the afternoon. But we give our decided opinion that where there is no sermon, that is no excuse whatsoever, for being absent from the prayers. Bingham, in the following passages, tells us plainly, what was the judgment of the early Church, as recorded by St. Chrysostom, upon this point.

"In such churches as had no evening sermon, there was still the common service of evening prayer; and men generally thought themselves obliged to attend this, as a necessary part of the public worship and solemnity of the Lord's day. Some, indeed, in these primitive ages, had their objections against this, which St. Chrysostom, in one of his Homilies mentions, and smartly answers, Why should we go to church, said they, if we cannot hear a preacher? 'This one thing, says Chrysostom, in reply, 'has ruined and destroyed all religion. For what need is there of an homily, when all things necessary are plainly revealed in Scripture? Such hearers as desire to have something new every day, only study to delight their ears and fancy. Tell me, what pompous train of words did St. Paul use? And yet he converted the world. What eloquent harangues did the illiterate Peter make? But the Scriptures are dark, and hard to be understood, without a sermon to explain them. How so? are they read in a Hebrew, or Latin, or any other strange language? Are they not read in Greek to you that understand Greek? What difficulties do the histories contain? You may understand the plain places and take some pains about the rest. Oh but we have the same things read to us out of Scripture. And do you not hear the same things every day in the theatre? Have you not the same sight at the horse-race! Are not all things the same? Does not the same sun rise every morning? Do you not eat the same meat every day?—Hence he concludes, that all these were but pretences for idleness, or mere indications of a sceptical temper. So again, when some would have excused themselves from these prayers of the Church, by this frivolous plea, that they could pray at home, but they could not hear a sermon in their own houses; and therefore, they would come to sermon, but not to prayers: he makes this handsome reply. "You deceive yourself, O man; for though you may pray at home, yet you cannot pray there in the same manner that you may in the church, where there are so many fathers together, and where the cry of your prayers is sent up to God with one consent. You are not heard so well, when you pray to God by yourself alone, as when you pray with your brethren.

For there is something more here, consent of mind and consent of voice, and the bond of charity, and the prayers of the priests together. For the priests for this very reason, preside in the church, that the people's prayers, which are weaker of themselves, having hold on those that are stronger, may together with them, mount up to heaven." In another place answering the same vulgar plea, that men could pray at home, he tells them, "you may pray at home indeed, but your prayers are not of that efficacy and power as when the whole body of the church, with one mind, and one voice, send up their prayer together; the priests assisting, and offering up the prayers of the whole multitude in common." This was the sense, which that holy man had of public prayer on the Lord's day, though there was no sermon; and the method he took to shew men their obligation to frequent the church for public prayer, which, when men had opportunity to frequent it, was always to be preferred before private devotion. They might both very well consist together, and both be performed as proper exercises for the Lord's day: but the one was not to jostle out the other, or to be pleaded as a rational excuse for absenting from the public service."—Penny Sunday Reader.



## POETRY.

## THE MISSIONARY AT THE GRAVE OF HIS WIFE.

He stood beside her grave,  
The loved, the early dead,  
Where heathen hands had made,  
With grief, her lowly bed.  
In anguish, lone, and deep,  
He gazed upon the spot,  
Where, in unbroken sleep,  
She lay, who cheered his lot.

She, who, in youth's bright hours  
Had gladly turned from home,  
From life's fresh, morning flowers,  
With him afar to roam,  
Who shared his joy and wo,  
His toil, his every care,  
No danger feared, no foe,  
The Gospel to declare.

His dwelling, now, was lone,  
No voice was near to cheer,  
No eye to meet his own,  
No greeting sweet to hear—  
She, who had been the light,  
The sunshine of his way,  
For earth too pure, too bright,  
Had past from hence, away.

In prayer, and praise, no more,  
Her soft tones met his ear,  
The charm of life was o'er,  
He felt a stranger here,  
He longed, his labours done,  
To slumber at her side,  
Yet, till the goal was won,  
Would patiently abide.

He thought of that blest shore,  
Where they, in peace, would meet,  
One holy song to pour,  
To bow at Jesus' feet—  
When meekly kissed the rod,  
That laid the cherished low,  
And yielded up to God,  
His choicest gift below.

Epis. Rec.

## A SUNDAY AT NAPLES.\*

NAPLES, Feb. 13, 1839.

Our first day in Naples was Sunday. The day of our arrival, (Saturday,) was the most unpleasant we had encountered in our whole route. It rained almost without ceasing for the whole twenty-four hours. But Sunday rose as lovely a day as we could desire. It was clear and soft, and the bay of Naples spread out before our window in the fulness of its beauty, the island of Capri lifting its rocky cliffs out of the waters, ten miles distant, and the promontory of Sorrento, running its mountainous line out to sea, to make our eastern horizon. At the proper hour we sought the English Chapel, which we found to be very much like others we had seen in Italy. It is a large room in a private house, (that of the English consul,) for Protestants are not allowed to have here a place of worship public in the proper sense. It will accommodate three hundred persons, and we found it crowded. We found by the door one face that brightened with a smile, which bade us welcome. It was that of a Philadelphia gentleman, whom we had encountered at several places on our journey, and whose piety and intelligence made him a valuable acquaintance. Any one with the English tongue and of American birth, we are ready to meet as a friend. I need not say how the pangs of absence from home in a foreign country, are soothed when we can go to the house of God on

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

the Sabbath, and join an assembly worshipping God in "the form of sound words," which has guided our devotions in the Churches of our own land. The Sabbath is there truly a day of rest, in the spirit from the anxieties and cares of providing for our wants in a strange land. Though the congregation in which we were mingled, were all foreigners to us, yet they spoke our own tongue and used our own words of devotion, and we could for the time set aside the differences of nations, and meet in the unity of Christians. The blessed Sabbath, how sweet its peace, and rest, and how lovely the union in which it binds all who call upon God the Redeemer. As if to revive in us still more strongly our accustom'd emotions, in meeting with Christian brethren, the words and the music of good Old Hundred were sung, followed by another tune which must be associated in our minds, as long as life and feeling shall last, with the happiest hours that we ever enjoyed on earth. Those with whom we joined in a quiet and peaceful room, in singing "O for a closer walk with God," &c. for many an evening consecrated to prayer, will understand our emotions when the sweet tune which was even set to those words, greeted us in this distant land, from the voices of fellow-Christians, in praising our common Lord. There are affections which no personal separation can quench. The loneliness we feel amongst strangers who have no sympathy with us, makes us recall but the more vividly the friends who entered affectionately into all our little interests, and ever met us with the extended hand of darkness. What would human life be without the affections? Heaven itself is love.

I cannot say that all the sermons we have heard in Europe, have been the marrow of the Gospel. The Son of Man is not always lifted up with sufficient distinctness, yet in general the preacher has been very honest and serious, and I have no where seen congregations apparently more devout and attentive, than those in the English Chapels on the continent. It is pleasant to find that in foreign lands, there are so many who hold to their religion. Many of those also who fill the British Chapels on the continent, are of the nobility and gentry, it being these chiefly who spend their time abroad.

## ON PREACHING THE DOCTRINES OF THE CROSS.\*

To be reserved, my brethren, when discoursing on the atonement made by the Lord Jesus Christ, would be a departure from duty of the most unpardonable character, and would subject any clergyman who should attempt it, to the charge of a denial of that being who has bought us with the price of his most precious blood. It was the object of St. Paul to bring forward the Redeemer in bold relief to the view of all the Christians to whom his Epistles are directed; for "God forbid," said that venerable Apostle, "that I should glory save in the cross of our Lord Jesus Christ." Nay, so deeply was his mind impressed with the importance of that principle, that he again declares, "I am determined to know nothing among you, save Jesus Christ and him crucified."

The clergy of this Diocese I have always considered, and do now consider them decidedly pure and correct on the subject of the atonement made on the cross for the sin of the world, and also in their views of the justification of the returning offender in the sight of God; and I trust, my beloved brethren, while we live, and are permitted to exercise official duties, we shall keep in view the cross of the Lord Jesus Christ, and proclaim to penitent sinners that "by grace they are saved through faith."

It is under the banner of the Redeemer that we have enlisted. It is under his banner that we have succeeded in our ministry, and that our labours have been blessed. It is by preaching the doctrines of the cross that the Church in Virginia has been resuscitated, and that it now holds a conspicuous place in our communion; but should the awful period ever arrive, when we should be reserved on the doctrine of the atonement, or teach poor fallen man to trust to his own merits for salvation, the blessing of Almighty God would be withdrawn from us—Ichabod would be written on the doors of our sacred temples, and we should be left to grope our way in midnight dark-

\* From a late address of Bishop Moore, of Virginia.

ness. Let me entreat you then, my clerical brethren, to hold fast to the faith once delivered to the saints, and so fully expressed in the Articles and Liturgy of our holy and apostolic Church. It was on the Cross that the covenant of peace and reconciliation with God was made—it was on the cross that the fountain for sin and uncleanness was opened—and it is to that sacrifice once made on Calvary, that we are to depend for our present and eternal happiness. To withhold from the view of the believer the principle of the atonement, would be to remove from beneath his feet the foundation upon which he has erected the superstructure of all his hopes—his support in every difficulty—the rock of his dependence in death—his only ark of safety, when the heavens shall be rolled up like a scroll, and the elements melt with fervent heat. Be steadfast then, my beloved brethren, I beseech you, in the discharge of your duties—suffer not your minds to be influenced by any novel doctrines which may be presented to your view by restless and speculative men; be immovable—always abounding in the work of the Lord—forasmuch as ye know that your labour is not in vain in the Lord."

## IMPORTANCE OF RELIGION TO WOMEN.

Religion is indeed a woman's panoply, and no one who wishes her happiness would divest her of it; no one who appreciates her virtues would weaken their best security. There is nothing so adapted to her wants as religion. Woman has many trials, and she therefore peculiarly needs support: religion is her asylum, not only in heavy afflictions, but in petty disquietudes. These as they are more frequent, are perhaps almost as harassing; at least they equally need a sedative influence, and religion is the anodyne. For it is religion, by placing before her a better and more enduring happiness than this world can offer, reconciles her to temporary privations, and, by acquainting her with the love of God leads her to rest securely upon His Providence in present disappointment. It inspires her with that true content which not only endures distress, but is cheerful under it.

Resignation is not, as we are too apt to portray her, beauty bowed in willows, and bending over a sepulchral urn: neither is she a tragic queen, pathetic only in her weeds. She is an active, as well as passive virtue; an habitual, not an occasional sentiment. She should be as familiar to woman as her daily cross: for acquiescence in the detail of Providence is as much a duty as submission to its result; and equanimity amid domestic irritations equally implies religious principle, as fortitude under severer trials. It was the remark of one, who certainly was not disposed to care for trifles, that "it required as much grace to bear the breaking of a china cup as any of the graver distresses of life."

And, if religion is such a blessing in the ordinary trials of life, what a soothing balm is it in graver sorrows! From these, woman is by no means exempt; on the contrary, as her susceptibility is great, afflictions press on her with peculiar heaviness. There is sometimes a stillness in her grief which argues only its intensity, and it is this rankling wound which piety alone can heal. Nothing, perhaps, is more affecting than woman's chastened sorrow. Her ties may be severed, her fond hopes withered, her young affections blighted; yet peace may be in her breast, and heaven in her eye. If the business and turmoil of life brush away the tears of manly sorrow, and scarcely leave time for the indulgence even of sympathy; woman gathers strength in her solitary chamber to encounter and to subdue her grief. There she learns to look her sorrow in the face; there she becomes familiar with its features: there she communes with it, as with a celestial messenger; till at length she can almost welcome its presence, and hail it as the harbinger of a brighter world.—Mrs. John Sandford.

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

By whom Subscriptions, Remittances, &c. will be thankfully received.

Terms—10s. per annum:—when sent by mail, 11s. 3d. Half, at least, to be paid in ADVANCE, in every instance. No subscriptions received for less than six months. No paper will be discontinued until all dues are paid up. All Communications, addressed to the Editors, or the publisher, must be POST PAID.