



*W. J. M. M. M.*

# THE COLONIAL CHURCHMAN.

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

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From the "Token" for 1838.

## THE FIRESIDE.

"What gift have you brought to our own fireside?"  
 'Twas a mother's voice that spake,—  
 Without, the tempest doth fiercely chide,  
 But peace and joy shall within abide;  
 Oh! cherish them for my sake.

A common stock is our happiness here;  
 Each heart must contribute its mite,  
 The bliss to swell, or the pain to cheer;  
 Son and daughter and husband dear,  
 What will you add to-night?"

Then the student-boy from the lettered page  
 Raised a bright, thought-speaking eye;  
 That knowledge was there which doth gird the sage,  
 And kindle a flame 'mid the frost of age  
 With light and majesty.

A blooming girl, like a rose on its stem,  
 Her bird-like carol poured;  
 Beauty and music their radiant gem  
 Shook from her sparkling diadem,  
 To swell the treasure-board.

Then a pale, sick child her guerdon brought,  
 'Twas the smile of patient trust,  
 For stern disease had a moral wrought,  
 And patient and pure was her chastened thought,  
 As a pearl by the rude sea nursed.

A fair babe woke in its cradle-bed,  
 And clung to the mother's breast,  
 But soon to the knee of its sire it sped;  
 Love was its gift, and the angels said,  
 That the baby's gift was best.

Then the father spake with a grateful air  
 Of the God whom his youth had known;  
 And the mother's sigh of tender care  
 Went up in the shape of a winged prayer,  
 And was heard before the Throne.

For the Colonial Churchman.

## REVIEWER'S DEPARTMENT.

"Some Considerations on the Style of the Holy Scriptures, by the Hon. Robert Boyle; edited by the Rev. P. Panther, Chaplain in the Royal Navy." London. 1825. pp. 216, 8vo.

The name of Mr. Boyle stands so high as well in literature as in religion, that we at once unhesitatingly hail with pleasure the re-publication of any work of his, especially when accommodated to the fastidiousness of modern ears. In this Mr. Panther appears to have happily succeeded without injury to the spirit of the original. At the present day the Holy Scriptures are far more generally spread abroad, and it may be hoped to the full as reverentially received, as they were when Mr. Boyle wrote; it would perhaps be no violation of the truth did we affirm that they are more so, inasmuch as they are not

made the vehicle of the dogmas of one particular party; nor profanely obtruded upon occasions which, to say the least, were mean and unworthy. In this respect the fashion of the day has greatly improved. Still it must be confessed, that something is yet wanting to reconcile a certain class of readers to the style of the Bible, and this our author has happily furnished. He begins his work with three general considerations—1st, on the imperfections of a translation; 2d, on the distinction between what Scripture asserts, and what is recorded in Scripture; 3d, on the diversity of composition in the sacred writings. After which, he grapples with eight objections; 1st, on the obscurity of Scripture; 2d, on its method; 3d, on its coherence and discursiveness; 4th, on the propriety or appositeness of Scripture texts; 5th, that nothing contained in Scripture is either trivial or impertinent; 6th, on its consistency; 7th, on its fruitfulness or utility; 8th, on its ornaments. With this table of contents before him, the reader will be at no loss to discover the immediate drift of the work. It may be well, however, to remark, that there is no want of spirituality in the treatise, and that it is scarce possible to rise from the perusal without improved feelings of piety and reverence, as well towards the Scriptures themselves, as towards their Divine Author. It may be well to give a specimen of the work from a passage taken much at random, under the 7th objection. He is alluding to the relative bearing which each testament has upon the other.—"It has been the custom of some persons in the last age as well as in the present, to depreciate the Old Testament, by assuming that to Christians the New Testament is sufficient as a guide and instructor. In reference to this bold assertion, I am at present disposed to be of opinion that the doctrines promulgated in the New Testament, combined with the light of nature, which is rather supposed than excluded by the Gospel, comprise whatever is absolutely necessary to salvation, and consequently many divines both of the Roman and Reformed Churches are at least inconsiderate in pressing the observance of many things enjoined in the Old Testament as Laws properly so called, which to Christians are not obligatory on the ground of their being there enjoined;—requirements which perhaps were never binding unless on the Hebrew nation and on some classes of Jewish proselytes.—Generally speaking, it may be difficult to prove any duty to be indispensably necessary to christians, to which neither the New Testament, nor the light of nature bear their testimony, yet of duties grounded on this authority the Old Testament may furnish us with more particular and explicit information, and may often display in a clearer view the mysteries of our religion by a more express and copious enunciation of them. This observation might be easily exemplified by reference to the sacred volume. Hence the Old Testament becomes a storehouse of illumination for what is to be believed,—for the credenda in Divinity; though it may not perhaps be absolutely necessary as to what is to be practised,—as

to the agenda.—I am now led to the important consideration that the events and personages spoken of in the Old Testament, its expressions as well as its topics are so frequently referred to in the New, that there is scarcely a passage contained in the latter, to the better understanding of which the study of the former is not either absolutely necessary, or at least highly conducive. Had God been pleased to instruct us as he did Jonas by the shadow of a weed, it had been our duty to acquiesce;—how much rather should we be obedient to the divine teaching, when the Scripture in which he condescends to address us possesses so glorious an antetype as the sanctuary which contained the law of God! where two golden Cherubim, harmonizing like the two associated testaments, looked towards each other, both being intent on that mercy-seat which typified the Messiah."

There is little to be added to this passage; it is strikingly illustrative of the text, or position that was advanced. Many other admirable passages might be selected, but we prefer recommending the work itself, and that with peculiar feelings of complacency, as having been edited in the retirement of the cabin of a man-of-war.

For the Colonial Churchman.

## OBITUARIES OF TWO CONVERTS FROM THE HEATHEN.

Messrs. Editors,  
 A perusal of the following accounts of the happy deaths of two converts from heathenism, are so well calculated to impress the mind with the all-sufficient power of the Gospel when accompanied by the blessed Spirit, that I cannot but hope that these abridged narratives may interest and instruct your readers. May the Holy Spirit add them to the means of inducing as "to give diligence to make our calling and election sure," so that the heathen may not rise up in judgment against us in that day.

### SERMO.

A HINDOO CONVERT IN TINNEVELLY, CEYLON.

We were permitted to come hither to administer, to-night, bodily and spiritual comfort to a dying man. This man was the faithful Christian of Kadayam; the only one who stood firm, and continued boldly to confess Jesus, when persecutions intimidated all the other people who had embraced Christianity, and forced them back to Heathenism.

He had been attacked by cholera a short time before we arrived: Br. Muller gave him some medicine, which soon composed him. The next morning when I asked him how it was with his soul, he replied, with a weak voice, and often pausing—"O Sir! I have no desire to remain longer in this world; and I hope that Christ will receive my soul, if I die. But my poor family, what will they do, when I am dead? They are the only Christians at Kadayam: and, for this reason, they are persecuted or forsaken by all. O Sir! what will they do?" After these words, the conflict of his soul seemed to be very great, and

he broke out in words like these—'When all the Christians of Kadayam went back to Heathenism, I was enabled, by God's grace, to stand fast, and to suffer a great deal for the name of Christ. But now it is very hard: the enemies will rejoice at my death; and say, 'What benefit is there in being a Christian?'

My heart was moved at these words, well knowing that they proceeded from the mouth of a Brother, who suffered more for the Name of Christ than I have ever suffered in my life; and I spoke for about half an hour on these points—1. That his present trial is by no means a sign that God has forsaken him, but rather of His great and abounding mercy: 2. That God may magnify His Name among the enemies of His Gospel, more by his death than by his life: 3. That a Heavenly Father will take care of his wife and children, though he should be removed; promising him also, that I would do as much I could to assist and protect them, in case he should die.

God gave me grace to speak with love and confidence to this poor man, and he became very composed, and expressed in a sweet manner his entire reliance upon the Saviour—'I will keep by my Saviour: He will save me!' he said. So I knelt down to pray. I felt Jesus near. Whenever, during this act, I expressed the Name of Jesus or Redeemer, the poor man expressed it after me with an emphasis indicative of the peace and comfort of his soul. After prayer, he in a sweet composure of mind, commended again his wife and children to me. From this time the sickness seemed more and more to abate; and we left him with the impression that he would soon recover. But he died one day after we left this place, in the enjoyment of that peace which the world cannot give.

#### AN AGED FEMALE AT TILLIPALLY, CEYLON.

The Sister of our Schoolmaster, who died June, 1830, first came to the Station supporting her Brother by one arm, but a short time before his death. Before he died, he exhorted her to leave idols and believe on Jesus Christ; and, as his last dying charge, he told her to keep the Sabbath, to go to Church, and to attend the Weekly Meetings for Women on Friday. With this charge she strictly complied; and though often very infirm and unable to walk far, she was seldom absent. She was uniformly attentive; and, from week to week, gave evidence that she gradually understood and profited by what he heard.

About three months ago she became worse, so as to be unable to come to the Station. As her body and strength wasted away, her mind became more clear, and her faith and hope more strong. She often expressed a wish to join the Church. About the middle of February, she sent to me, saying, 'I shall not live: I shall soon die: I wish you to baptize me, and give me the sacrament before I die.' Her uniform feelings at that time may be learned from a single expression: when asked if she loved Christ, she replied, 'Yes. He is my trust, my only trust;' and, reaching out her withered hands, she added, 'I have laid hold of Him: I will not let Him go.' When asked if she did not sometimes think of the idols, and feel inclined to trust to Heathen Gods, she said, 'No! don't want—don't want'—shaking her hands and head in disgust.

February 22, 1831, she was baptized, and admitted

to the Lord's Supper. Some mats were spread under a tree; and on them were seated a few of the neighbours, most of the boys in the Preparatory School, and some of the Church Members. The Old Woman was then brought out, and supported in a sitting posture while we asked her of the hope which she had, and administered to her the ordinances. To all our questions she gave such attention and answers, as shewed that her heart was deeply engaged and interested in what she was doing.

She gradually wasted away, until she was little more than an animated skeleton; but her mind was filled with the hope and anticipated joy of seeing her Saviour and of being like unto Him. The last time I called upon her before she died, her mind seemed to be in a very happy state. Before I left, she took hold of her daughter's hand and put it into mine, wishing me to teach her the way to heaven. She died on the 1st of April, and was interred in the burying-ground belonging to the church.

For the Colonial Churchman.

#### PASTORAL CONVERSATIONS.

No. 3.

#### THE UNIVERSALIST.

There are but few things in the whole range of a christian minister's professional avocations, which excite in his mind feelings of greater concern than those, which are suggested, by discovering that some one, in whom he takes an interest, is led through fanciful speculations, to tamper with the sublime truths and doctrines of our common faith. He is moved with regret for his friend's unaccountable ideas; his sympathy is severely taxed by the reflection that a frail mortal is laying, in his very presence, the foundation of a system of faith and morals which may compromise the salvation of his soul: and, notwithstanding the force of his feelings, he may be conscious that his best efforts will go but a very little way to check the influence,—the baneful influence,—of the moral and religious poison. The effect of these mingled emotions I experienced the other day in its full force, after conversing with a person, who professes to have adopted the principles and tenets which distinguish the Universalist system of religious doctrine. He began by asking me 'whether I had ever read a certain paper—(newspaper, the name of which I now forget)—conducted and edited in accordance with the principles of Universalism?'

'No:' I answered,—'I never saw it.'

'Well it is a most excellent paper. I never knew what religion meant till I read it.'

'I am extremely sorry to hear you say so Mr. D. For I thought that you always looked to the Scripture for the true account of religion, and not to the pages of a newspaper.'

'Well so I do: but what I read in the paper is only an explanation of what I find in the Bible.'

'Are you sure that it is the right, and true Gospel illustration or explanation of the word of God?'

'Yes: I am.'

'Prove it.'

'Well I am not certain that I can prove it in any particular case at present: but my mind has received much comfort from the doctrines of Universalism.'

'How: let me hear in what way?'

'Why you see, Sir, the Bible tells us that 'in A-

braham all the nations of the earth were to be blessed.'

'Well: go on.'

'This shews us the extent of the Divine mercy.'

'Perfectly correct: proceed.'

'The Sacrifice on the cross was offered for sins of all people.'

'I agree with you again: go on.'

'Therefore Divine Justice is satisfied; and there is no more punishment for sin.'

'There I most distinctly and unequivocally differ from you: however let me hear you out.'

'The consequence is that there can be neither hell, nor future punishment; but in the world to come all will be made happy.'

'Now tell me, if you please, in what way this doctrine affords comfort to your mind.'

'Because I know my sins had been many: that thus I am assured whatever their nature or extent may have been, they are already forgiven through the merits of the great Atonement.'

'What! without repentance?'

'Yes: without repentance. The Gospel is a free gift, and imposes conditions on no man.'

'There you are again mistaken.'

'Well: if I am, I err in good company'—

'Which will not avail you at your hour of ultimate need.'

'That is neither here nor there, Parson; I feel moved by the spirit to believe all I have said to you: He tells me it is the right way to heaven.'

'Well, well, Mr. D. it is useless for us to warm on the subject. But just permit me to make a few remarks on the principal points you have stated.'

'I have no objection to listen to what you say; but you shall not reason me out of any thing I have said.'

'I am actuated by no desire whatever to influence your religious opinions, Mr. D. The constitution under which we both live and enjoy rational liberty allows you the free use and exercise of them.'

'As a minister of the Gospel, I feel myself called on to declare unto you the truth as it is in Jesus.'

'Well: I'll listen.'

'You said that you believed that Jesus Christ came into the world to save sinners. But it strikes me that you have too hastily drawn an inference from this great and consoling truth, for which you have no warrant in Scripture.'

'How so?'

'You said that in consequence of the Atonement made on the cross, all sins will be forgiven, without any condition whatever.'

'Just so: that is my opinion.'

'And a very erroneous one it is. For just consider for a moment. If all sins are to be forgiven unconditionally, as you say, then what is the use of making any profession of religion at all?—What the use of the Church,—the ministers of religion,—the sacraments,—ordinances,—and other means of salvation?—in a word what is the use of the Bible itself?'

'They have all some use, I should think.'

'Most undoubtedly they have. And from the very existence of them as means of salvation it is proved that salvation or forgiveness of sins is only conditional;—that they are the instruments, by which

man is able through the assistance of the Spirit of grace to perform his own share of the Gospel covenant. For it is only by the use of means, recollect, that any person can become truly pious, or shew his desire for future happiness.

'Well: I am not so sure about that.'

'Why not?' Deny the inference if you can. And I believe you cannot do so upon any grounds of reason or philosophy. For I take it to be a self-evident maxim in religion that every ordinance of God is of some use in the course of his Providence. They constitute a sort of language by which He speaks to the heart and affections of his creatures, and enables them to 'purify themselves even as He is pure.'

'I understand.'

'The very existence therefore of the means of grace, proves that forgiveness of sins is only conditional: that those who make the rational and necessary use of these means, will receive pardon of their sins, and every other benefit of Christ's passion; and that those, who refuse to listen to the voice which speaks to them from heaven, will be visited with tribulation, and wrath and anguish. Moreover, if they continue impenitent in their hearts, and persevere in their course of sin, Scripture tells us that they have nothing to expect in a future world but everlasting torments in the fire prepared for the devil and his angels.'

'Now, Parson, that is what I cannot understand. How can a merciful God inflict infinite punishment for a finite transgression?'

'Because every attribute of God is eternal. His justice is eternal: his goodness is eternal. Therefore the judgment which his justice pronounces must be eternal too.'

'I do't know that.'

'I tell you, it is truth. And no man who seriously reflects upon the subject aright can with reason ascribe any undue severity to the course of Providence in this particular. For the means and conditions of salvation, as well as the rewards and punishments of a future state of being, are openly laid down in the Bible; and no one can complain of being taken by surprise.'

'Rewards, I grant ye: but no punishments.'

'I beg your pardon Mr. D. Hear me out. The Scriptures state most distinctly that there shall be not only punishment for wicked doers in the world to come: but that that punishment will be eternal—everlasting—without end. Hear St. Paul, whom I trust you will allow to be better authority than a newspaper: 'The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ:—who shall be furnished with everlasting destruction from the presence of the Lord and from the glory of his power.' 11. Thess. 1. 9. &c.

'Well: I do't remember that passage.'

'Ah! my friend. This comes of your going to newspapers for your religion instead of the Bible. Here, take the book and look at it.' He coust it over for a minute or two. 'Now my good Sir, turn up if you please, to the twenty fifth chapter of St. Matthew's Gospel, and you will find what you have just read to be further confirmed. In our Lord's prophetic description of the last Judgment he is represented as saying to the wicked or those on his

left hand:—'Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.' v. 41.'

'Yes: I know all that. But it is not a true description: it is a parable.'

'What is your reason for thinking so?'

'Because it is not agreeable to the Divine mercy.'

'That is to say, you distort the plain meaning of Scripture to suit a fanciful tenet of a most pernicious system.'

'Besides: I cannot understand it.'

'In other words Mr. D. you pretend to scan the works of an Infinite Being, with the imperfect powers of a weak and finite mind. I will tell you what it is. There are mysteries in the works and ways of God which no man can understand. For instance you sow seed in the spring of the year: you see it grow in summer; and you cut down the crop from it in autumn. With this process you are perfectly familiar: but you cannot either understand or explain, how common earth and moisture are converted into large stalks, and small grains of seed. This is a problem which is impossible of solution. If then you cannot understand what is before your eyes of the works of Providence, you cannot surely expect to comprehend what you have neither seen nor felt, Mr. D. It is impossible that man should understand these things fully. That enlargement of the intellect, which will enable us to see things, even as we also are seen, is reserved as a reward to the faithful after the resurrection.'

'I must think upon these things: but I'll honestly own to you, Parson, that I did not think so much could be said against Universalism.'

'Alas! my friend, by admitting so much to me you give me the best possible evidence that you do not read your Bible so often or so attentively as you ought to do. Believe me it, and it only, contains the words of eternal life. The system of Universalism which you dream about, is unsound and unphilosophical in its structure and pernicious in its tendency. I have no hesitation in saying that by taking away the fear of future punishment it opens the flood-gates of vice and immorality—of sin and every sort of wickedness. In conclusion, allow me to advise you to study the Scriptures with humility and godly fear, and to pray God to give you a clean heart, and renew a right spirit within you.'

**Life a Journey.**—Man is a traveller, his life is a journey, heaven is his end, his road lieth through a wilderness, and he is in the dark. Thus circumstanced, how earnestly and devoutly ought he to pray, 'O send out thy light and thy truth; let them lead me, let them 'bring me to thy holy hill, and to thy tabernacles!' Ps. xliii, 3. For surely, 'the commandment is a lamp, and the law is 'a light; and reproofs of instruction are the way of life.' Prov. vi. 23. The word of God discovereth to us our errors; it sheweth us where we lost our way, and how we may recover it again. If we take this 'lamp' in our hand, it will not only point out our course in general, but also direct us in every step, and guide our 'feet' aright in the 'path' of holiness and peace. Thus, through the deserts and lonely wilds of Arabia, was Israel once conducted to the land of promise, by the illuminating pillar, or rather by Him, whose presence dwelt in the midst of it.—*Horne.*

#### PHILANTHROPY.

'Hast thou power?—the weak defend;  
Light? give light—thy knowledge lend;  
Rich? remember Him who gave;  
Free? be brother to the slave.'

#### ARGUMENTS FOR CHURCH ESTABLISHMENTS.\*

By Bishop Wilson of Calcutta.

Secondly. *As to the reasons for National Establishments.*

1. The corruption of nature is such, that no sufficient care would be taken by unconnected individuals, without a plan, without adequate funds, and without the protection of the State, for the propagation and support of Christianity.

2. The out-places and the more crowded population of large cities would especially be neglected, even in the most wealthy nations, as uniform experience has proved.

3. Needful support being precarious, a learned and pious and respectable Clergy would not be trained.

4. Schools and Universities would fade, a learned preparation for the Church being less insisted on.

5. Vice, profaneness, desecration of the Sabbath, &c. which abound now, would be much increased the moment Christianity ceased to be part and parcel of the law of the land.

6. The grand doctrines and facts of the Advent, Incarnation, Epiphany, Death Sacrifice, Resurrection of Christ—of the gifts of the Holy Ghost,—and of the Mystery of the holy Trinity, would be less firmly incorporated with the first feeling of the common people, if there were no creeds, and no national days of solemn observance, to keep them full before the consciences of men.

7. The doctrines of ministers and teachers of youth would be perpetually changing and declining, till Deism, or what is termed Unitarianism, a species of Deism, would probably, through the corruption of man, prevail.

8. There would be no standard of public doctrine and no subscriptions to articles of faith, to which the false opinions of individual ministers might be recalled by due spiritual authority.

9. When general decays of real piety spread, (which would probably soon be the case,) there would be no principle of resuscitation within the nation—nothing left to fall back upon, and for the faithful few to appeal to.

10. Public humiliations and thanksgivings, which are called for by Almighty God from every Christian people, would be less duly celebrated.

11. The appeal to an oath, which is now "the end of all strife," and on which distributive justice and all the safety of property depend, would be rendered insecure.

12. The loyalty, tranquility, and peaceableness of a people, founded on the fear of God, and nourished by the constant national prayers offered for the King and his government, would be less binding on the conscience.

13. There would be no national profession of Christianity, no national acknowledgment of God, no visible national body of Christ, no recognised authorities in the Church to receive the oaths of princes, nobles, and parliaments on their inaugurations.

14. The principle of self-preservation which induces all States to avoid what would displease a superior neighbouring power, which has sufficient strength to destroy it, would be violated as it respects that infinitely powerful and glorious Sovereign by "whom kings reign and princes decree justice." This in a

\*Concluded from our last number.

Christian nation would be absurdity and inconsistency, as well as folly and impiety.

15. England having had a national Establishment from the date of its conversion to Christianity, and possessing it now in a reformed mode, though with confessed attendant defects, would hazard much more the anger of the Almighty in dissolving the tie, than if such a connection had not previously existed, and the question of National Establishments was untouched.

16. A moment of great political excitement is the most dangerous moment for sweeping innovations in matters of religion.

17. In the propagation of Christianity in heathen lands, there would be no liturgy, no creeds, no ecclesiastical polity, no discipline, no authorized religion to give permanence and security to the young and imperfect habits of the new converts.

18. The ties of gratitude, loyalty, and union of interests could not be formed as Christianity spread—the diffusion of which would probably be the dissolving, not the drawing closer, the connection with the parent State.

19. The decent and lawful veneration for ancient usages and prescribed forms would be destroyed—which in infant Churches would set every thing afloat and leave them to go into endless search of new discoveries in discipline and Church order.

Thirdly. *As to objections to Church Establishments.*

"I speak as unto men, judge ye what I say."

There is no end of objections. All we need to contend for is, that the preponderance is in favour of Establishments generally, and is yet more decidedly against rashly dissolving them, when already long settled.

It may be sufficient to notice a very few.

1. The objection that no government of the Church is valid, but that which is prescribed in the word of God,—is a *petitio principii*—the question is, what connection, under certain limits of the Church with a Christian state is agreeable to that Divine word. This is what we assert. We maintain therefore, as strongly as our opponents, the principle on which the objection proceeds.

2. The objection that Christ's 'kingdom is not of this world' is as applicable to the use of any external means, however discreet, towards a spiritual end—the payment of a minister's support—the building of a church or chapel—as to a religious Establishment. A fence round a garden may as well be objected to on the plea that fruitfulness is a divine gift.

3. The objection that a government may mistake what is true religion, does not alter the general duty. A father is bound to instruct his children, and it is no proof to the contrary that many fathers have instructed their children amiss.

4. The objection that Mohammedanism, Hinduism, Popery, might be established, is answered by the preceding remark. Guilt will rest upon the heads of those who, placed in trust, seek not for the true religion in its purity. The objection is the same as one that should be drawn against all civil government, because many governments have mistaken what is justice, truth, equity in punishments, rewards, &c. &c.

5. The objection that many princes, under the pretext of maintaining religion, have persecuted those who refused to follow it, proceeds on a misunderstanding of the whole state of the question before us, which excludes persecution.

The balance of arguments, therefore, is strongly in favour of Church Establishments, as best suited to such a creature as man, and in such a state of moral disorder as we confessedly find him. It is, we contend, the duty of the supreme power to consult the highest and most obvious good of the community, by making Christianity the basis of civil government, by taking care that proper places and persons be provided for the instruction of the people and the worship of God, by seeing that a due maintenance be allotted to the clergy, and by such other acts as may evince a reverence for religion and a desire to honour, in the administration of affairs, the authority of that Revelation, the evidences of which are so clear and abundant.

#### From the Church.

#### MR. SIMEON'S TEA-PARTIES AT CAMBRIDGE.\*

The report may have reached you, that our dear father in Christ was in the habit of receiving at his rooms, on Friday evenings, those members of the university who might be desirous of profiting by his invaluable instructions. Such practical or critical difficulties as had been met with during the preceding week, in the course of private study, or in social intercourse with Christian brethren, were brought by us gownsmen to the Friday evening *tea-party*, to be propounded to Mr. Simeon. And although I fear that, in some instances, those who were present abused the privilege afforded us, and asked 'foolish and vain questions,' for the purpose of displaying their own wit and cleverness of parts, and, perhaps, with the mean hope of being able to say, 'I have puzzled Mr. Simeon'—I say, though it is to be regretted that some, towards the latter part of his life, took dishonourable advantage of his impaired faculties, and went only with a view to entangle him in his speech—yet much do I err in judgment, if many will not have occasion to praise God with eternal praises for benefits received at those important and instructive meetings.

I must bring you, then, into Mr. Simeon's audience-chamber, where my mind's eye sees him seated on a high stool at the right-hand side of the fire-place. Before him are the benches, arranged for the occasion, occupied by his visitors. Even the window-recesses are furnished with seats, which, however, are usually filled the last, notwithstanding the repeated assurances of our venerated friend; somewhat humorously expressed, that he has taken special pains to make the windows air-tight, and has even put the artist's skill to the test with a lighted candle. 'I shall be very glad,' he would say, 'to catch from you every cold that you catch from the draughts of my windows.'

At the entry of each gownsman he would advance, towards the opening door, with all that suavity and politeness which you know he possessed in a remarkable degree, and would cordially tender his hand, smiling and bowing with the accomplished manners of a courtier: and I assure you we deemed it no small honour to have had a hearty shake of the hand, and a kind expression of the looks, from that good old man.

If any stranger was introduced to him at these meetings, he would forthwith produce his little pock-

\* Communicated from the Christian Journal by a correspondent who was present on the interesting occasion here described.

et memorandum-book, and enter, with due ceremony, the name of his new acquaintance, taking to inquire his college, and such other matters deemed worthy of being registered. Sometimes, he would comment, in his own way, upon the he was writing, or make some passing quaint remark which would put us all into a good humour.

As soon as the ceremony of introduction was concluded, Mr. Simeon would take possession of his customary elevated seat, and, gathering up his feet, they rested upon one of the higher bars under the would commence the business of the evening. him even now, with his hands folded upon his knee, head turned a little to one side, his visage solemnly composed, and his whole deportment such as to command attention and respect. After a pause, he would encourage us to propose our doubts, addressing us in a slow, and soft, measured accents:—'Now, if I have any question to ask,—I shall be happy to give it,—and to give what assistance I can.' Presently, and then another, would venture with his inquiries, each being emboldened by the preceding querier, till our backwardness and reserve were entirely removed. In the meantime, two waiters would be handing the tea to the company; a part of the entertainment which the most of us could have dispensed with, as it somewhat interrupted the evening's proceedings; but it was most kindly provided by our dear friend, who was always very considerate of our comfort and ease.

It is my purpose, if you will so far indulge me, to give your readers the substance of some conversation which took place in Mr. Simeon's room, on Monday evening, 1833. This was the most interesting and profitable Friday-evening meeting that I ever attended. I never saw the holy man of God more full of the Spirit of his Master. His words were distilled as honey from his lips: at least they were very sweet to the taste; and their savour, I trust, I have still retained. On that memorable evening, such a deep sense of our own unworthiness rested upon his soul, that he bowed in self-abasement before God. All his language seemed to be, 'Lord, I am vile;' and his very looks spake the same.

While the impression was fresh and vivid upon my mind, I wrote down his observations, on leaving the room, as correctly as my memory would allow. In order to be concise, I shall give them as proceeding directly from his mouth; together with the questions with which they originated. By this plan, you will be able to see in what way these meetings were conducted.

One asked, 'Pray, sir, how do you understand Romans xi. 32?' The passage was turned to, and after a moment's consideration, the reply was given to the following effect:—

'All men have sinned: and there is but one way of salvation for all. Both Jews and Gentiles look for mercy only in the free grace of God by Jesus Christ. Deep humiliation is what most becomes guilty rebels. Having no hope but in the mercy of God, we should approach him as Benhadad approached king Ahab, with sackcloth on our loins and ashes upon our heads: and our language should be that of his servants, 'Behold now, we have heard that the kings of the house of Israel are merciful to their kings.'

Again: when he suspected that any of his hearers were desirous to draw him upon controverted ground, he would soon put an end to their design by a short



and pity reply. Of this, the following is an instance, which occurred on the same evening:—  
 'What does the apostle mean, sir, when he says, in 1 Tim. iv. 10, that God 'is the Saviour of all men, especially of those that believe?'  
 Mr. Simeon replied: 'Of all, potentially; of them that believe, effectually. Does that make it clear to you?' Then, to render the subject practical, he added, 'Faith is a simple apprehension of Christ. It is not merely believing that he is the Saviour of the world; but it is believing in him as peculiarly suited to our individual cases. It is not the saying, 'Oh, now I see I am to be saved in this way, or in that way;' this, so far as it goes, is very well: but the gospel simply declares, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'  
 'What, sir, do you consider the principal mark of regeneration?'  
 'The very first and indispensable sign is self-loathing and abhorrence. Nothing short of this can be admitted as an evidence of a real change. Some persons inquire, 'Do you hate what you once loved, and love what you once hated?' But even this mark cannot be so surely relied upon as the other. I have constantly pressed this subject upon my congregation, and it has been the characteristic of my ministry. I want to see more of this humble, contrite, broken spirit amongst us. It is the very spirit that belongs to self-condemned sinners. Permit me to lay this matter near your hearts. Take home with you this passage, 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations;' and to-night on your beds, or in the morning, meditate thus within yourselves: 'Loathe?—why if I loathe and abhor any thing, I cannot look upon it without disgust. The very sight of it gives me great pain and uneasiness. I turn away from it as from something abominable and hateful. Have I ever thus loathed and abhorred myself, at the remembrance of my iniquities and abominations?' This sitting in the dust is most pleasing to God. When we carry our thoughts to heaven, and consider what is going on in that blessed region, we behold angels and archangels, throwing their crowns at the feet of Him that sitteth upon the throne, in whose presence the cherubim veil their faces with their wings. I have been into the company of religious professors, and have heard many words about religion; but give me to be with a broken-hearted christian, and I prefer his society to all the rest. In these days there is too much of talking about religion, and too little of religion itself. On this subject, I remembered having read a passage in the life of a pious man, who observed on his death-bed, 'I have met with many who can talk about religion—with few whose experience keeps pace with their talking. Permit me again to lay this important subject before your consideration. And that you may be able the better to pursue it, and properly to enter into it, allow me to state to you what have sometimes been my feelings while seated in this chair by myself, shut in with God from the world around me. I have thought thus within myself in my retirement: I now look around me, and behold this apartment. I see that all is comfort and peace about me. I find myself with my God, instead of being shut up in an apartment in hell, although a hell-deserving sinner. Had I suffered my deserts, I should have been in those dark abodes of despair and anguish. There I should

have thought of eternity,—eternity!—without hope of escape or release. From all this I am delivered by the grace of God, though I might have been cut off in my sins, fifty-four years ago—While engaged in these thoughts they sometimes overpower me. Were I now addressing to you my dying words, I should say nothing else but what I have just said. Try to live in this spirit of self-abhorrence, and let it habitually mark your life and conduct.'

'What is the way to maintain a close walk with God?'

'By constantly meditating on the goodness of God, and on our great deliverance from that punishment which our sins have deserved, we are brought to feel our vileness and utter unworthiness; and while we continue in this spirit of self-degradation, every thing else will go on easily. We shall find ourselves advancing in our course; we shall feel the presence of God; we shall experience his love; we shall live in the enjoyment of his favour, and in the hope of his glory. Meditation is the grand means of our growth in grace; without it, prayer itself is an empty service. You often feel that your prayers scarcely reach the ceiling: but oh, get into the humble spirit by considering how good the Lord is, and how evil you all are, and then prayer will mount on wings of faith to heaven. The sigh, the groan of a broken heart, will soon go through the ceiling up to heaven, yea, into the very bosom of God. Without this habitual experience of our sinfulness and natural depravity, even an active religion is a vain thing. I insist upon this point so earnestly, because I feel it so exactly in accordance with the will of God, I have found it to be a good state for my own soul, when I have known what it is to loathe and abhor myself. I was once brought very low before God, when mine eyes were first opened to see my real state. A passage which I found in a book was the means of giving me deliverance from my bondage: I read that the Israelites believed that their iniquities were forgiven and taken away, by being placed upon the head of the victim that was sacrificed according to the ceremonial law. I thought of this, compared their state with my own, saw that Christ was sacrificed for me, took him as my Saviour, and was determined that the burden should not remain upon my conscience another hour: and I am confident it did not remain another hour, no, not another minute. I cannot help trusting that I shall see a kind of revival amongst us before I am taken away. I have been prevented from going to London to attend the Jew's society by indisposition. Who knows whether good may not come even of this? Who can tell but what God may have so ordered it that something I have said this evening may fix in some of your hearts, to bring forth fruit to his glory? For this I would willingly be laid up with ten goats, yea, suffer death itself. I do believe the Lord will shew me that he has kept me here on this occasion for the accomplishment of his own blessed purposes.—'His way is in the sea, and his path in the great waters, and his footsteps are not known.'

**The Church.**—The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same. *Art. xix.*

Many are in the Church here, who will be out of the Church hereafter: we have now the tares with the wheat; but then, the grain in the garner.

SCRIPTURAL ILLUSTRATION.

SALT LOSING ITS SAVOUR.

MATT. v. 13.—'Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men.'

Our Lord's supposition of the salt losing its savour is thus illustrated by Mr. Maundrel. He tells us that in the valley of salt near Gebul, and about four hour's journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. 'In this,' he says, 'you may see how the veins lie. I broke a piece of it, of which the part that was exposed to the rain, sun and air, though it had the sparks and particles of salt, yet it had completely lost its savour. The innermost, which had been connected with the rock, retained its savour, as I found by proof.'

This illustration will not fail to remind us, that the mere profession of religion; the possessing as it were, all the outward properties of salt, will avail us nothing if the saltness—the grace, the spirituality be gone. It may teach us, likewise, that too much intercourse with the world, like the exposure of the salt to the rain, the sun, and the air, will soon deprive us of all our grace and heavenly-mindedness, and leave us spiritless and tasteless: no pungency, no gracious savour remaining.

**Preaching in Old Times.**—In the ancient Church it was customary for the people to repeat after the preacher any text he might quote from scripture. This was a good method of making persons acquainted with their Bible, while the response, compared to the rolling of the sea, would naturally bring back the attention of the wanderer. The practice of the preacher's sitting when he delivered his sermon, must have been attended with one good effect, especially on the fervid feeling of the eastern Christians; it gave a sober turn to their discourse, and prevented their becoming theatrical in their action. Any appearance of approaching to the eloquence of the theatre was carefully eschewed. The eloquence of the pulpit was always that of a pastor addressing his flock—not spouting an oration, but teaching them their duty.—*Fl. Chron.*

**The Bible.**—There is in this world an entire remedy, a complete antidote for all the sorrows, for all the miseries, for all the wickedness, that exist. This remedy, this antidote, is the Bible. I wish you therefore, my dear friends, to have recourse to it as the great physician, as the pearl of immense price, as the infallible guide; to seize it as the thing most necessary, most valuable, most indispensable; as the only medicine that begins to operate exactly where the malady of man commences, namely, in the heart.—*C. V. Whitwell.*

**Religious Denominations.**—The present religious denominations in the United States are computed as follows:—

Baptists, . . . . . 4,300,000	Dutch Reformed, 450,000
Methodists . . . . . 3,500,000	Christians, . . . . . 300,000
Presbyterians, . . . . . 2,275,000	Friends, . . . . . 220,000
Congregationalists 1,400,000	Unitarians, . . . . . 180,000
Roman Catholics, . . . . . 800,000	Mormonites, . . . . . 1,000
Episcopalians, . . . . . 650,000	Dunkers, . . . . . 30,000
Universalists, . . . . . 600,000	Moravians, . . . . . 5,000
Lutherans, . . . . . 540,000	Swedenborgians, . . . . . 4,000

*Churchman's Alm. for 1838.*

The Church has endured a pagan and a papal persecution. There remains for her an infidel persecution—general, bitter, purifying, cementing.

## THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MAY 3, 1838.

THE LEGISLATURE has just concluded a session of more than twelve weeks, and though it is not our desire nor the intention of our publication to interfere generally in politics, we feel constrained on the present occasion to offer a few remarks. We hold it to be the duty of all who wish well to the order and happiness of their country, and desire to see principles of loyalty and attachment to the British Constitution flourish amongst us, to hold up to public reprobation the conduct of a factious majority in the Assembly, whose speeches and measures have occupied so much of the session. We look upon these self-styled Reformers and their measures as utterly hostile to the best interests of the Province, and likely if not checked by the good sense and loyalty of the community to beget such unhappy results as the Canadian patriots have lately reached.—The grievance-mongers amongst us are beginning much as their brethren did there, and if the conservative feeling of the country be not aroused and firmly expressed, they will ere long convert this hitherto peaceful and contented province into a scene of anarchy and confusion. Already have they attempted to step over the Governor's head and assume executive power, boldly avowing the democratic principle, and complaining that the people have not yet their rightful share in the government of the country: and in their address to the Queen, which has crowned their ill-omened labours, we have them dictating to her Majesty whom she shall or shall not call to her councils, and broadly censuring her Representative here, for not consulting the will and pleasure of the Nova Scotia Reformers, in the selections that have been made. We are happy to find that the bad spirit which has thus manifested itself, threatening to disturb the tranquillity of the province, has been met by determined opposition on the part of a highly respectable minority in the Assembly, who are entitled to the thanks of their country for the noble stand they have made, and for the wholesome castigation they have inflicted upon the disturbers of the public peace. We firmly believe that the spirit which we condemn, finds no response in the minds of the majority of the inhabitants of this province, as we think would be proved by another general election. The poor Church, as usual, has come in for her full share of malevolence, on the part of the Reformers; but he must be blind indeed who does not see that she is only made the handle for accomplishing the levelling aim of their political schemes. Old things must be pulled down; established institutions are among the grievances of the day, and therefore the Church must of course be assailed *vi et armis*. Every little privilege she or her ministers in this country may have enjoyed, (and surely they are few and small) must be swept away,—and it will be well if the Great Seal be not torn from the grants of our Glebe lands, and some 'Delegation' appointed to parcel them out to the hungry multitude that stands ready to devour the Church and its appurtenances.

With regard to the galling fact that there is a majority of Churchmen in the two Councils, we are persuaded that this has not arisen from any design on the part of his Excellency, but simply from the circumstance that generally speaking, throughout the province it is difficult to find persons duly qualified for the situation who do not belong to the obnoxious Church of England.

We are happy to find that his Excellency refused his assent to the bill respecting Trustees of School lands; a measure which no doubt originated in the same illiberal jealousy of the Church's influence which actuates the Reformers of the day, and one for which we have seen nothing like a necessity made out. It cannot be pretended that even where the present Trustees may happen to be churchmen, the rights of other denominations are invaded, or the funds appropriated to any partial system of Education. And it may well be doubted whether Trustees,

appointed by Grand Juries, would be as likely to manage such a trust for the public advantage, as well as those appointed by the Governor and Council.

We think that the voice of the country will condemn the rejection of the offer of Government respecting the Crown Revenues—an offer which is not likely to be made again on the same terms, and which a true regard to the interests of the province ought to have led the Assembly to close with at once. Nor do we believe that the extraordinary measure will be generally approved, by which a teacher is to be transferred from Pictou to Dalhousie College with *two hundred pounds* a-year of the Endowment belonging to the Pictou Academy. Setting the claims of the Academy out of the question altogether, it is a novel specimen of reformed legislation to force as it were, upon the governors of the other institution, an individual perhaps not entirely qualified to set it in motion or to attract to its halls, agreeably to the intention of its nobler founder, persons of all denominations to receive the final polish of a liberal education. Certainly no appointment could be made, more diametrically opposite to the wishes of the distinguished nobleman whose name the College bears, and who is just numbered with the dead, than the one in question, as we have the means of knowing.—Dalhousie College has been an ill-favoured institution from the commencement. Its corner stone was laid in misunderstanding (we were present at the time) and in ignorance of the fact, that King's College was open to all denominations; and it has since remained a monument of ill-judged though honestly intended expenditure, and utterly useless as a place of learning. And if the present measure is carried into effect, the seal is set to its continued languishment; and it will be well if it do not become the focus of civil and religious discord, instead of a peaceful and blessed fountain from which the streams of sound and useful knowledge might be diffused throughout the land. It remains to be seen, however, whether the Governors of the institution will allow themselves to be driven into a compliance with the terms of this bill.

**THE BISHOP.**—We understand that his Lordship expected to leave England in June for Newfoundland, if a suitable conveyance should offer; and, in such a case, after accomplishing his visitation of that Island, he may be expected to reach Nova Scotia in September, in time to visit the Western coast, where large numbers will be waiting for Confirmation. We sincerely trust that it may please God to bring him back in health and safety to his Diocese, at as early a period as may be practicable.

**CHURCH ESTABLISHMENTS.**—We recommend those who cry down the connexion of Church and State to ponder the few short arguments on the subject from the pen of Bishop Wilson of Calcutta; which are to be found in the present number.

**REV. MR. UNIACKE.**—We were happy to hear by the March packet, that our absent brother had crossed the Atlantic in safety, and with considerable improvement to his health, although he had but just landed when he wrote.

**LIVERPOOL.**—The Clerical Society will assemble at this place (D. V.) on Wednesday the 16th, instant.

**PRINCIPAL MILL, OF BISHOP'S COLLEGE CALCUTTA.**—In our last we gave the address presented to this distinguished scholar, on the occasion of his retirement from office, and we now subjoin a portion of his reply.

I cannot follow you, my lord and gentlemen, in the enumeration of my several labors in this country, and the handsome terms—handsome, I fear, far beyond their desert—in which you have been pleased to describe them. But on the allusion to the success

with which my direct exertions have been attended I may be indulged in a few observations. Believe me, if my mind suggests any afflicting drawbacks that which you have with equal kindness and truth expressed on this head, the exception arises from no inference of sentiment respecting the past, or inability to the favors with which a gracious Providence has crowned us. I bless God that, having always ther made it my business to direct the attention of our founders in England to the difficulties than to hopes of their enterprise,—rather to repress than to excite or encourage them, can now express my hearty concurrence in your statements on this head, as not in any degree exaggerated; however, your kindness may have led you to ascribe far too much to my personal agency in the matter. I can say with equal confidence and gratitude, and invite every one who doubts to verify same by his own inquiry,—that no part of the desecration of Bishop Middleton has been without that share of success which either his expectation or that of other reasonable (however ardent) friend to our cause had attached to this earliest stage of our operations; that in some instances the expectation has been exceeded; while the only instances of what might seem failure are where his remote designs as to the extension of the college have been prematurely anticipated. Viewing, what was most immediately contemplated, the planting of instructed and devoted laborers in various parts of India, we have abundant reason to be thankful to Almighty God for the blessing afforded us, that with respect even to visible and tangible result, we have not labored in vain.

But though the fruit of past labors be thus encouraging, it would be idle as well as insincere in me to conceal, that every contemplation of this kind is employed by some feelings of even intense painfulness when I am about to leave these shores for the last time. Viewing, my lord the state, in which I leave the friend to whom you have alluded, for the last two months my whole coadjutor, whose excellent spirit and able as well as conscientious assistance, I cannot too highly estimate; remembering the impossibility in which I have been latterly placed, of transmitting and he of receiving, the bequest of one most important part of the duties of this establishment—I mean the translating and printing department,—the perpetuation of which was amongst my most cherished and constant hopes; viewing also the impossibility in which however prepared, he would be placed for the next eight months at least, of conducting concerns of this nature amidst the bursarial details, and the correspondence, as well as the academical, tutorial, and clerical duties that devolve upon him, until the time that now at length find must elapse till my successor's arrival; viewing all this, I am nearly disposed to ask myself whether I am justified in now embarking, even by the necessities in which my preparations for the last six months have involved me; during which I could have had no reason whatever to anticipate an extreme a desolation as this. If the reason of my abeyance be the only one that I am able to divine, it should be defeating its purpose were I to remain. You have, my lord and gentlemen, alluded to the contracted means of the venerable Society for the Propagation of the Gospel in Foreign Parts; deeply do I sympathize with their diminished resources; and cheerfully would I, and every one connected with the

college, consent, if that were the only point, to additional labor on that account; to any thing, indeed, except being charged in the public mind with duties which we are rendered physically incapable of discharging. But who can mark the wisdom and care with which the first bishop of this see instituted and defined the critical and learned part of our collegiate establishment,—who can mark the degree, however feeble and imperfect, in which, under difficulties of various kinds not here to be mentioned, this department was begun,—and not feel the deepest regret on finding that just at the crisis in our history which made the continued efficiency of this department in judging and fixing translations of the Scriptures and liturgy for our various missions most urgently necessary, it is thrown back to a state in which, on the most favorable possible anticipation, it will take seven or eight years to restore what has been lost? But I forbear to pursue this subject; trusting that the paternal care of our venerated superiors in England will speedily notice the evil and its remedy.

The Almighty Disposer of events can draw the greater good from what is to our feeble minds most discouraging; and most ungrateful would it be of me and those associated with me, to doubt that what has brought us out ere now stronger than ever from difficulties in which our dismemberment and dissolution were anticipated by some, can and will effectually aid us in this great discouragement, if we faithfully and obediently trust in him. There are abundant tokens of encouragement, even without including among them that most cheering and hopeful one which your support and suffrage, reverend father, and brethren, has given me this day. When I see, in many instances, the light of truth prevail in our favor in the simplest minds in those parts where prejudice and misinformation have reached the highest pitch,—when I see here the babes in Christ's flock the neophytes from heathenism, even pressing forward to commit the nurture of their infant faith, and their yet unformed knowledge, to our tutorage, I seem to see in this alone the pledges of a grace and an assistance too strong for any untoward circumstances to impede, or any inferior power to resist. And how can we then despair, when I see above all this, your lordship, to whose apostolic care this branch of Christ's Church is committed, heading your clergy in this expression of zealous confidence in the efficiency of an institution, which indeed of your predecessors had abandoned,—which was designed by the wise zeal and piety of Middleton, and was fostered in its first opening labors by the bland and engaging sanctity of Heber. For myself personally, after the recollection of the friendship with which I was honored early in my Indian residence by both those illustrious prelates, nothing can possibly be more gratifying than this testimony of esteem and affection at its close, from you, my lord, and you, Mr. Archdeacon, and all my reverend brethren. The request you make of me is one from which I cannot of course withhold my willing and thankful assent. And I shall be happy if the portrait serves to remind you occasionally of one who yet desires an interest in your good wishes and prayers; and who, on his part, will never cease to be zealously interested on behalf of this portion of our Zion; convinced that nothing but our own abuse or neglect of the high privileges which are ours can prevent its becoming an instrument of accomplishing the will of God in the sanctification of man, and a source of praise and blessing to the world.

New-York Churchman.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—We have received the Report of this Society, for the year 1837, and give below some extracts, promising more hereafter. The sum of £300 currency has been placed by the Society at the disposal of our Diocesan Church Society, and is another munificent instance of regard for the interests of the Church in this Province, to be had in grateful remembrance.

#### BISHOP'S VISIT TO TRACADIE IN 1836.

Twelve miles from Little River, there is a settlement of coloured persons at Tracadie. My son proceeded thither to encourage exertions among themselves for the erection of a school-house, and some small assistance to a teacher. Dempsie Jordan, a coloured man, long known to the Society as a Reader at Tracadie, attended our service at Little River, and encouraged a hope that something might be effected among his poor brethren. Most of them are in very straitened circumstances, and unhappily unsettled in their religious opinions. Jordan has maintained his attachment to the Church through every trial, and brought up his family in habits of attention to her ordinances. My son found forty-two families of them, containing 160 children. An engagement was promptly and thankfully made, for the building of a School-house, on ground which is to be conveyed to the Bishop, and for a contribution among themselves, of 20*l.* a year, to assist the support of a Schoolmaster. I therefore trust that, with the blessing of God, the good work will be accomplished, and made instrumental to the temporal and eternal benefit of these poor people.

#### SHEDIAC.

Friday, August 12.—A very fine rain was most refreshing to the country, which greatly needed it, as every thing in the ground was in danger of being burnt up. We drove through it, nine miles, to Shediac, where we found a congregation assembled to meet us. The Rev. George Jarvis had lately taken charge of the Church and Mission, which he found in excellent order, through God's blessing upon the exertions of his predecessor, the Rev. John Black, removed to Sackville, N. B. I baptized an infant daughter of Mr Jarvis, and preached to his attentive congregation; we found an organ in the church, and excellent singing. My chief objects here were to encourage Mr. Jarvis in the new scene of his ministry, and to visit, probably for the last time, the aged and excellent father of the English settlement here, Mr. Hannington, to whom, under God, we are greatly indebted for the establishment of the Church at this place. He is now eighty years old, and feels the infirmities of such advanced age, in body and in memory; but he was gratified by a visit of some hours from myself and the clergymen who attended me, the Rev. Messrs. Somerville, Elliott, and Jarvis. He has always been satisfied that he should never feel the want of any thing which he could spare to the church; and he has lately conveyed to it a convenient lot of ground, with a good house upon it, as a perpetual parsonage. He is feelingly grateful for the blessings and the mercies which he has received during his pilgrimage, and with undeviating resignation and cheerfulness appears to be gently declining to his end, free from all suffering, and full of faith, and hope, and charity. I felt amply compensated for my journey to Shediac by my visit to this pious, consistent, and faithful member of the Church.

Saturday, August 13.—We lost no time in driving to Richibucto, nearly twenty-miles, including the Ferries; and here we met, by appointment, several zealous members of the Church. I ascertained that the two settlements on the river, which are twenty miles asunder, contain more than 100 families, who were desirous above all things to have a church in each place, and one clergyman at once who for the present may serve both. In the upper settlement a church is already well advanced, very much through the zealous exertions of Mr. Ford, who has taken measures for commencing a parsonage. I did not hesitate in

making an arrangement, which by the benevolence of the Society has already been carried forward most happily by the admission of the Rev. Henry Jarvis to the order of Priests, and his settlement among the interesting people on the Richibucto River, an event which I trust has excited much thankfulness to the sole Author of every good gift.

Monday, August 15.—The unexpected arrival of Mr. Kendal, the Land Company's agent, from Stanley, afforded me an opportunity I anxiously desired for communicating with him, upon the building of the church, and preparations for the reception of a Missionary, at that interesting village in the forest. My time was short, as I was obliged to bid farewell to my kind and attentive friends, and sail, or rather move at noon, in a steamer, towards Prince Edward Island. We encountered the most violent gust of wind and rain that visited this river during the summer. It raised a heavy sea against us, and delayed our progress, so that we did not land at

#### CHARLOTTE TOWN,

Prince Edward Island, till nine o'clock on the morning of Tuesday, August 16, when Mr. Jenkins was waiting on the shore to convey us to our lodging. The church claimed our first attention. A new building had been torn to pieces by an hurricane, and its ruins were scattered on the ground, at my former visit to this fine island. I now found a spacious and well-constructed edifice, completely finished and paid for, although the expense amounted to 1700*l.* I could not but congratulate the members of the church (who were very grateful for the benevolent assistance of the Society) upon this happy and successful result of their zealous efforts.

Monday, August 22.—We were in motion at an early hour, accompanied by the President, and the Rev. Messrs. Jenkins and Lloyd and Wiggins, but had great delay in crossing a tedious and ill-regulated ferry across the harbour at Charlotte Town, on our way to St. George's, thirty miles. We drove through a rich and very beautiful country, most of which is well cultivated, and arrived in good time for service, in a convenient court-house, (like that of St. Eleanor's,) at four in the afternoon. A large town is laid out in a most convenient and beautiful situation, on the shore of a fine extensive estuary, which receives three noble rivers, the Cardigan, Brudenell, and Montagu. There are already many houses built and building; and several inns have been established. Although the population is much scattered, and there was only part of a day for the circulation of notice, more than 150 persons met me in the court-house. I pressed upon their willing attention, as earnestly as I was able to press it, the great importance of the regular worship of God, in his house of prayer, and the obligation which was laid upon them, to do all that their means would permit, in making provision for this high object. After the service I detained all who felt an especial interest in this matter, that I might explain my views in the most familiar manner, and offer my advice upon every measure which it was desirable for them to take. An engagement has been made to provide a comfortable residence, and 50*l.* a year for a Missionary; and a liberal subscription has been obtained for the erection of a church. I made choice of a suitable site for a church and burial-ground; and obtained a promise that it should be granted without loss of time. Nothing could be more satisfactory than the manner in which my recommendations were received. We drove, in the evening, five miles on the bank of the Cardigan, to a beautiful place, the residence of Mr. Owen, whom I have named, where we remained for the night. He is a most respectable person, and gave me encouragement to entertain a sanguine expectation that all I recommended would be accomplished. A considerable portion of the expense will fall upon himself, and he is not unwilling to bear it, in so holy a cause.



