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THE COLONIAL CHURCHMAN.

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

VOLUME II.

LUNENBURG, N. S. THURSDAY, MARCH 23, 1837.

NUMBER 9.

EXTRACTS FROM THE REPORT

Of the Society for Propagating the Gospel in Foreign Parts, for 1836.

In recording the transactions of the past year, the Society for the Propagation of the Gospel desires, in the first place, to return humble thanks to the Giver of all good for the encouragement afforded to its labours in different quarters of the world.

The erection of Episcopal Sees at Montreal, Australia, and Bombay has added three new branches to the Church of Christ, and opened so many new channels through which the assistance of the Society may be conveyed to the Colonies and Dependencies of Great Britain.

The collection under the authority of a King's Letter, issued in the year 1835, for the purpose of supplying the spiritual wants of the emancipated Negroes, has realised the sum of 34,000*l*.; while the fund which was raised by subscription for the same purpose, including the grants of this Society, of the Society for Promoting Christian Knowledge, and of the Society for advancing the Christian Faith in the British West-Indies, amounts to 29,500*l*. From these two sources, together with the sums received from his Majesty's Government out of the Parliamentary Grant for the Education of the Negroes, the Society hopes to give effectual assistance in the erection of Churches, Chapels, and School-houses throughout the West-Indies, and to contribute for a time at least, towards the maintenance of the Clergymen, Catechists, and Schoolmasters, whose services are so urgently required in those Colonies.

Another gratifying occurrence is the addition which the Society has been able to make to its band of Missionaries in the Presidency of Madras. The want of such reinforcement has been felt and acknowledged from the time when the superintendence of the Southern Missions was transferred to this Institution, by the Society for Promoting Christian Knowledge. But the efforts made to supply the deficiency proved unsuccessful; and the number of Missionaries actually employed in the year 1834, namely seven, amounted only to one more than at the death of Bishop Heber, in 1826. Since the publication of the last Report, five Missionaries have been dispatched to Madras from this country, a sixth has been ordained in India by the Bishop of Calcutta, and two more candidates for ordination are expected to sail before the end of the present year.

With this addition the number of Missionaries in the South will be seventeen; and the whole number in India, exclusive of the Principal and Professors of Bishop's College, will amount to twenty-one.

Funds—In 1835, the income from subscriptions has not realized so large a sum as that which was collected under the peculiar circumstances of the preceding year; it amounted to little more than 10,000*l*.; while at the same time, the income from the funds, diminished by previous sales, was reduced to 4776*l*.; and the whole expenditure, exclusive of the West-Indies, amounted to more than 32,000*l*. The deficiency was covered by sales of stock, producing on the whole upwards of 13,000*l*. So large a diminution of the Society's funded property demanded a careful examination of the various heads of expenditure; but the result did not authorise the hope of any material reduction, except by measures which could not fail to cripple the most important of the Society's Missions.

In North America, the expenditure, during the year 1835, was 18,799*l*., being an excess of 3000*l*. above the sum which the Society, in the recent arrangement with his Majesty's Government, undertook to lay out in that quarter. This change will be diminished during the current year, by the transfer of the greater part of the salaries in Nova Scotia to the Parliamentary fund; and by the discontinuance of the allowances formerly made to schoolmasters in

Nova Scotia and New Brunswick. At the same time the expenditure will be increased by the salaries of new Missionaries employed in the dioceses of Nova Scotia and Quebec; and by the very considerable enlargement of the East-India establishment. Under these circumstances there is obvious necessity for increased exertion on the part of the friends and supporters of the Institution, and several measures have been adopted, with a view to make the spiritual wants of the colonies more extensively known throughout the mother country.

The first of these consists in the adoption of a plan which has been recommended from many quarters;—viz. the publishing and circulating extracts from the Society's correspondence with the various quarters of the world to which its operations now extend.

Another method of increasing the resources of the Society, to which attention has been specially called during the past year, is the establishment of Parochial Committees in all places where the Clergy are able to set them on foot, and recommend them to the favourable notice of the parishioners.

NOVA SCOTIA.

The information received during the last year respecting the diocese of Nova Scotia is particularly interesting; and considerable portions of it will be found in the Appendix. The Reports from the Bishop contain accounts of two journeys performed during the summer of 1835, the first to various parts of Nova Scotia, and the second to New Brunswick. There are also Reports from Archdeacons Willis and Wis of their several visitations; from the Rev. Mr. Stevenson, Visiting Missionary, who travelled along the eastern shore of Nova Scotia, in the months of December and January last; and from Clergymen stationed in all parts of the diocese.

The result of the whole appears to be, that as far as relates to the means of religious and moral instruction, the inhabitants of this extensive territory may be divided into four different classes: the first consisting of those for whose spiritual wants some considerable provision has been made by Clergymen residing in their immediate neighbourhood, or giving attendance and performing divine service on alternate Sundays or week-days. In this division may be included the capitals of the different provinces, and the territory immediately surrounding them, together with a considerable portion of the western shores of Nova Scotia. "The state of the Missions," observes Archdeacon Willis, "between Liverpool and Chester, both places included, comprehending a distance of sixty or seventy miles, is such as to show that the Church is rising fast in these districts, and its principles and doctrines gradually spreading and taking deeper root in the hearts and affections of the people. The Clergy, without exception, are zealous, active, and indefatigable. The intermediate stations for service are so divided among the different Missions, that the whole ground I may almost say, is occupied by them, each one extending his line of duty half way to meet the other. This necessarily entails upon the Clergy much labour and fatigue; but they feel that they are engaged in a good cause, and are willing to undergo any difficulties that belong to the discharge of the duties of their high calling and office." This account is confirmed by the concurring testimony of the Bishop, by the statements received from the Clergy themselves, and by the contributions raised to supply the recent diminution of salary, and to meet other expenses connected with the building and repairs of Churches.

Here, therefore, is an incontrovertible proof of the good effected through the instrumentality of the Society for the Propagation of the Gospel, and of the efficiency of the system which it pursues. The district above described is precisely that which formed the earliest object of the Society's attention in British North America; which has had the best opportu-

nity of appreciating the conduct and character of its Clergymen connected with the Society is invariably placed. Looking upon the incessant labours of the present Bishop of Nova Scotia, it can occasion no surprise to find that the Divine blessing has rested upon his work; at the same time the Society feels called upon to be grateful, that here, at least, he is permitted to witness the abundant fruit which has sprung up in the vineyard of Christ.

The second division of the diocese of Nova Scotia consists of the greater part of the Missionary stations in the province of New Brunswick, and in some parts of Newfoundland. In none of these places can it be said that the country is pervaded by religious instruction. There are large intervals where it is almost entirely wanting. A thinly settled country, and large tracts of uninhabited forest, form obstacles which the zeal of the Missionary has not been able to surmount; and the demands made upon the Colonists for contributions towards the maintenance of their Ministers, are still imperfectly complied with. The journal of the Bishop of Nova Scotia's visit to New Brunswick, will exhibit abundant proof of the care which he bestowed upon this matter; and it is to be hoped that the effect of his urgent appeals will be visible, ere long, throughout the country.

Another division of the diocese, distinct as respects the state of religious instruction from either of the preceding, is to be found upon the eastern coast of the province of Nova Scotia; parts of which have been settled from an early period, but even now are scarcely accessible from Halifax, except by water, and are divided into so many small settlements, and separated so completely by arms of the sea, that great labour is requisite on the part of every one who visits them. Yet even here, important good has been effected, under the Bishop's superintendence, by Visiting Missionaries. The present Missionary, the Rev. J. Stevenson, is employed during the greater portion of the year at King's College, Windsor; and has spent several summer vacations in travelling from house to house along this coast. The last Report received from him contains an account of a winter visit, which will be read with much satisfaction. Of the inhabitants of one settlement, Mr. Stevenson says, "They are quite illiterate, and capable only of oral instruction, but so desirous of profiting by every opportunity which comes in their way, that they frequently attend a Minister from place to place for three or four successive days. With the exception of one female, not an individual in the place knows a letter." On another occasion he observes, "I have long looked in vain for some fruits of my ministry here (Mary Joseph), but at length I have reason to hope that the Word of God has reached the hearts of numbers. On this day (December 25th) I was listened to, not only with fixed attention, but with strong emotion. The preparation previous to Confirmation, and the Confirmation itself, had produced a very good effect. The people are desirous of educating their children, and employed during the past winter a Teacher, whom the Bishop had kindly supplied with books."

And in a letter to the Bishop of Nova Scotia prefixed to the journal, Mr. Stevenson says, "The most striking features in the occurrences of the past year, are preparations for the erection of two new churches, in places which were lately shrouded in almost heathen darkness, and had seen three generations rise and fall without any stated ordinances of Christianity." And again, "The people have become, as a body, much better instructed in their duty to God and man, and appear to lead more sober, righteous, and godly lives. Between four and five hundred have been prepared for Confirmation, and have been admitted to that solemn ordinance of our Church.

One third of these have knelt at the Table of the Lord. The inhabitants of one settlement have built a small church at considerable expense, chiefly from their own resources; and two other places, with the aid of the Society, are zealously following the example. There is ample field left for the rise of several other churches; and they may be expected gradually to spring up at the different stations, as they become ripe for the undertaking."

CALCUTTA.

It was announced in the last Report that the Society, on account of the state of its funds, and the small number of students in Bishop's College, had resolved to suspend the Senior Professorship, and allow Professor Holmes to retire immediately with a full pension. In compliance with this decision, Mr. Holmes quitted Calcutta in the beginning of the present year, and arrived a short time since in England. Upon occasion of his departure, the remaining officers of the College, Principal Mill and Professor Withers, recorded their strong sense of his merits and services, and their regret at the loss of a colleague for whom they entertained sentiments of the greatest esteem.

The Bishop of Calcutta's opinion respecting the College continues unchanged. In a letter dated September 11, 1835, his Lordship says, "I am now much more master of the question than I was, and my deliberate conviction of its adaption for eminent usefulness, is confirmed by all I have seen and observed. It is the Institution which India wants. Its Missionaries are already beginning to appear in the field of labour and success."

The Society has reason to fear that its expectation of being able to retain the services of Dr. Mill for any considerable period beyond the term for which he was originally engaged, will not be fulfilled. In the last letter received from the Principal, he expressed his inability to continue in India beyond the middle of the year 1837; and even intimated an apprehension that he might be compelled, by the state of his health, to return at an earlier date. His retirement, whenever it takes place, will cause sincere regret to every friend of the Institution, over which he has presided with such distinguished ability.

Of the Missions in the neighbourhood of Calcutta the Bishop speaks in very encouraging terms.

I have just ventured to authorise Mr. Jones to build two more most simple bamboo churches, in villages, where he has about 150 converts and enquirers, waiting for the Word of life. Raggapore, about a mile from Janjara, but separated by almost impassable waters during a large part of the year, is apparently ready for the kingdom of God; about one half of the whole population come over when they can to Janjara, and a church, which we can build for 500, or thereabouts, will give the old, and very young, the means of uniting with them in the worship and sacrament of the Christian faith. Sulkea, the name of the other village, equally wants the grant of a native church; the whole population here, as well as at Raggapore, seems not far from the doctrine of Christ. When Catechist Driberg is ordained, I propose to place him at Barrypore, and direct him to perform service at that place and at Sulkea on the Sundays; whilst Mr. Jones does the same at Janjara and Raggapore. There is no second example at present of the rapid and solid spread of our healing faith, to be compared with that under Mr. Jones. The scenes of his success are small, lone, agricultural villages, where there are no Brahmans, no heathen temples, no Zemindars—none of those obstacles to the voice and call of truth in the conscience, which most other places present; where caste, moreover, is little regarded, and where in a very short time the numbers will be on the side of Christianity. The magistrate also is a friend to the Religion whose name he bears, and will not allow the Christian to be oppressed because of his conversion to that doctrine. I speak with caution and ever remembering that the work is in far higher hands than ours, and also bearing in mind how rapidly things may fall back. But I have been narrowly watching the case for three years—I have been over to the villages repeatedly—I admonish the Missionaries wherever I meet them—I examine and chase them with all the scrutiny I can master, and I am persuaded the work is genuine. As an exam-

ple, I took down the following particulars the other day from the united testimony of the Missionary, the Catechist, and a pious lay gentleman, a great helper, who resides at Barrypore, as amongst the distinguishing differences between our converts and the heathen. They live much more happy,—they delight in singing hymns,—the love of the wife is greater,—the treatment of wife and children is quite different from what it was,—there are no quarrels or disputes,—the covetousness of the native character is gone,—a sense of truth prevails,—they live as in the presence of God,—they have his fear before them,—they will never join in heathen festivals, nor abstain from their usual labour on those days,—but on Sundays they will not work, but delight in attending the Christian Church for the service of God. They try to bring their neighbours to the knowledge of God,—they know the difference between false and true converts,—they love their Saviour,—they delight in reading and hearing the New Testament, especially the account of our Lord's sufferings,—they abhor the uncleanness so universal amongst the heathen,—they live with one wife, putting away the rest, and maintaining them till they marry.

"The Howrah Mission is now under the care of Mr. Bowyer, whose restoration to entire health and increasing promise of usefulness give me much pleasure. I preached, through his interpretation, to the native converts, two Sundays since, and was gratified by his statement of the schools under his care, about 350 in five spots, and 35 native converts. He assists the Principal occasionally in the English service.

"The Chinsurah circle of schools turns out most delightfully at present. The agency is good. Mr. Betts, a layman, of great meekness and piety, is the superintendent. I have just taken a seventh school into our circle, on the singular encouragement of a native Baboo of property, named Doorga Dass Dass, giving 25,000 bricks to build a school-house; and Mr. Betts having offered 80 rupees himself out of the sum of 160 rupees, which I had lately allotted him, to replace a lost horse, to complete the work. The seven schools will contain about 700 children, who are taught the holy Scriptures, the catechism, geography, natural philosophy, and history. They lie about four miles on each side of Chinsurah. The Baboo made no kind of objection to the Christian Scriptures. His village is called Booktarapoor, surrounded with Brahmans, and consisting of 300 families. The quickness of all these schools is incredible; the impossibility of the absurdities of Hindooism entangling them all again when grown up (they continue in the schools from five to seventeen) is proved by constant experience.

"The circle is examined by Mr. Moreton once a quarter, or oftener; and the whole expence, including the superintendent, and every thing, is not much above 200 rupees a month. It is a fruitful spot."

The Society has received no detailed information from the Rev. Mr. Carshore, at Cawnpore; but in a letter from the Committee at Calcutta, it is stated that his accounts are satisfactory and encouraging. His Christian converts had increased from thirty to sixty. At his native schools 167 boys attended, and were making great progress; a considerable number were learning English, and the upper classes reading portions of the Gospel of St. Matthew.

The Rev. Mr. Moreton has been placed at Madrapoor the chief station of an extensive district, in the province of Orissa, about 75 miles from Calcutta, a field for Missionary exertion not yet explored; and which it is hoped may enable Mr. Moreton to be extensively useful in promoting the great objects of the Society.

MADRAS.

In the months of January and February of the present year, the Bishop of Madras visited Tanjore and Tinnevely, with a view to require correct information as to the state of the Church in that quarter. The Society's congregations in Tinnevely had been visited previously by Mr. Rosen, and a detailed account of them presented by that gentleman to the Committee at Madras.

During his stay at Tanjore, the Bishop endeavoured to reconcile the seceders who had refused to conform to the terms prescribed by the Bishop of Calcutta respecting caste. "I took my stand," says his Lordship, "on the Bible, as the rule of Christian duty, and held that all things condemned by

the Bible must be given up; and when it did not interfere, they should be left to themselves, insisting at present only on the equal right of all Christians to come without distinction to the Lord's Table. I was led to believe that some of the best of them would yield this point, and if so, peace may be restored." The total number of conforming Christians, of all castes, in the four circles of Tanjore, the Transferred, the Rassagherry, and Coleroon, is reported by Mr. Coombes, in February last, to be 3,225. The number of Nonconformists in Tanjore 849, in the out stations 362. The native priests, Visuvanaden and Pakhyanaden, who had left the service of the Society in the beginning of the year 1835, were admitted into it again by the advice of the Bishop; and stationed, the first at his former residence Combaconam, and the second at Boodaloor. It is supposed that the example of these very respectable men will be followed by the larger part, if not the whole of their late congregations.

Mr. Thompson has the chief superintendence of the seminary at Vepery. Mr. Heyne, a catechist from Bishop's College, is appointed head-master of the school, and Mr. Kohlhoff, also a catechist from the College, is appointed to give instruction to the seminarists. The Society for Promoting Christian Knowledge has granted the sum of two thousand pounds to defray the cost of the buildings required for the Institution in its amended form; and an annual grant of five hundred pounds, for two years, towards the general expenses.

In addition to these very satisfactory arrangements respecting Vepery, the Society has the pleasure to report, that the Rev. Mr. Cammerer has entered upon the discharge of his duties as Missionary there, and that the Tamil congregation has increased since the period at which his services commenced. Mr. Hickey has been engaged, on the recommendation of the Bishop of Madras, as a catechist, and placed in charge of the Portuguese congregation, which is also increasing; and measures are in progress for erecting a chapel in St. Thome, a quarter of Madras where there is an immense population of natives of all descriptions, many of them nominal christians, and of the English Church.

The account of the Society's proceedings during the last year at Madras, cannot be more appropriately concluded than by the following extract from a letter of Archdeacon Robinson, written since his arrival in this country:—

"In announcing to you officially my return from Madras, I should be wanting to myself if I omitted to express my deep sense of the value of the Society's labours, and the aid afforded by it to the advancement of true religion throughout our territories in India. An experience of twenty years, in the three Presidencies, and in the various departments of professional labour, enables me to speak of this with greater confidence, and consequently with greater thankfulness, than many of my brethren; and I rejoice especially in being able to assure you of the cordial and increasing attachment of the community of Madras, to the views and principles of the Society. It is only indeed since my return that I have learned their present extended supply of new labourers; but I can with truth assure you that this only was wanting to realize the wishes, and encourage the future exertions of your Committee there. It was a source of the greatest satisfaction to me during the time that I had the honour of presiding over their counsels, that the most perfect union of sentiment prevailed amongst them on all the important matters confided to them; and I cannot doubt that now, with the advantage of immediate episcopal superintendence, and the splendid accession to the Missionary body in the present year, new hope and vigour will pervade all their establishments in the south. Above all I am bound to express my grateful sense of promptitude and the kindness with which the Board have entertained the most important propositions of the grammar schools at Vepery. Convinced that this measure was indispensable to the solidity and extension of the southern Missions, and equally so to the wide diffusion of sound knowledge and Christian principle through the mixed population of the Presidency. I view this resolution of the Board as the most important movement of the Society in the south of India. Many years must

lapse before its fruits are fully visible; but it will supply, what nothing else could, an internal principle of strength and perpetuity to the whole of their establishment.

"I was charged on leaving the Archdeaconry, not only by the Reverend Brethren, but by that body of the native Priests and Catechists and Schoolmasters, who during the late defections have been faithful in their adherence to the Society, to express their gratitude for the patronage so liberally extended to them, and their entire confidence for the future."

This testimony, from so competent a witness as Archdeacon Robinson, cannot fail to be received with the greatest satisfaction; and the many services which have been rendered to the Society by that gentleman are enhanced in value by the pleasure which he evidently feels at the prospect of its extended operations and increasing usefulness.

It would be improper to close this Report of the southern Missions without adverting to the death of the Rev. Mr. Rottger. In a sermon preached at his funeral by the Rev. C. Calthrop, we find the following account of this venerable servant of God:—

"He had far exceeded the limits of life usually allotted to Missionaries here. He had attained the age of eighty-six years and seven months. Above sixty years, he has sustained the higher character of a devoted and holy Missionary in India. In this period, what burden and heat must he have often borne—what weariness and faintness must he have experienced; how many seasons of sickness and affliction must he have endured,—with how much pestilence walking in darkness and disease wasting by noon-day must he have come in contact,—how many harassing Missionary trials must he have gone through! In reference to all his early companions and fellow-labourers, Swartz, and Gericke, and Kohlhoff, and other bright and burning Missionary-lights—how often must he have inwardly sighed, 'I am left alone!'

"Up to the commencement of his last few days' sickness, he was engaged in his Master's work. For some time indeed, he had not been able to preach or take any public service in our church; but he could pray for us, and he did pray for us. By his experience, his paternal advice, his mild and affectionate counsel, his holy and lovely example, he could strengthen the hands, and encourage and comfort the hearts of us, his young and inexperienced brethren in the Mission; and by these he did strengthen our hands and comfort our hearts. Like the aged John, he could show us by his conversation and life, (an important lesson at all times, but especially in our own) how to 'love one another'—how we ought to walk with all the simplicity, and affection of little children. He could weep, I have seen him weep over the low and wretched condition of many of our native Christians, and long for them to be raised to the standard of pure and primitive Christianity. Last Monday evening, according to his usual custom, he was present at my house to hear the weekly report of our Catechist, and appeared remarkably cheerful and well. And on the Thursday, the day immediately preceding that on which he was seized with paralysis, he was employed in the work in which he has long been engaged, his Tamil and English Dictionary.

"And need I now say, brethren, to set before you the loss which our Mission, its Missionaries, its Catechists, its congregations, have sustained by the removal of such a Missionary from the midst of us—a Missionary of sixty years' experience; holy, faithful, wise, affectionate, patient; at all times glad to aid and encourage us by his warning, his sweet and fatherly counsel, his tears, his prayers? Need I stay to prove to you the blank which we all must deeply and long feel? I trust you will perceive and realize it. I therefore entreat you to take an interest in us—to be compassionate us, and pray for us. Yes, I beseech you to pray fervently and frequently for me and my fellow-labourers,—young, inexperienced, ignorant and sinful as we are—hat a double, a more than double portion of our Father's spirit may rest upon us."

A representation respecting the state of religious instruction at the Cape of Good Hope having been received from the Bishop of Madras, who touched on his voyage to India; the Society has resolved to contribute the sum of 200*l.* a year towards the maintenance of two Clergymen in that colony; and, in pursuance of this resolution, the Rev. John Fry has been placed upon the list of the Society's Mission-

aries, with a salary of 100*l.* a year, and has proceeded to the Cape. It is intended that he shall reside at Wynbergh, and take charge of the congregations there, and at Rom de Bosch, by whom, or by the colonial authorities, the remainder of his maintenance is to be provided.

MISCELLANEOUS.

THE DESCENDANTS OF LUTHER.

Some sensation has been produced amongst the Protestants of Germany, by an advertisement which appeared in the *Altona* paper of the 5th of November, inviting the attention of the Christian and compassionate to the cases of what are called "the orphans of Luther." By this designation are intended certain of his descendants, the father of whom, a man who had re-entered the pale of the Roman Catholic Church, lived, and lately died in Bohemia, leaving children in the last stage of indigence. This person, named Joseph Charles Luther, was born on the 11th of November, 1762. The children were discovered by a sort of accident in a smoky chamber of the wretched habitation.

The discovery was owing to the researches of M. Rheithaler, administrator of the foundation of St. Martin—an establishment consecrated to the memory of Luther, and which is now located in the buildings of the ancient convent of the Augustinians at Erfurt. The object of the appeal to the public, as it is the favourite idea with this true philanthropist, is to place these poor descendants of Luther within this establishment, where they may obtain the advantage of hearing the Divine Word taught, and from which they may perhaps one day issue, to preach, like their illustrious ancestor, the word of Jesus Christ.

On the 6th of May, 1830, that is to say, 325 years after Luther, the eldest of these children, named Antoine, and who was born in January, 1821, arrived at the ancient convent of the Augustinians. Through the tender care of the worthy administrator and of his family, the education of this young man has produced excellent fruit, during the five years he has been upon the establishment; and after being well-grounded in religion, according to the principles of Luther, he made his first communion at Easter last; showing, however, no aptitude for the study of the sciences, but, on the contrary, a decided turn for mechanics, it was thought best to apprentice him to a cabinet maker, to whom he gives great satisfaction, and at whose business he works with great pleasure. Upon the death of the father, which took place the 26th October, 1824, four other brothers and sisters of Antoine were, upon the entreaty of their mother, admitted upon the foundation of St. Martin, having been left by the deceased in the greatest poverty.—They are called Marie and Anne, 1819, John Luther, born in 1826, and Therese in 1831.

The administrator, Rheithaler, under these circumstances, throws himself upon the providence and pious affection of his countrymen. The two eldest of these orphans, Marie and Anne, who upon their arrival at the foundation of St. Martin, during last year, could hardly read, are to be reared as domestic servants. As to the younger son, who shows far more talent than Antoine, he is to be entered upon a course of regular study. The last of these children, Therese, is still too young to attend school. An interesting circumstance attending these orphans, descendants in the ninth degree from Luther, is the extraordinary resemblance which they bear to the portraits of the great reformer, painted by Cranach. The features of little Antony, in particular, present traits of similarity which have struck with wonder those who have been able to compare them with Cranach's pictures. But, though the appeal to public beneficence on behalf of this child—the living model of the great man—has been now for some time pending, yet, we regret to say, it has not proved very successful.—*German paper.*

MORMONISM.

The following account of *Mormon Bible*, abridged from the *New York Commercial Advertiser*, will be interesting to our readers.

Solomon Spalding was a native of Ashford, Conn., and early distinguished for his habits of study, and for the progress he made in it. He received an academic education at Plainfield Academy; and commenced the study of law

at Windham, in that State. Before finishing his professional studies, he became seriously disposed, abandoned the law, went to Dartmouth, completed his education, prepared himself for the ministry, was ordained and preached three years.

For some unknown cause he quitted the desk, and established himself as a merchant in Cherry Valley, N. Y. Here he failed, removed to Conneaut, Ohio, built a forge, went into business, again failed, and was reduced to great poverty.

He now attempted to turn his education to account, by writing a book, the avails of which he hoped would enable him to support himself and family. The subject selected for the purpose, was that of the Aborigines of America, and in a kind of historico-religious novel, he attempted to identify them as the descendants of the Jews, and the book contained a history of their peregrinations and wanderings until they arrived in America, where, by a series of adventures they became the progenitors of all the Indian tribes. The title of the book was *The Manuscript Found*, the style was the old English of James the first.

When the work was completed, Spalding endeavoured to procure assistance to enable him to publish it, but his circumstances were too low to permit it. He afterwards removed to Pittsburgh, and from thence to Amity, Pa., where he died. After his death the manuscript was put into the hands of a printer to dispose of, and subsequently came into the possession of Joseph Smith, Jr., the priest, prophet, and founder of *Mormonism*, and forms the frame-work of the whole historical part of the *Mormon Bible*.

But Jo. had too much cunning to acknowledge the source from whence he derived his information. He was also a professed believer in dreams, signs and wonders; and skilled in the various arts of juggling and necromancy. In 1825, it was given out that he began to hold communication with angels and spirits, who imparted to him things above the comprehension and senses of other men; and who informed him of the existence of certain plates of unspeakable value. Owing however to the opposition of evil spirits, he did not obtain possession of them until 1827. The discovery was now noised abroad, and the plates said to contain a history of the aborigines of this country, written in "reformed Egyptian characters;" but were submitted to the inspection of no one but the prophet, as no other man could look upon them and live, and he could only read them by means of a "peep stone," placed in the top of his hat, or in a box, which enabled him to see and understand a single word at a time.

In this manner he continued to propound the translation to an amanuensis, who took it down, word by word, until the whole was completed; when the plates were again buried by command of the Lord, in a place unknown to this day.

The *Mormon*, or "Golden" Bible was first published in 1830, contained about 600 pages; and having the affidavits of eleven witnesses to prove its divine origin; three of which belonged to the family of Smith, and two had acted as amanuenses to him.

SEVERAL WAYS WHICH TEACH MEN TO BE INTEMPERATE.

1. *Idleness.*—Whenever people are idle, and have nothing to do, they feel very uneasy and unhappy.--- Then they think if they can get some strong drink, it will make them feel lively. And having nothing else to do, they will go to the tavern and grog shop, and get something to drink. So if we wish people to be temperate, we must teach them not to be idle.

2. *Gambling.*—Another thing that makes people uncomfortable and uneasy, and so makes them wish for strong drink, is the practice of gambling. When a person loses this way, he knows he has got nothing for his money, and it makes him feel very unhappy. Then he is apt to drink strong drink, in order to forget his misery.

3. *Excess in Eating.*—Some people learn to be intemperance in drinking, by first becoming intemperate in eating. When people eat too much it makes them thirsty, restless and uneasy. And then they wish to drink. One intemperate indulgence is apt to lead to another. The person that would not wish to be a drunkard, should take care not to let his appetite be his master in any thing.

4. *Bad Company.*—Bad company is another thing that leads people into intemperance. Almost all sorts of bad people love strong drink. Keep away then, from all sorts of bad company.

The London Church Missionary Society has 64 stations, employs 650 laborers, and has 12,631 pupils in its schools. Its receipts for the last year were £68,354 10*s.* 6*d.*

The London Missionary Society has 272 stations, 111 missionaries, European and 195 native assistants, 64 churches, 5,239 communicants, 448 schools, and 29,600 scholars, with 15 printing establishments. Receipts of the last year, £35,865 2*s.* 11*d.*

MEMOIR OF THE REV. BASIL WOODD.

By the Rev. S. C. Wilks.

We arrive now at his last days: not, indeed, that it is of much real importance how such a man died, after we so well know how he had lived. Whether his expiring moments were clouded by disease, or brightened by the radiance of forthcoming glory, the result would equally be well: to live would be Christ, and to die, gain: but it is consoling to know, that it pleased God to support and comfort his aged servant; and that, like Simeon, he departed in peace, after having long seen and preached His salvation.

It had ever been his often-expressed wish to be permitted to continue to the verge of his declining hours in full activity at his post of duty—to wear out, as he expressed it, rather than rust out;—and his desire was granted; for though for two or three years past he had appeared somewhat enfeebled,—and particularly since the second Sunday in November, 1830, when he sustained a sudden seizure of illness as he was officiating at his chapel—he was enabled to continue his exertions, in the pulpit and elsewhere, till within a few weeks of his decease. On Sunday, the 6th of February, he appeared unwell, and permitted a clerical friend who assisted him to read the prayers in his stead—no wouted concession—intending to preach as usual. Just as the litany was commencing, he was seen to drop down insensible in his pew; but, being taken into the vestry, he so far recovered as to express his determination to attempt to make an effort to preach: to prevent which, as it was likely to be a painful and hazardous experiment, his medical attendant requested the clergyman, who was reading the communion service, to put on his gown at the altar and at once ascend the pulpit, for which Mr. Woodd afterwards expressed his affectionate thanks.

Mr. Woodd revived so far during the sermon as to be able to assist, though in great weakness, for the last time, in the commemoration of the body broken and the blood shed for a sinful world; and this with a holy fervour, tempered with awful solemnity, as though he enjoyed somewhat of the antepast of heaven, and felt that he should no more drink of that cup till, spiritually and eternally, he drank it new in the kingdom of God. On returning home, he remarked to the clergyman who had assisted him, that, on first recovering from his fainting or stupor, he had been reflecting what, if he had been taken away suddenly, would have been his eternal condition. The solemn question, he said, was the more impressed upon his mind, because he had, the very day before, taken leave of his beloved flock at Drayton Beauchamp, in a letter to his son, to whom he had just transferred the benefice. He felt, he said, deeply abased in the sight of God: all his ministrations had been most imperfect and full of sin, but still God had honoured him by making him an instrument of spiritual good to others: he had many seals to his ministry; and this was to him an omen for good that God had not forsaken him. He could not feel all that some christians did of strong emotion—he reproached himself for it—either as regarded the terrors of God's law, or the infinite love of Christ; but he enjoyed a peaceful hope, and he believed that hope was scriptural; but he did not think that the doctrine of assurance without evidence was scriptural; he trusted wholly in the cross of his Redeemer; but he thought it wise and safe and necessary to practise self-examination, to inquire into the state of his heart and affections, to ask himself, Am I in reality a new creature? adding, with considerable energy, that assurance, ungrounded upon evidence and self-examination, would not do to die by.

The succeeding Sunday, February 13th, he preached once; but it was his last appearance in the house of God; and it was with extreme suffering to himself, and distress to his affectionate friends, that he made the effort. But his bodily weakness, his tremulous agitation, only gave deeper pathos to his farewell exhortations: not, indeed, that he himself imagined them to be such; for he cherished, almost to the last week of his life, an expectation of recovery; but all who regarded him observantly, felt that his work was done. And more characteristically, more blessedly concluded, it could not be; for the subject of his discourse was Col. i. 27, 'Christ in you, the hope of glory,' and the affecting tenderness and so-

lemnity with which he delivered it will not be easily forgotten by any who were present. He had composed it during the week before his attack, intending if it should please God to spare him, he hoped that to preach it that morning, with especial reference to the sudden death of a christian friend, whom he had long known and loved. The manuscript outline of the discourse is endorsed with the words, 'Very ill.' The following is an extract: 'Christ dwells in the christian, first, as the meritorious ground of his hope; for He died for his sins, and infinite merit attaches to his sacrifice: secondly, as the vital source of sanctification; that distinguishing privilege of the christian upon earth, and his meetness for glory in heaven: thirdly, as the spirit of hope, for in him the christian has consolation, protection, and perfect confidence; so that through the mysteries which overspread the fields of nature and providence, and the clouds and darkness of a sinful and sorrowful world, a vista is opened to the prospect of eternal blessedness: and, fourthly, Christ dwells in the christian as the hope of glory. Religion tender no earthly benefits; it promises not riches or temporal aggrandisement; rather, it says, 'through much tribulation, but it promises a sweet and holy peace in the present world, and blessing beyond anticipation in the world to come. The distinguishing feature of that glory is Christ, the King of glory. Let then this be our hope, our pursuit, our rest. Our hope of glory must be built on Christ as our rock, and the testimony of our conscience, with self-examination into our state, in reference to our faith, our love, our charity. Like Moses, we should ascend the mount of Pisgah, and behold the fields of Canaan.'—His outline is interspersed with appropriate references to Scripture and brief notices, to be filled up at the moment; and the whole furnishes a striking illustration of his general topics and manner of preaching. The concluding inferences from the whole subject shall be given in his own words; the last words he ever wrote for the pulpit, and on which he dilated with remarkable solemnity, though little thinking, at that moment, how soon he himself, and how soon his beloved flock, would need the consolation they afford. They are these:—

'Take full consolation in the prospect of all the trials of life.'

'Take full consolation in death, and the certainty of our own dissolution.' Phil. 1. 21.

'Take full consolation as to our departed friends, who are now in the full glory of this hope. This hope was their support in the valley of tribulation, now faith is lost in sight, and hope in enjoyment.' 1 Thess. iv. 13—18.

From this period he became gradually weaker in body, and was sometimes cast down in mind; but with the exception of these passing clouds, his spiritual hopes and joys became brighter and more fixed, as the earthly house of this tabernacle verged to its dissolution. To the writer of this sketch he frequently remarked, that he enjoyed peace of soul; that he had no fears respecting his eternal safety; but added, 'Pray for me, that I may be patient: there was nothing in your prayer that I have thought so much upon, as that I might be enabled to possess my soul in patience. O that I may be more submissive to the will of God!' He greatly dreaded the supposed physical pains of dissolution; repeating, in the words of his favourite Hooker: 'Lord, I owe thee a death, only let it not be terrible;' and was much comforted by some remarks on the probability that the mere bodily sufferings of death are often much less than they appear to survivors, and that in a case like his, death would most likely have as few physical as spiritual terrors. The charges against himself, of his own spiritual apathy, were groundless; for intense feeling characterized whatever he uttered upon the subject of religion. On Good Friday, for instance, he said that he had been trying to reflect upon the awful scenes that day commemorated; that he had been always accustomed to review all its afflicting events; but that now when he thought of the thorns, the nails, and the spear, it was more than he could bear, and he was obliged to turn his mind to other contemplations. Every friend who had the privilege of seeing him during his illness, was affected with his fatherly tenderness to all around him; and the composed and heavenly state of his mind, combined with the deepest humility and self-abasement before God. He presented an edifying spectacle of a dying christian and minister. He constantly ex-

pressed devout thankfulness for having been permitted to labour as a minister of Christ; adding, that if it should please God to spare him, he hoped that 'a deeper tone'—such was his expression—would be given to his preaching. 'If I should recover,' said he, 'and be permitted to labour a little longer, I hope I shall return with a new and increased conviction of the importance of eternity. I am thankful that God has condescended to use me as an instrument in his hand, and in some measure blessed my labours; but I desire to come to him as a sinner in deep humility, ashamed and abased before him, and relying only on the all-sufficient atonement of my blessed Saviour for pardon and acceptance with him.' He frequently spoke of his increasing sense of the wisdom of not verging to extremes on some disputed points of doctrine; but rather of keeping to that scriptural medium so well marked out by our church. Thus, for instance, the name of Baxter being mentioned, he said: 'Some of my friends have sometimes accused me of being a Baxterian. I do not go quite so far as Baxter on some particular points; but my sentiments more nearly correspond with Baxter's than with almost any other divine. I have been found fault with, too, for being too much of a Calvinist. On most points I think I agree with Calvin; but I cannot think with him on the doctrine of reprobation. I cannot, from what I have been enabled to learn in my study of the scriptures, resolve it, as he does, into the absolute sovereignty of God. I cannot reconcile that view of it, with his not willing the death of a sinner. But it is astonishing how much more moderate men become upon these subjects as they grow older. Calvin himself was much more moderate in the latter part of his life: his Commentary was written after his Institutes; and it is surprising how much more moderate it is, though he died at the age of fifty-seven or fifty-eight.'

During his illness while those about him were adjusting his pillows on his return from a short ride, he began to meditate aloud, 'When He says to man, Return—when Thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth; surely every man is vanity.' Being quietly laid down, and closing his eyes, he continued: 'I sometimes feel as if I were going home, sweet home! Oh, what a mercy, to be with my Saviour, who has done so much for me! I have no righteousness! of my own to stand in—none, none:—clothed in His righteousness. He is my righteousness! What mercy to a poor sinful worm! Called at the age of —, and upheld through his grace in his ways ever since; so that, though I am compassed with infirmity, I have not wickedly departed from my God; but he has led me on, and I trust there is a place prepared for me in my Father's kingdom. Oh, what a mercy to have a hope, sure and steadfast, through my Saviour, who is entered for us within the veil! Without Christ what should I do?' On another occasion he remarked:—'It seems like a breaking up of nature: whether I shall ever rally or not, God only knows; with him all things are possible, and I sometimes think I may recover; but whether I live or die, I thank God I am prepared to do his will. When I feel as if I should not recover, the prospect before me—the near prospect of the glory that awaits me, almost overwhelms me—I can hardly bear to think of it, or to speak of it. Thank God not one doubt disturbs me. If I live, to me to live is Christ; but to die will be great gain. God has been very merciful to me, a sinner; very merciful. He has redeemed my soul from death, by the precious blood of Christ. He is my father in Christ. Jesus Christ is my Saviour; and in him, my Elder Brother, I trust for acceptance with my Father, to lay my humble claim to the inheritance of the son of God in glory everlasting; and I hope, my dear, shall meet you there, and your dear family.... God is a Sovereign; he acts as a Sovereign; sovereign in power, sovereign in wisdom, sovereign in love. He is too wise to be mistaken, too good to be unkind. How to his sovereignty: I do not understand it; I do not know why his purpose is thus and thus, but I know that all his purposes are directed by infinite wisdom, infinite mercy, and infinite justice too. He is sovereign: I am brought to entire acquiescence in his will, whether it be for life or death. If it were his will that I should live, I should wish to live. On the following day he said, 'I seem to be languish-

ing into life. What a mercy, that whether I live or die, all is well, well! If I die, absent from the body, I shall be present with the Lord. Oh, what a mercy, to be with him in glory everlasting! What infinite mercy, that he has employed me to preach the riches of his grace! I have endeavoured, according as he has enabled me, to preach his gospel, according to my views of it, and, I trust, not without some success, blessed be his name, and to promote his cause among my dear flock. What mercy to such a feeble instrument! If I live, it is Christ to me to live; but I leave it all in the hands of his sovereign love. I shall be with him in glory everlasting; I know nothing of it; I cannot conceive it; oh what a mercy to me.' He often spoke of the comfort of having a hope sure and steadfast, and when speaking of the blessed Saviour, said with humble thankfulness, 'My hope, my strength, my refuge, my Saviour, my all.'

The closing day of his mortal existence, and what the martyrs of old were wont to call the birth-day of the soul, was Tuesday, the 12th of April, 1831. Before dawn, he was heard by one of his sons, who with filial tenderness approached his bed, to say, 'Lord, now lettest thou thy servant depart in peace, that my eyes may see thy salvation;' a supplication which he fervently offered up several times in the course of the day. Some of his family and relations and friends took their last earthly farewell of him in the forenoon, to several of whom he attempted to articulate a few words of consolation or paternal advice. Among other friends, the writer of this memoir again knelt down by his bed-side: it seemed doubtful whether he was able to assist in the solemnity; but by several indications it was discerned, that his faculties were still clear, and that his heart still prayed; and he was understood to whisper at the conclusion, 'That is sweet.' He shortly after intimated that he could now see no more of his affectionate friends; the earthly fabric of this frail tabernacle was rapidly decaying; the powers of life were well-nigh spent; yet occasionally a few accents of peace and joy would escape from his lips: in particular, at about six in the afternoon, he was heard to say, 'The Lord is letting his servant depart in peace...I shall soon see that salvation—it will soon be over.'

And soon it was over: for shortly before nine that evening he entered into his rest. He was spared the sufferings he had dreaded; his dismissal was gentle; his family and friends were around him, watching the last ebbings of life; for their presence had now ceased to discompose his spirit; and his eye, so soon to open upon eternal realities, was sealed to every earthly impression. To the latest moment of consciousness, he felt intensely interested in prayer, and praise, and the reading of the word of God; and his oft-repeated direction was complied with, that when death should approach, his hands might be placed upon that blessed book (such were his words) which had been his guide and support through life; that thus he might be reminded of its hallowed contents, and that it might be his comfort in his last trial. The spirit in which he died—and it was the spirit in which he had lived—may be discerned in the following memorial in his diary, dated as late as the 5th of March: 'I have aimed at promoting the knowledge and love of the truth as it is in Jesus, in the church and in the world at large. Oh that I had done so more singly and efficiently! I am ashamed and humbled on account of all. But oh! had I all the faith of Abraham, all the zeal of St. Paul, the ardour of Peter, the meekness of Moses, I would look for acceptance with God above all these excellent graces. No merit but that of my beloved Saviour. With the mantle of his obedience unto death may I be covered! May I be found in Him; accounted righteous before God only for the merits of my Lord and Saviour Jesus Christ! Here I can rest, through faith, and find it full of consolation, Glory be to God for such a hope within the veil!' The last entry in his diary is the following; and most apt were it for a memorial on his tomb, of his deep self-abasement and humility, even while he was rejoicing in his Redeemer, and, 'through faith' in his obedience unto death, was 'full of consolation:—

'I come to my God, asking for no reward: I look only for mercy.

'Mercy, good Lord, is all I ask:
Lord, let thy mercy come!'

And that mercy has come: for even to so amiable, so just, so moral a man was mercy, mere mercy necessary. And, blessed be God, the same mercy is free to all who repair for it to the same Source; and this is the solace of the humble penitent, when comparing himself with those who have lived and died before him in the faith of Christ, and lamenting his own deficiencies; for he hears even St. Paul himself exclaim, 'And not to me only,'—not to me, the apostle of the Gentiles, me, who have entered the third heavens, and had special manifestations, and been counted worthy to do much and to suffer much for Christ, shall be a crown of glory be given, but—to the lowliest believer, the most desponding christian,—'unto all who love his appearing.'

Concluded.

COMMUNICATIONS.

For the Colonial Churchman.

MESSRS. EDITORS,

There is a general practice in our Church, founded on ancient usage, of bowing at the name of Jesus in the creed: a very decent and proper custom, suggested without doubt by that expression of St. Paul, "that at the name of Jesus every knee shall bow" (Phil. 2. 10).—It would indeed be desirable that so becoming a custom prevailed generally in our churches, and that not only the minister, but the whole congregation would thus express their reverence for that great and glorious name. But as I know there are strong prejudices against the practice, many persons deeming it a rag of popery—without ever taking the pains to understand its meaning, I have taken the trouble of transcribing for the instruction of all who may require it, an eloquent and forcible speech on this subject, made by Sir Edward Dering, in the house of Parliament, in the reign of the unfortunate Charles I. when the Puritans held the ascendancy, and the "root and branch men," were endeavouring to subvert, pull down, and destroy every thing which the Church loved and venerated; "and opposing whatever interfered with their progress"—Sir Edward Dering, (says Southey) in his book of the church, was a man of fine person, and upright intention, who possessed the most dangerous of all endowments, when unaccompanied with sound judgment,—a ready eloquence.

In those days of misrule and fanaticism, Dering at first was among the most violent of the destructive faction, but by God's grace he returned to a better mind, and fearlessly opposed that torrent which threatened ruin to the Church and State.

Yours, truly,

PASTOR.

Speech of Sir Edward Dering in the Reign of Charles I. on bowing at the name of Jesus.

"Hear me, said he, with patience, and refute me with reason. Your command is that all corporal bowing at the name Jesus, be henceforth forbidden. I have often wished that we might decline these dogmatical resolutions in divinity. I say it again and again, that we are not idonei et competentes iudices in doctrinal determinations. The theme we are now upon is a sad point. I pray you consider severely upon it.

"You know there is no other name under heaven given among men whereby we must be saved."—You know that this is a name above every name—Oleum effusum nomen ejus; it is the Carol of his Spouse. This name is by a Father styled, mel in cre, mel in aure, jubulum in corde.

This it is the sweetest and the fullest of comfort of all the names and attributes of God, God my Saviour.

If Christ were not our Jesus, Heaven were then our envy, which is now our blessed hope.

"And must I, Sir, hereafter do no exterior reverence,—none at all,—to God my Saviour, at the mention of his saving name Jesus?" Why, Sir, not to do it,—to omit it, and to leave it undone, it is questionable, it is controvertible; it is at least a moot point in divinity. Put to deny it,—to forbid it to be done! take heed, Sir! God will never own you if you forbid his honour. Truly Sir, it horrors me to think of this. For my part, I do humbly ask pardon of this House, and thereupon I take leave and liberty to give you my resolute resolution.

I may, I must, I will do bodily reverence to my Saviour; and that upon occasion taken at the mention of his Saving name Jesus.

And if I should do it also as oft as the name of God, or Jehovah, or Christ, is named in our solemn devotions, I do not know any argument in divinity to control me.

Mr. Speaker, I should never be frightened from this, with that fond shallow argument—Oh you make an Idol of a name! I beseech you, Sir, paint me a voice: make a sound visible if you can. When you have taught mine eyes to see, and mine ears to hear, I may then perhaps understand this subtle argument.

In the mean time reduce this dainty species of new idolatry under its proper head, the second commandment, if you can: and if I find it there, I will fly from it "Ultra Sauromatas," any whither with you.

Was it ever heard before, that any men of any religion, in any age, did ever cut short or abridge any worship, upon any occasion, to their God? Take heed Sir, and let us all take heed whither we are going?—"If Christ be Jesus, if Jesus be God—All reverence, exterior as well as interior, is too little for Him. I hope we are not going up the back stairs to Socinianism.

"In a word, certainly, Sir, I shall never obey your order, so long as I have a head to lift up to heaven, so long as I have an eye to lift up to Heaven.

For there are corporal bowings, and my Saviour shall have them at his name Jesus!"—*Southey's Book of the Church*, vol. 2. p. 372.

For the Colonial Churchman.

ON SELF DENIAL.

"If any man will come after me, let him deny himself, take up his cross and follow me." These are the words of our blessed Lord, and did we understand the true meaning of them, we should both know what it is to be true christians, and really be so ourselves. I trust there are but few among us, who do not desire to become real christians, or at least to be thought so. We all know Jesus Christ to be the only Saviour of mankind, that none can be saved but through Him, and all that come to him for pardon and salvation shall most certainly find it. But none must believe that it is an easy matter to be a faithful follower of Him. No, we may assure ourselves that as it is the highest honor, and happiness we can attain unto; so we shall find it not so easy to become so. The self-denial spoken of here, is a hard lesson to learn, but notwithstanding, all must learn it, if they wish to be disciples of the blessed Jesus. Self-denial is opposed to self-will, as well as self-love, or that corrupt habit of the soul which makes us desire all those things which is displeasing to God. We must deny our own wills, which being perverted and corrupt, are naturally inclined to evil which they should be averse from, and averse from the good which they should be inclined to, and we cannot endure to have them thwarted in any thing. Now, a great part of true christianity consisteth in resigning our wills to God's, and always endeavouring to do those things which are pleasing to Him. Whoever has learned this, to make his own will stoop to God's, has made a good progress in the christian religion. And we must not deny our wills only, but our affections also, which in general are so disorderly and irregular, as to place themselves upon objects which God will not approve of. For we sometimes love, what we ought to hate, and hate what we ought to love,—rejoice in what we ought to grieve, and are grieved at such things as we ought to rejoice in; so that if we suffer our affections to move according to their natural tendency, we shall be so far from going to Christ, that we shall be going continually from Him.

There are many, yea very many, who pretend to be followers of Christ, and who use all the means of grace that the Church in her ordinances holds out to them, in order to secure their salvation, yet will not practise that self-denial which the gospel requires. They are disposed to enjoy all the pleasures the world offers them, whilst they live, and expect to obtain a place in the mansions above after they die. You will hear those professors of Christ's religion say in vindication of their conduct, 'we cannot conceive what sin there can be in this, or that amusement; and as we deem them perfectly inno-

THE COLONIAL CHURCHMAN.

LENNENBURG, THURSDAY, MARCH 23, 1837.

cent and harmless. we shall participate in them as long as we have health to do so.' Being thus persuaded, they lose sight of that command of our Lord, that those who desire to be his devoted servants, must deny themselves and take up His cross, and follow Him—being "lovers of pleasure more than lovers of God." They consequently indulge in every gratification which the world offers. How then can it be said they deny themselves in any thing, when they are so wedded to the world, that they will not give up their pleasures, and abnegations for the sake of Christ and His religion. Having set up to low a standard of His religion in their hearts, they therefore do not feel that comfort and holy joy, that those feel who live a life of faith in the Son of God. The true believer in Christ derives such a real pleasure in living such a life, that he consequently has lost all relish for those amusements which are so enticing to some, he therefore cannot enjoy them; they appear to Him to be inconsistent with a life devoted to God;—he is 'crucified to the world, and the world to him.' Our Saviour tells us not to love the world,—that is, not to be taken up wholly with its concerns, so seldom as to think upon God and His great love in sending his Son into the world, that the world through him might be saved. The love of God should reign supreme in our hearts; and if we thus felt this love, we would be most careful to do nothing but what would be pleasing to Him. We should most earnestly pray, that God would shed abroad His love in our hearts, by the Holy Ghost, that all our thoughts, words, and actions, may be governed by this holy and heavenly principle. It is only the converting power of the Holy Spirit which will prevent us from indulging in those sinful habits that daily, and hourly beset us in our journey through life, and which are so dangerous to that life of God in the soul, that every follower of Christ must possess, who is to live with Him in that blessed place, where He now dwells, and where nothing that is unholy can enter.

The Church calls upon us in the present season of Lent, in an especial manner, to practise self-denial and mortification, in order to be duly prepared to celebrate in a proper manner that stupendous event in which the Son of God offered himself up a sacrifice as an atonement for the sins of the whole world. Wherein he "poured out his soul unto death, even the death of the cross, for us sinners, to bring us to God." In meditating upon this surpassing love, we should endeavour to show our gratitude for such an inestimable benefit, by our devotion to Him; but especially in preparing ourselves, by fasting and prayer, for a profitable commemoration of His dying love, by spiritually partaking of His body and blood, and thereby shewing forth the Lord's death till He come,—to enable us to fight manfully under His banners against the world, the flesh, and the devil, unto our lives end. And when the time shall arrive when we must leave this world, we may thus be enabled by divine grace to say with St. Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing."

NOBLENES WITH NOBILITY.

The venerable Earl of Egremont is causing to be erected, on his Lordship's estate at Petworth, a number of handsome and substantial almshouses for the aged poor, with elementary schools, for children, attached. His Lordship has also, at his sole expense, caused the parish church of Tillington to be considerably enlarged so that a hundred free sittings are gained. The same distinguished nobleman, a few years ago, rebuilt Petworth church at an expense of 15,000*l*.

ENVY.

We are often infinitely mistaken, and take the falsest measures, when we envy the happiness of rich and great men; we know not the inward canker that eats out all their joy and delight, and makes them much more miserable than ourselves.—*Bishop Hall*
Wise sayings often fall on barren ground; but a kind word is never thrown away.

PASSION-WEEK.—We write in the midst of the most holy and solemn week of the Church's year; and although it will have passed away before our sheet shall meet the eyes of most of our readers, we trust it will still have left a chastening influence upon their minds. How good is it that the great things which Christ has done for us are continually brought to our minds, by the special seasons set apart by the church for our devout observance. And in no part of this wise arrangement is she more considerate for our spiritual benefit, or more mindful of what is due to her blessed Head, than in the services of the present week, which each day present to the pious worshipper the affecting details of those indignities and sufferings which as at this time were heaped for our sakes upon the adorable Jesus. We are made to see by the portions of Scripture daily selected from both Testaments, how it behoved Christ thus to suffer, and how all the bitter things which were written in the law and the prophets and the psalms concerning the promised Redeemer, were fulfilled to the letter in the person of the Man of Sorrows.—What is better calculated to impress the heart with love for that gracious Redeemer who endured so much for us men and for our salvation, and with a grateful sense of what we owe to Him,— what more adapted to fill us with right views of the heinous nature of sin, than a devout attendance upon the daily ministrations of this week? And surely, no day of the week is more pregnant with these happy tendencies than that on which the Saviour poured out his soul unto death for a ruined world. Who that bears the name of christian, can think of the events of that memorable day, without a heart disquieted within him, on account of the amazing penalty paid for him by the precious blood of the innocent Redeemer. And who that is called a CHURCHMAN, can pass Good Friday, set apart for the more solemn commemoration of those events, in a thoughtless or irreverent manner. If the anniversary of the death of an earthly friend be not suffered to pass without some thoughts of love, some tender recollections of his life, much more should the return of that memorable day on which the Friend of Sinners, the "friend that sticketh closer than a brother" was lifted up on the accursed tree, be marked by holy and fervent meditations on that love of his which passeth knowledge, and which brought him down from the bosom of the Father to die, the just for the unjust, to bring us to God.

CHRISTIAN MESSENGER.—We perceive nearly a column and a half in this paper of the 3d instant, devoted to a reply to the few lines which we inserted in a late number, remarking on the unfair attempt of that journal to fix the odium of a "prayerless Assembly" upon the Church of England. We have no intention of inflicting upon our readers a rejoinder of a length proportioned to this reply. Nor do we wish to raise a "war cry of polemical contention" with our contemporary. We may both spend our time and our ink to better purpose. Only, we must observe, that if the spirit of the article be a specimen of the "utmost kindness" of the Editors, and of their "cordial desire to keep the peace," we know not what we may expect, if ever we are so unfortunate as to experience some of their unkindness, or be involved in open war.

To us, the temper of those remarks, appears any thing but one of brotherly kindness;—witness the sneers at "Bishops, and mitres," "contributions from the public purse," "the holiness of a privileged church," the "savoury atmosphere" of King's College, "the cold and formal manner of privileged ecclesiastics," &c. By the way: we are at a loss to know what privileges the ministers of the church enjoy in this province, which are not dearly paid for by the 'privilege' of being set up as marks for the unfounded envy of others, and for the radical orators and

scribblers of the day. We have all the odium of an establishment, without its advantages.

As to the charge which we called upon our dissenting brethren to retract, we are sorry to see that they decline to do so. It remains, however, unsupported by facts—For if it be a fault that the chaplaincy has been engrossed by one 'sect'—upon whom should the blame fall? Certainly upon those who from time to time made the appointment, and not upon the denomination preferred. The engrossing of the office, therefore, if it be a crime, is one which lies at the doors of the Assembly, who so long conferred it on the "privileged ecclesiastics," but have now turned it and them out of doors together. "Let them bear the blame then for ever"—or, until they repent and amend.

As to the new cause conjured up by the Christian Messenger, for the godless proceeding of the Assembly, namely, the cold and formal manner in which the services were performed, it does more credit to the Editor's invention, than to his charity. Will he venture to pronounce that the late chaplain did so perform his sacred duties, eulogized as he is in a previous number of the same paper? Or if his insinuation were correct, does the dissenting Editor really believe that the Assembly has become so spiritual as no longer to endure such formality? And as to the being 'tied to one form,' if it be a 'form of sound words,' we are much mistaken if that be not always an advantage, but especially in prayers for a Legislative Assembly, lest the chaplain sometimes be found praying politics, as has happened in the neighbouring States, and might occur among our untied brethren here, especially pending the discussion of some object, deeply interesting to the "denomination."

As we do not wish to "overstep" proper bounds, we pause here claiming the privilege, as the advocates of apostolic order, as well as evangelical truth, of stepping forward whenever we see a stab given, at the expense of truth, to the Church we love. The Christian Messenger 'stepped' out of his way to throw odium upon the Church, and the "western Editors" would only "with the utmost kindness tell him of his faults," and help him back to his own appropriate path.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—

We have been kindly favoured at a much earlier period than usual, with the Report of this Society for 1836, (the only one received) and with the printed correspondence from this diocese and the East Indies, and we have gladly devoted a considerable portion of this paper to extracts from these publications.—The friends of the Church will notice, with regret and astonishment, the low state of the Society's funds, at a time when new and most encouraging fields of labour are calling for a larger expenditure than ever. We trust that the members of the Church in these Provinces will awake to the necessity of contributing, as God has given them the ability, towards the objects of the Society, especially in this Diocese, and we hope the time is at hand when a systematic appeal will be made for this purpose to our people.

TO SUBSCRIBERS.—Those who are in arrears for the first volume, and those who owe the advance for the second, are requested to pay up with all speed. And we presume that we are to consider as subscribers, those gentlemen, not before on our list, to whom the numbers of the present volume have been sent, and from whom no notice to the contrary has been received.

LETTERS RECEIVED.—Rev. G. Townshend, (with remit.) Rev. A. Balfour, with ditto; Rev. J. Moody, with do.; Rev. H. N. Arnold, Rev. George Jarvis, with do.; Rev. W. Gray; Hon. A. W. Cochran, Mr. Jas. McNeil; Rev. J. Robertson, Rev. C. Ingles, H. G. Farish, Esq. with remit.

"REMEMBER THY CREATOR."

In life's glad morn, when hopes beat high,
And nought but joy pervades thy breast;
When pleasure sparkles in thine eye,
And every scene is gaily dress'd;

When glows thy cheek with healthful bloom,
And friends are near, thy joys to share;
Whose love provides thy happy home,
And makes thee free from every care;—

While youth and all its joys so bright,
O'er life reflect a cheering ray,
Ere age arrives, and Sorrow's blight
Sweeps all thy cherish'd hopes away;—

Remember HIM, whose sov'reign power
Life, health, and friends, and home bestows;
Whose care sustains thee every hour,
And shields thee from a thousand woes.

Remember HIM, whose boundless love
Secures the blessings you possess,
And richer blessings from above,
To all who seek and trust his grace.

Remember thy Creator now;
Give HIM the morning of thy days,
And early at His footstool bow,
His love demands thy noblest praise.

So shall thy life His mercies bless,
Though earthly pleasures fade away;
Though earthly cares and sorrows press,
God is thine all-sufficient stay.

Worcester.

Selected for the Colonial Churchman.

DOCTRINES OF THE CHURCH.

Chap. 3.

DIVINITY OF CHRIST.

The doctrine of the Trinity, as set forth in the Liturgy and Articles of the Church, is, as we conceive, the foundation of the whole gospel plan of salvation, "Jesus Christ himself being the chief corner stone." In our eleventh article, it is said, "there is but one living and true God; and in unity of this Godhead, there be three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost." The Church does not attempt to explain this union, acknowledging it to be an inexplicable mystery; but because she finds it clearly asserted in the bulwark of inspired truth, she adopts it as an article of her creed, although far transcending the comprehension of any mortal mind. Each of these Divine Persons is considered as having "a peculiar province in accomplishing the work of our redemption and salvation, and to each of them we owe an unlimited veneration, love, and obedience". It is everywhere represented in Scripture, that our redemption was contrived by the Father, purchased by the Son, and applied by the Holy Ghost.

Of the Divinity of the first, there never has been any question: and surely every christian must feel the deepest solicitude, whether his Saviour and Redeemer be indeed Divine, and consequently entitled to his worship and adoration, or whether he be no more than a creature, whom to serve, would be idolatry. And however "fully persuaded in his own mind," he will wish to become so familiar with the proofs of this doctrine, that he may be able to convince gainsayers.

Before entering on the consideration of these proofs, it may be necessary to observe, that the Scriptures sometimes represent Jesus Christ as man, and at other times as God; and the only method of harmonizing these passages, is to keep constantly in view the union of the Divine and human natures, whereby "God was manifest in the flesh," we must also bear in mind, not only his humanity, but his character of Mediator between God and man, and acting under a commission from his Father. There are numerous instances in which our Saviour evidently speaks as he acts in his mediatorial capacity merely; as in his de-

clarations, "The Son can do nothing of himself;" "I can do mine own self do nothing;" "My Father is greater than I." But it is not necessary to multiply proofs on this subject, as it must appear abundantly evident to every impartial mind that our blessed Lord sometimes spoke in his human or mediatorial, and at other times in his Divine character.

We shall endeavour to show, that all the peculiar names, titles and attributes, and works of God, are, in Scripture, ascribed to God; and that we have both the precepts of Scripture, and the example of holy men, and of angels, for paying Him religious worship and adoration.

We are first to show, that the peculiar names and titles of Jehovah are given to Jesus Christ.

To begin with that remarkable prediction of the prophet Isaiah, when foretelling the birth of the Messiah, he breaks forth into this sublime strain, "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace."—Isa. 9. 6. Can words be more explicit than these!

The same evangelical prophet when predicting the miraculous birth of a Saviour, says—"They shall call his name Immanuel, which being interpreted, is God with us; and in foretelling the blessings of Gospel times, he commands that the hearts of men be made ready to receive their coming Redeemer.—"Prepare ye the way of the Lord, make straight in the desert a highway for our God."

But passing by the numerous other passages to be found in the Scriptures of the Old Testament, equally clear and satisfactory on this point, let us turn to those of the New, where the names and titles of Jehovah are so frequently given to Christ, that we are only at a loss how to arrange them in a regular and connected order.

The very commencement of St. John's Gospel contains a most unequivocal declaration of our Lord's divinity—"In the beginning was the word, and the word was with God, and the word was God." Now we would appeal to every unprejudiced mind, whether the Apostle would ever have made use of an expression like this, if the person spoken of had been no more than a creature,—or if he had not been "one with the Father, very and eternal God?"

If St. John believed that Jesus Christ was a mere man, it was certainly a most unguarded expression, and almost inconceivable in an inspired writer, to say that 'He was in the beginning,'—before all time, even to all eternity, 'with God,' and that 'He was God.'

Such an assertion therefore, from such authority, must be considered as a direct and positive evidence of the Divinity of our beloved Redeemer; more especially, when we find the same Apostle, in another place, asserting in like terms, that "Jesus Christ is the true God and eternal life."—1 John 5. 20. So numerous are the other texts of the New Testament in which the name of God is expressly given to Christ, that we shall only notice and that briefly, a few of them. St. Paul repeatedly calls him 'our God and Saviour,' and 'our great God and Saviour, Jesus Christ.' And he further tells us that 'God was manifested in the flesh,'—that 'God was in Christ, reconciling the world unto Himself,'—again 'unto the Son, He, (i. e. the Father) saith, thy throne O God, is for ever and ever.'

Thus we consider the truth of our first proposition clearly established.

The attributes of Jehovah are also given to Christ—Eternity, Omnipotence, Omniscience, Omnipresence, Immutability—could all be proved to belong to Christ; therefore we should take heed and beware, lest, by withholding the honours due to that great and glorious name, which is above every name, we 'deny the Lord that bought us.'

The operations of Jehovah are also ascribed to Jesus Christ. He is represented as the universal Creator; for, 'by Him,' says St. Paul, 'were all things created, that are

in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him.'—Was ever power like this ascribed to a creature? Indeed, how could Christ be the Creator of "all things," if he were himself created? Yet we are again told,—"All things were made by Him, and without Him was not any thing made that was made." Now the apostle Paul elsewhere says, that 'He who built all things is God;' but it has been proved that Christ 'built all things,' therefore Christ must be God, even that God who liveth for ever and ever.

Jesus Christ is also the PRESERVER and UPHOLDER of the Universe. He has power to pardon sins, a power which he often exercised, and for which the Scribes and Pharisees accused him of blasphemy, saying, 'Who can forgive sins, but God alone?' He confers eternal life.—Of his sheep, he says, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

He has power to raise the dead. "I will raise him up at the last day," is his own declaration concerning 'every one who believeth.' Now, as St. Paul assures us, that it is "God who quickeneth the dead," and Christ himself says, that the "Son quickeneth whom he will," the conclusion is inevitable, that Jesus Christ is the true God and eternal life.

Our last proposition is,—that we have both the precepts of Scripture, and the example of holy men and of angels for paying Him religious worship and adoration. Did not the wise men come from the East 'to worship him?'—Hath not the Almighty Jehovah said, when he bringeth the first begotten into the world, 'Let all the angels of God worship him?' Do we not read that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth?—has not our Saviour said, "that all men should honour the Son even as they honour the Father."

In fine, if Christ be the object in whom the Gentiles are to trust—if Paul 'besought the Lord thrice,'—if the prayer of the dying Stephen was, 'Lord Jesus receive my spirit,' then only daring presumption can deny that Christ is to be worshipped; and if he is to be worshipped, he must be God; for it is written, 'thou shalt worship the Lord thy God, and Him only shalt thou serve.'

We shall here close our brief view of the evidences of Christ's Divinity—a full examination of all the arguments, would require volumes. Surely we have reason to be thankful that the evidences of this fundamental doctrine of our holy religion are so cogent and so numerous. Let us resolve to adhere to our faith without waverings, satisfied with the testimony of Scripture. Let us not perplex ourselves with difficulties which human reason might suggest against it. Let us pity and benevolently endeavour to remove those prejudices, which cannot yield to testimony of so conclusive a nature.

Strong, indeed, and to us altogether inconceivable, must be the prejudices of that man, who with his Bible in his hand, is unwilling to yield to his Saviour that Divinity which he claimed, when he affirmed that he was the Son of God, and that he and the Father were one!

Churchman's Manual.

A MISSIONARY BOX IN A PALACE.

The Rev. D. Philip, (missionary from South Africa,) addressing an assembly in London, last Oct., is reported by the London Patriot, to have stated that he visited Windsor Castle the previous week, in company with Tatzoe, a Caffre chief, and that the royal grand-children, resident in the palace, came and presented the contents of a missionary box to him in aid of missions to the heathen. He (Dr. Phillip) hoped that, after this, no one would be ashamed to have a missionary box in his house, but that all would follow the fashion set in the Royal Palace.—*Christian Watchman*,

POETRY.

PALESTINE.

By Bishop Heber.—*Continued*

And he, the warrior sage, whose restless mind
Through nature's mazes wander'd unconfin'd;
Who every bird, and beast, and insect knew,
And spake of every plant that quaffs the dew:
To him were known—so Hagar's off-spring tell—
The powerful sigill and the starry spell;
The midnight call, hell's shadowy legions dread,
And sounds that burst the slumbers of the dead.
Hence all his might; for who could these oppose?
And Tadmor thus, and Syrian Baalbec rose.
Yet e'en the works of toiling Genai fall,
And vain was Estakhar's enchanted wall.
In frantic converse with the mournful wind,
'Twas oft the houseless Lanton rests reclin'd;
Strange shapes he views, and drunks with wondering
ears

The voices of the dead, and songs of other years.
Such, the faint echo of departed praise,
Still sound Arabia's legendary lays;
And thus their fabled bards delight to tell
How lovely were thy tents, O Israel!
For thee his ivory load Behemoth bore,
And for Sofala teem'd with golden ore;
Thine all the arts that wait on wealth's increase,
Or bask and wanton in the beam of peace.
When Tyber slept beneath the cypress gloom,
And silence held the lonely woods of Rome;
Or ore to Greece the builders' skill was known,
Or the light chisel brushed the Parian stone;
Yet here fair science nurs'd her infant fire,
Tann'd by the artist aid of friendly Tyre.
'Then tower'd the palace, then in awful state
The Temple rear'd its everlasting gate.
No workman steel, no ponderous axes rung;
Like some tall palm the noiseless fabric sprung.
Majestic silence!—then the harp awoke,
The cymbal clang'd, the deep-voiced trumpet spoke.
And Salem spread her suppliant arms abroad
View'd the descending flame and bless'd the present
God.

Nor shrunk she then, when, raging deep and loud,
Bent o'er her soul the billows of the proud.
E'en they who, dragg'd to Shinar's fiery sand,
Fill'd with reluctant strength the stranger's land;
Who sadly told the slow revolving years,
And steep'd the captive's bitter bread with tears;
Yet oft their hearts with kindling hopes would burn,
'Their destin'd triumphs, and their glad return;
And their sad lyes, which, silent and unstrung,
In mournful ranks on Babel's willows hung,
Would oft awake to chaunt their future fame,
And from the skies their lingering Saviour claim.
His promised aid could every fear controul;
'This nerv'd the Warrior's arm, this steel'd the Mar-
tyr's soul!

Nor vain their hope: bright beaming thro' the sky,
Burst in full blaze the day spring from on High;
Earth's utmost Isles exulted at the sight,
And crowding Nations drank the orient light.
Lo, star-led chiefs Assyrian odours bring,
And bending Magi seek their infant king!
Mark'd ye, where, hovering o'er his radiant head
The dove's white wings celestial glory shed?
Daughter of Zion! virgin Queen! rejoice!
Clap the glad hand, and lift th' exulting voice!
He comes,—but not in regal splendor dress'd,
The haughty diadem, the Tyrian vest;
Not armed in flame, all glorious from afar,
Of hosts the chieftain and the Lord of War:
Messiah comes: let furious discord cease;
Be peace on Earth before the Prince of Peace!
Disease and Anguish feel his blest controul
And howling Fiends release the tortured soul;
The beams of gladness Hell's dark caves illumine,
And Mercy broods above the distant gloom.
Thou palsied Earth, with noonday night o'erspread!
'Thou sickening sun, so dark, so deep, so red!
Ye hovering Ghosts, that throng the starless air
Why shakes the Earth? Why fades the light? de-
clare!

Are those his limbs, with ruthless scourges torn?
His brows, all bleeding with the twisted thorn?
His the pale form, the meek forgiving Eye
Raised from the Cross in patient Agony?
Be dark, thou Sun,—thou noonday night arise

And hide, oh hide the dreadful sacrifice?
Ye faithful few, by bold affection led,
Who round the Saviour's cross your sorrows shed,
Not for his sake your tearful vigils keep;—
Weep for your country, for your children weep!
Vengeance! thy fiery wing their race pursued;
Thy thirsty poniard blush'd with infant blood.
Rous'd at thy call, and panting still for game,
The bird of war, the Latian eagle came.
Then Judah rag'd by ruffian discord led,
Drunk with the steamy carnage of the dead:
He saw his sons by dubious slaughter fall,
And war without, and death within the wall.
Wide—wasting Plague, gaunt Famine, mad Despair,
And dire debate, and clamorous strife was there:
Love, strong as death, retain'd his might no more,
And the pale parent drank her children's gore.
Yet they, who want to roam th' ensanguin'd plain,
And spurn with fell delight their kindred slain;
E'en they, when high above the dusty light,
Their burning Temple rose in lurid light,
To their lov'd altars paid a parting groan,
And in their country's woes forgot their own.
As 'mid the cedar courts, and gates of gold,
The trampled ranks in mazy carnage roll'd;
To save their Temple every hand essay'd,
And with cold fingers grasp'd the feeble blade:
Through their torn veins reviving fury ran,
And life's last anger warm'd the dying man.
But heavier far the fetter'd captives doom!
To glut with sighs the iron ear of Rome:
To swell, slow pacing, by the ear's tall side,
The stoic tyrant's philosophic pride;
To flesh the lion's ravenous jaws, or feel
The sportive fury of the fencer's steel;
Or pant, deep plung'd beneath the sultry mine,
For the light gales of balmy Palestine.
Ah! fruitful now no more, an empty coast,
She mourn'd her son's enslav'd, her glories lost:
In her wide streets the lonely raven bred,
'Twas bark'd the wolf, and dire hymns fed.
Yet midst her towery fanes, in ruin laid,
The pilgrim saint his murmuring vesper paid;
'Twas his to climb the tufted rocks, and rove
The chequer'd twilight of the olive grove;
'Twas his to bend beneath the sacred gloom,
And wear with many a kiss Messiah's tomb:
While forms celestial fill'd his trance'd eye
The day-light dreams of pensive piety,
O'er his still breast a tearful fervour stole,
And softer sorrows charm'd the mourner's soul.
Oh, lives there one, who mocks his artless zeal?
Too proud to worship, and too wise to feel?
Be his the soul with wintry reason blest,
The dull, lethargic sovereign of the breast!
Be his the life that creeps in dead repose,
No joy that sparkles, and no tear that flows!
Far other they who rear'd yon pompous shrine,
And bade the rock with Parian marble shine.
Then hallow'd peace renew'd her wealthy reign,
Then altars smok'd and Zion smil'd again.
There sculptured gold and costly gems were seen,
And all the bounties of the British queen;
There barbarous kings their sandal'd nations led,
And steel-clad champions bow'd the crested head,
There, when her fiery race the desert pour'd,
And pale Byzantium fear'd Medina's sword,
When coward Asia shook in trembling woe,
And bent appall'd before the Bactrian bow:
From the moist regions of the western star
The wandering hermit wak'd the storm of war.
Their limbs all iron, and their souls all flame,
A countless host, the red-cross warriors came.
E'en hoary priests the sacred combat wage,
And clothe in steel the palsied arm of age;
While heedless youths and tender maids assume
The weighty morion and the glancing plume.
In bashful pride the warrior virgins wield
The ponderous falchion, and the sun-like shield,
And start to see their armour's iron gleam
Dance with blue lustre in Tabaria's stream.
The blood-red banner floating o'er the van,
All madly blithed the mingled myriads ran:
Impatient Death beheld his destin'd food,
And hovering vultures snuff'd the scent of blood.
Not such the numbers nor the host so dread
By northern Brenn, or Scythian Timur led,
Nor such the heart-inspiring zeal that bore
United Greece to Phrygia's reedy shore!

THE HAGUE IN THE LAST NIGHT OF THE YEAR.

Happening to be at the Hague on the last night of the year, I observed, when putting a letter in the post-office, that the venerable old Abbey Kirk was lighted up, and having half an hour to spare, I directed my way into it. I found a large congregation fast collecting, with whose voices, accompanied by a powerful organ, the old Saxon pile, resembling in barbaresque grandeur the cathedral at Durham, rang and resounded the *voorgezang*. The two sons of the prince of Orange were already in the royal pew, a very modest one, slightly raised, and opposite the pulpit. The elder boy sung with as British a vigour, as his features and complexion were like the British. Then the chapter was announced, and soon the good old Presbyterian king appeared;—a very proper place, I thought, for the victim of popish and radical calumny on the last night of the year, in which they had such a triumph at his expense. After bowing to the people, and a long private prayer, he turned to his grand-children and affectionately shook hands with them, the elder in return turning up the chapter for him. It was a delightful sight, especially as the vile English practice of separating the children of the poor from their parents in Church does not prevail here, and the great mass of the congregation consisted of plain Dutch families, to whom the family affection of the royal seat was thus both a treat and an example.

I could not stay long, but took a note of the hymns for the night, which in Holland are announced on the walls, as used to be in St. George's, Edinburgh.—*Christian Intel.*

JEWS IN CHINA.

There is a colony of Jews in China at Kac-foong-foo, of whom Mr. Davis, in his work on the Chinese, gives some interesting particulars.—They are said to have reached China as early as two hundred years before Christ. There is a place reserved in their synagogues for its chief, who never enters there except with profound respect. They say that their ancestors came from a kingdom of the west, called the kingdom of Jude, which Joshua conquered after having departed from Egypt, and passed the Red Sea and the desert; that the number of Jews who emigrated from Egypt, was about 600,000 men. They say their alphabet has 27 letters, but they commonly make use of only 22 which accords with the declaration of St. Jerome, that the Hebrew has 27 letters, five of which are double. When they read the Bible in their synagogue they cover the face with a transparent veil, in memory of Moses, who descended from the mountain with his face covered and who thus published the decalogue and the law of God to his people; they read a section every Sabbath day. Thus the Jews of China, like the Jews of Europe, read all the law in the course of a year.

BISHOP OF LONDON.

A large proportion of the benefited London clergy attended in St. James' square, on Wednesday, Nov. 16th, to present an address from the Fellows of St. College to the Right Rev. the Lord Bishop of London, on his restoration to health from his late severe illness. The address was received in the most gratifying manner. In replying to the passage which contained a respectful remonstrance of his clergy to more sparing for the future of his own exertions, lordship promised to heed the caution, but only so far as was consistent with his higher duties, and beautifully introduced St. Paul's observations to the elders of the Ephesian Church:—"Not counting my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—*British Mag.*

Look about you and see if three great idols, Honor, Pleasure, Gain, have not shared the earth amongst them and left him least, whose all it is.—*Bishop Hall.*

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