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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 I. LUNENBURG, N. S. THURSDAY, APRIL 7, 1836. NUMBER 10.

For the Colonial Churchman.

CHURCH PROPERTY.

Essay I.

The dedication of some part of our worldly goods to the service of God appears to have been, from the earliest period, an essential concomitant of true religion. Whether the oblation might be considered as a free-will offering or the effect of statutable enactments, on the part of the sinners, the end, or the object in view, seems to have been invariably the same; namely, the glory of God and the preservation of his worship in the world.

As long as the ministry of the world is committed to the care of mortal men,—or as the Apostle calls them in this capacity—'earthen vessels,' themselves compassed with many infirmities, and subject to the various wants and necessities, which have ever been inseparable from human nature since the fall,—as long as this is the case, so long must the promotion of the Gospel, and the exercise of the Gospel ministry be commensurate with the degree of worldly support, which the devotion of believers may prompt them to contribute to such worthy objects. Were those to whose hands 'the heavenly treasure' has been entrusted, endued with superior qualifications and enabled, like angels, to subsist without bodily sustenance, and to minister to the spiritual rites and necessities of men, there might be less need for the observance of such customs and ordinances as have for their object the support and preservation, of religion. There might be fewer offerings, fewer oblations, and fewer donations made at the altar of God: the spiritual interests of humanity would, on this hypothesis, be still subserved in every essential particular. But experience teaches us that there has not been, and cannot be, under the present constitution of things, such a pure and perfect administration of the word of life, exhibited in this lower state of existence. The worship of God therefore, committed to the agency of mortals, must always depend in a great degree, for its continuance, among the sons of men, on the temporal support of the faithful.

This appears to be a universal proposition: there is no exception to it. Accordingly we find that, under every dispensation of God to man, a principal part of Divine worship consisted in an offering or oblation of worldly goods. In the first account, which the Bible records, of a religious ceremony, we read 'that Cain brought of the first of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.' There is not the least doubt that the circumstance here recorded had been the effect of a divine command: although the sacred historian does not mention it. For we cannot conceive a more rational method of accounting for the existence of 'skins' of which coats had been made for Adam and Eve, before their expulsion from the Garden, than to state that the animals to which they belonged had been slain for the purpose of sacrifice. Consequently we argue that the institution of sacrifice, and the command which rendered necessary an oblation from Cain and Abel, were alike of divine origin.

The practice, which was thus instituted, and based upon the authority of God, appears to have been observed among his true servants during the period which elapsed between the creation and the flood. Immediately after that catastrophe, the first care of Noah was to 'build an Altar unto the Lord,' and to make thereon such offerings and oblations as were conformable to the practice of his

ancestors, and the divine command. This sacrifice was so acceptable to God that it drew down a blessing upon the whole earth, and a promise that it should never be destroyed again by water.

The same custom, we have reason to believe distinguished the worshippers of the true God, in the subsequent periods of history; and very probably served as a mark by which they might be known from the corrupt and wicked generations by whom they were surrounded, however scattered and distant from each other their habitations might have been, still worship by sacrifice, pointed them out as servants and followers of the true Father of heaven and earth, and was a sign of recognition and a bond of affection amongst themselves. Hence we perceive that Melchizedec, although apparently unconnected in any way with the family of Abraham, was yet recognized by that illustrious patriarch, as 'a priest of the most high God,' and received 'tithes of all' the spoil which had been taken from the fugitive kings. Gen. xiv. 18.

From this circumstance may be evidently deduced the following conclusion: namely that the custom of dedicating tithes to the service of God, must have been instituted previously to the days of Abraham. We here read that he gave to Melchizedec tithes of the tenth part of all that he had, or most likely of all the spoil he had. And we cannot conceive why they should pay tithes of the spoils, if they had not previously been in the habit of paying tithes of other things.

The second mention of tithes or tenths and the first specific dedication of them to God are to be found in Gen. xxviii. 22. Jacob vowed a vow, a part of which is this declaration. And this stone which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee.' Josephus's words in relating this vow imply that Jacob vowed to give the tenth of all his income to God for the maintenance of burnt sacrifices, and perhaps for the relief of the poor: there being as yet no regular order of priesthood, who were dependent on that source for their support. Mr. Selden indeed is of opinion that the vow must have had reference to Isaac, who, according to the Patriarchal economy, was then priest of the family. It may have had such a reference; and Isaac may have received the tithes; but there is no proof beyond a rational conjecture, and after all the matter is of but little consequence.

It seems then to have been a practice among religious people, in the days of Abraham, Isaac, and Jacob, to set apart a tithe or tenth portion of their increase for the service of God. By what course of reasoning, or by whose authority, they were led to limit the moiety to be devoted to sacred purposes, at the tenth part, and not at the fifth or the sixth, we cannot very easily or very satisfactorily determine. Some imagine that the custom may have arisen from the Hebrew mode of enumeration. For they, like ourselves, had adopted the number ten as the radix of their arithmetical scale: or as an eminent commentator phrases it—'this is the end of lesser numbers and the beginning of greater.' But notwithstanding this it is, after all, extremely probable that the patriarchs in this, as well as in every thing else that related to religious worship, were guided by some divine ordinance, though it be unnoticed by the sacred penman. At all events it is very certain that Gentiles paid, even in those early days, tithes or tenths to their kings. For it appears from I. Sam. viii. 15. 'And he will take the tenth of your seed, and of your vine-

yards, and give to his officers and to his servants'—it appears from this that tithing formed a part of the *Jus Regium* among the Eastern nations. Aristotle tells us that it was an ancient custom—*polites nomos*—or rather an ancient law under the Babylonish Monarchy. And Dr. Spencer, in his learned work on the Hebrew ritual and legislation iii. cap. x. satisfactorily shows that it formed a fundamental article in the constitution of the ancient Athenian Commonwealth. Others too have proved that the same law prevailed among the ancient Romans.

From collecting these particulars under the general head of Church Property, it will be perceived that I use these words in their most extensive signification; applying the term 'property,' to whatsoever has been dedicated to God for purposes of worship, or as an expression of grateful devotion; and using the vocable 'Church,' to point out under one general term the different dispensations, under which the divine will has from time to time been made known unto men. I will continue to attach this extensive signification to the terms in question throughout my next Essay.

CRITO.

For the Colonial Churchman.

FAMILY DEVOTION.

No. 2

MESSRS. EDITORS,

The Holy Scriptures describe the nature, success, and design of Prayer, in very few words—but those full of comfort and encouragement. *Ask and receive that your joy may be full.*—In your last number the duty of family prayer was considered and it appeared, that thus to assemble in the name and presence of God for the purpose of imploring His grace and Providential care, was an indispensable duty. It is also one of the many solemn privileges we enjoy as rational and dependant creatures, as will be seen now that I continue the extract from the Periodical before alluded to.—Family prayer is a privilege as well as a duty. It has been truly remarked, that 'the aged and the young, the parent and the child, the master and the servant, on their knees before the God of heaves, and in the presence of each other, forgetting, for a while, the one his inferiority, the other his preeminence, and only remembering so much of their mutual relation to each other as may unite them more closely in supplication to their common Father; such a group, and such an occasion, must kindle zeal in the most languid bosom, and communicates warmth and spirits to the coldest heart.' Like the chamber of the dying Christian, this scene is 'privileged beyond the common walks of life.' The Most High will not disdain to visit such a habitation. 'I will dwell in them; and walk in them; and they shall be my people, and I will be their God.' 'Them that honour me, I will honour.' And surely the children of such a family will not lose their portion of the hereditary blessing. 'Their sons shall grow up, as the young plants, and their daughters be as the polished corners of the temple.'

But the advantages of this venerable custom deserve to be more fully stated. Most of them may be comprised under religious instruction—domestic government—family union—and public peace. That it is the duty of the Christian to convey religious instruction to the several members of his household, cannot admit of a doubt. And surely no general medium of communication for this pur-

pose can be selected with a greater probability of success than family worship. The perusal of the Scriptures should, of course, form a conspicuous part of this duty, and probably, as far as is practicable and expedient, in a regular series and order. An opportunity is thus afforded for those of a family who have little leisure, and, perhaps less ability or inclination, to read for themselves, to acquire a familiarity with the general tenor of the word of God, parts (and but parts) of which they hear explained from the pulpit. There is something so gentle, so free from embarrassments, and yet so forcible, in these daily lessons, when suitably conducted, that the dullest understanding, we might hope, would at length be penetrated, and the hardest heart softened.

A second advantage was the facility afforded by it in domestic government.—It tends to impose a constant check on the bad passions which may be ready to arise in any individual of the household? The instruction thus daily afforded to the members of the family respecting their relative duties and responsibilities, will, under the blessing of God, closely connect itself with the suppression of sinful desires and vain purposes: It will tend to bridle frivolous conversation, to sober the excesses of intemperate mirth, to smooth down the roughness of temper, and to banish what ever is morose and gloomy from every brow! Such, at least, is its tendency as far as its beneficial effects come into due operation. And with what ease may a parent or master govern where children and servants approve the command is reasonable, and have learned and loved to obey—not as unto man, but as unto God!

Another benefit resulting from this duty was its tendency to unite the various members of a family, and to inspire mutual confidence and love. Religion, which is confessedly the best bond of union in larger communities, is likewise so among the individuals of more confined circles. A degree of friendship is almost necessarily generated by this daily assembling of the members of a well-regulated household—brothers and sisters, domestics and visitors—independently of those frequent allusions which occur in reading the Scriptures and addressing our great common Parent, to the community of their wants, and hopes, and joys.

Nil caritate mutua fratrum, nihil

Jucundius concordia;

Non aura suavia balsami quum funditur.

Aronis in sacrum caput;

Non ros tenello gemmulis argenteis.

Pingens Sionis gramina,

Aut serena dulci inebrians uligine.

Harmanis antoni jugo.

Psalm 133d:

But affects like these will be ultimately felt beyond the limits of the private circle; for 'parents, magistrates, senators, ministers of religion, were once children in a family.' And where shall such hopeful subjects be nurtured for the state as in a religious and well ordered household? Where can loyal obedience be better learned towards that authority which is as the parent of the people, than in a scene in which the parent is acting in the spirit of a mild monarch? And how can insubordination among that great class of the community, the servants of families, be better checked than by plain and affectionate instruction in their duties, combined with the powerful persuasive of a Christian example?

It has been justly observed, that many call for church reformation and state reformation, who yet are the troublers of the times themselves, and will not reform one little family. If men would agree in a holy education of their servants and children, church and state would soon be reformed. The efforts of the Christian minister would thus be essentially seconded; for children and servants judge of things, not from what one man says to them one day in a week, but from what every person is saying every day.

So forcibly do these considerations strike my mind, that I cannot but adopt the sentiment, that 'if the existence of God and the immortality of man were equivocal, if death and judgment, heaven and hell, were as doubtful as they are sure, yet family worship would possess such recommendations as no prudent man would think it wise to oppose; and finding the order and integrity, the submission and the good will, the fidelity of servants, the love of children, and the union of all springing from this duty, we should still be gainers by assembling our families for the offices of prayer and praise, though it were even ascertained that prayer should be fruitless, and praise superfluous.'

In concluding this paper, it may be well to advert to some of the examples of the wisest and best of men, in support and illustration of the duty of cherishing family religion. We have before mentioned the case of Abraham. Of Moses it is recorded that he was faithful in all his house; and his illustrious successor expressed his determination in the memorable resolution 'As for me and my house, we will serve the Lord.' Of Cornelius it is declared, that 'he feared God, with all his house, and prayed to God always.' I might also mention Elkanah and Hannah, Zachariah and Elizabeth, and that interesting family in whose house the Saviour himself often abode; for 'he loved Mary and her sister, and Lazarus;' though, perhaps, in several of these

examples, the duty arises, rather by way of inference, than expressly from what is recorded.

Here for the present I conclude my quotation from Remarks on Family Prayer; but as poetry often makes a greater impression on some minds than prose, and as every sincere attempt should be made, to make the duty of prayer more generally understood, I send the following excellent hymn on the same subject

SAMECH.

To be continued.

PRAYER is the soul's sincere desire,

Utter'd or unexpress'd,
The motion of a hidden fire,
That trembles in the breast:

Prayer is the burden of a sigh,

The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech

That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,

The Christian's native air;
His watchword at the gate of death;
He enters heaven with prayer.

Prayer is the contrite sinner's voice,

Returning from his ways;
While angels in their songs rejoice,
And say, 'Behold he prays.'

Nor prayer is made on earth alone;

The Holy Spirit pleads;
And Jesus on his heavenly throne,
For sinners intercedes.

Oh! thou by whom we come to God,

The life, the truth, the way;
The path of prayer thyself hath trod,
Lord, teach us how to pray.

TO THE EDITORS OF THE COLONIAL CHURCHMAN.

If you consider the following extract from a Sermon delivered to a country congregation on a plain but solemn subject, calculated to be of service to such of your readers as do not look for learned dissertations, but are content to hear plain truths in a plain style,—you will perhaps give it a place in your valuable paper when better matter does not offer.

"Awake thou that sleepest and arise from the dead and Christ shall give thee light."—Eph. v. 6. 14.

A life of sin is compared to sleep, and he that is indulging in the ways of wickedness is said to be dead, as in reality he is, to all the true purposes of living. Sin destroys the perceptions of the soul, it renders man insensible to his true situation. He is deaf to the warning voice of conscience, deaf to the threatenings of Scripture—to the terms of the Law and the gracious invitations of the Gospel. When men are asleep, though the greatest dangers are at hand, though the robbers may be near to break in and plunder their property, though the raging flames be ready to burst out and consume all before them yet all this while they are insensible to fear or anxiety.

In like manner though the wages of sin be death, though the sinner be constantly exposed to the everlasting destruction of body and soul, yet blinded and led on by his seducing passions and wicked companions, he proceeds in his fatal career. And Oh! if not checked by the grace of God, he is rushing forward to temporal death and to death eternal, to endure the stings of the worm that never dieth and of the fire which never shall be quenched.

How earnest, importunate the entreaty, 'Awake thou that sleepest and arise from the dead and Christ shall give thee light.'

But not only is the openly rebellious and daring sinner in this awful situation. There is a state of lukewarmness and indifference which is if possible more to be dreaded than this. In the one case, the sin which a man commits is constantly staring him in the face, and unless conscience be entirely stifled, he may yet, by the mercy of God be aroused to see his danger and turn from his wickedness and live. In the other, he folds himself up in a fancied security, he says 'peace, peace, where there is no peace' and he slumbers on the brink of eternal ruin. He may be, in many respects, attentive to the outward ordinances of religion;

but he is in reality, ignorant of the exceeding great love of God in Christ Jesus, of his utter ruin by nature and of the absolute necessity of the quickening grace of the Holy Spirit to awaken him to a new and holy life. If he seek not that grace to arouse him to a newness of life, if he live not by faith on the Son of God, if he strive not to walk in all the commandments and ordinances of the Lord, blameless, he is yet, however safe he may seem in his own eyes, far from the kingdom of God.

To him the words must be repeated and they ought to be full of terror to his soul, "awake thou that sleepest and arise from the dead and Christ shall give thee light."

There is ever danger, lest the things of the world should gain the ascendancy over the heart, lest men should be so occupied with the things of time, as to forget the momentous realities of eternity. If men would but strive to be rich towards God, as they strive to gain earthly perishing riches, they would be aspiring to a crown of glory which, through the rich mercies of God, they would obtain—that crown which is incorruptible and undefiled and that fadeth not away.

Alas! how much toil is spent in vain in the pursuit of worldly things! He who is most earnest in pursuit of riches may find himself woefully disappointed in obtaining the object of his wishes: and then, if he acquire what he so indefatigably pursues, it is after all but the meat that perisheth. A few short years—and he must leave all of worldly possessions. How small a part of a man's riches is required to furnish all the furniture of the tomb. From this dream of earthly riches and worldly prosperity these words would arise to arouse you 'awake thou that sleepest and arise from the dead and Christ shall give thee light.'

Others seek their happiness in the deceitful pleasures of this vain world. Does any thing gay or alluring invite them, they are ever ready at the call? They delight in worldly mirth and dissipation. The harp and the viol, the tabret and pipe and wine are to their feasts, but they regard not the work of the Lord, neither consider the operation of his hands.

In such persons there is a spirit of levity, which prevents them from dwelling on the great truths of our holy religion. They show every trifle to banish from their minds the solemn thoughts of death and judgment, of eternal salvation and eternal destruction. They fondly imagine that the morrow shall be as this day, and promise themselves that in future years, or at the close of life, when the world has no longer any amusements for them, or there is nothing here in which they can find delight, they will then arouse themselves in real earnest to secure their salvation. How terrible to such persons as have never thought of the importance of religion who have never seriously reflected upon their condition, who have never seen the necessity of making their peace with God—Oh! how terrible will be the summons which may be speedily pronounced upon them 'this day or this night shall thy soul be required of thee.'

For the Colonial Churchman.

The Bishop of Lichfield and Coventry, Dr. Ryder, is ranked among those of the Clergy of the Church, who have been styled, what indeed all Clergymen ought to be, in the strict sense of the word, evangelical.

Under these impressions of his character the following extracts from a charge delivered by his Lordship in 1822, are highly interesting.

On the Celebration of the Baptismal Service.

The higher your view of the benefits conferred, the deeper should be your sense of the responsibility entailed upon all the persons concerned in the office—the more vigilant and solicitous should you be, that the whole heart, in yourselves, and in all the attendants should assent with the animating petitions, and that then, if ever, God should be worshipped in Spirit and in truth.

Is it, in your view, the moment when an immortal soul, once born in sin and the child of wrath, receives a covenantal interest in the atoning blood of the Saviour and a federal right to supplicate in every future case of repented sin? Is it in your view the moment when an immortal soul, by nature inclined to evil, and unable to help itself, obtains a title through Christ to the promise of the Holy Spirit; and thus secured to it in after life, the offer of ability to believe?

to love, and to serve God, to resist sin and Satan, to be united to Christ here, and to be fellow heir with Him to all Eternity. Is it such a moment in your view? and can the fervour of your gratitude for the present unspeakable gift, the earnestness of supplication that the person thus gifted, "may lead the rest of his life according to this beginning."—Can this fervour, this earnestness, be unbecoming, be otherwise than indispensably requisite?

Your own sense of duty will I hope, lead you to cultivate such a devotional frame of mind, at each celebration of this our primary sacrament, and forcibly to exhort your parishioners to endeavour after the same qualification in themselves, and to select, as much as possible, none but sponsors of similar views and sentiments. From souls thus congenial, the united fervent prayer would avail much, and we might hope to see such Baptism more often prove the effectual seed, and produce in maturity, "the answer of a good conscience towards God."

On exhorting to the Communion.

Let him keep the opposite extremes in view. Let him caution his people, on the one hand, against the formal reliance, on an outward ordinance, by which some, we must fear, too often soothe their consciences, and "sin on that grace may abound"—with singular inconsistency, magnifying the nature of the Sacrament beyond the limits of sound reason—and, practically at least, lowering the conduct it enjoins below the standard of pure and undefiled religion.

Let him caution his people, on the other hand, against such a precise and exalted notion of perfect preparation beforehand, and sinless obedience afterwards, as would keep back the timid, but sincere penitent, while perhaps, the self deluder and the hypocrite, might be brought forward to the serious inquiry of their souls.

Let him warn the Pharisee to withdraw in the fulness of his self sufficient pride. Let him summon the Publican from the depths of his penitent humiliation: but let him proclaim wilful perseverance in any one habitual sin, or in obstinate unbelief, to be the effectual, though the only obstacle, and call none but those who desire to be holy—not only, 'almost but altogether'—and who see and own, that all their pardon and all their strength; all their justification and all their hope, must be in Him, of whose body and whose blood they are spiritually about to partake. Thus will the minister, at least in this matter, 'have declared the whole counsel of God.'

Thus may he hope to have some communicants, at least, to whom this body of Christ administered by his hands will be 'meat indeed,' and his blood 'drink indeed'—their souls deriving fresh health and strength from each celebration, growing in grace and ripening for glory. Thus will he 'feed the flock of God, which he purchased with his own blood,' rightly dividing to each their portion 'in due season;' and thus may he humbly trust that his faithful communicants, fortified from time to time, against each difficulty, trouble, temptation, and peril of the way, will go forward in their heavenward walk—and, being established in faith and zealous of good works, through the special grace of their Lord, endure unto the end.

On the Service to be used with the Sick.

Let the general directions and tenor of the service of the Church itself be kept ever in your views when it appears to be truly applicable, adhere to its letter with additions suitable to the particular cases; and whereas you must perceive, deviations are necessary, seek to exhort, to examine and to pray almost in the words of the Scriptures, especially the Psalms, the manual of the sick and distressed.

Adopt, as far as may be, the language of the Collects and the spirit of the Homilies—that Spirit which is at once devotional and practical, which 'humbles the sinner, exalts the Saviour, and promotes holiness of heart and life.'

Procrastination is the kidnapper of souls and the recruiting officer of hell.

Be always on the watch, either to increase thine own growth in grace, or to do something for the salvation of others.

Keep thy heart with all diligence, for out of it are the issues of life.

Trust not in the world, for it never pays what it promises.

For the Colonial Churchman.

RECOLLECTIONS OF THE LATE REV. MATHER BYLES DES-

BRISAY, OF DARTMOUTH, N. S.

"The sweet remembrance of the just
Shall flourish when he sleeps in dust."

112 Psalm.

This worthy minister of the Cross well deserves a place in the columns of the Colonial Churchman, of which it is believed he would have been a strenuous supporter.—Nothing is more pleasing to the true members of the Church than the piety and devotion of those who minister at her altars; and whilst we have cause to bless God for many shepherds after His heart who now feed his sheep in different parts of his vineyard, it is right that we should also still remember those who after having given themselves up to their Saviour here below, and shone amongst us with a brightness worthy of 'legates from the skies,' now shine forth as the stars of the firmament, and enjoy a happiness purchased by the blood of the Lamb, for whom they had longed while in the world.

Among this happy number it is humbly hoped is that estimable friend of the writer of this, whose name stands at the head of this article, and whose early removal we have for two years deplored.—His piety, his humility, his charity, his zeal for every thing good, and his entire devotion to the cause of the Gospel and of the Church are often in my memory, and I am persuaded in that of many of his friends and acquaintances. I greatly regret not having had the happiness of knowing him longer, but I have known him long enough, and I have seen enough of the value of his character; I have had sufficient occasion to appreciate his usefulness in the church, in society, and in the numerous circle of his friends, long to lament his loss; and I am far from being the only one that does so. Many a heart in the congregation he left, still deeply feels for this amiable and affectionate Pastor.—He traversed his extensive parish with indefatigable zeal, surmounting all difficulties in his great desire to go from place to place, after the example of his Master, doing good 'and dispensing the bread of life on the right hand and on the left.'—And now the field of his labours is watered by the tears of his parishioners, in whose hearts he will live I hope, forever—and to whom 'he being dead yet speaketh.' More than once have I heard members of his flock lamenting his early removal, and seen tears rushing down their cheeks when speaking of him, and of the pains he took for the good of their souls. And it is this, no less than the affection I bear his memory, which leads me to devote to him these few lines for which I could have desired a more able pen, and one more worthy of the subject.

The manner in which Mr. Desbrisay was accustomed to pass the Sunday will not, it is thought, be without interest to those who had not the happiness of closely observing him. And as I had this pleasure during the last six months of his life, I desire to give a description of it, which will be found worthy of being taken for an example by us that remain.

Mr. D. generally commenced the Sabbath by catechising children in the church at Dartmouth, in the morning before service; after that was over, he set off, scarcely allowing himself time to take a little refreshment, to perform a second service in the Church at the South East passage, six miles distant; from thence he returned to Preston or Cole Harbour, where he attended service at seven in the evening. Thus he preached three times on the Sunday, and travelled twenty miles, besides performing occasional duties of Baptism, visiting the sick and the like. But this was not all,—Porter's Lake, and Three Fathom Harbour, the first seventeen and the latter twenty five miles distant, were in want of his services, and his generous and devoted spirit gladly responded to the call. He officiated at each monthly, and the writer has many times accompanied him in these missionary journeys, and often when the fatigue of such long rides had nearly exhausted me, his courage and zeal would give me fresh strength and make me ashamed of my weakness. I have thus seen him travel fifty miles a day, preaching three times and baptizing several children in different places, and this was the case every month.—One day being with him and knowing that he had not eaten for a long time, and that he would not have leisure to stop before his second service—I made him ask for a piece of bread at a house in the way, and though black and sour, he ate it with good appetite, and told me afterwards that without it he would not have been able to perform the service.

But it was in works of charity especially, that this lamented friend set a bright example, I remember particularly one occasion that I accompanied him in a round of pastoral visits and having called upon a poor family which was in extreme want, he sat down for some time conversing with the mother in the most affable manner, holding one of the children between his knees, and in going away he slipped some dollars into the poor woman's hand who burst into tears. I shall never forget the observation he made when we had left the house.—'Oh how delightful it is said

to be a minister of the Gospel!' Alluding to the pleasure he thus experienced in being the means of cheering the hearts of the poor and the afflicted. It was all his pleasure to visit the members of his flock and especially the poorest of them. One day we were travelling together in a sleigh, and passing through a wood about 8 o'clock in the evening, we found a little cabin inhabited by an old black man and his wife, both of them far advanced in years. Mr. D. wished to visit them, and we entered with difficulty their little cabin, being obliged to stoop low in order to pass the door. By the light of the fire we perceived the old man seated beside the chimney, covered with ragged clothing, but wearing the appearance of perfect contentment. My friend seated himself beside him, and soon informed himself of all concerning the old couple both in temporal and spiritual things, and found that the old African had learned to know the Saviour and to take Him for the portion of his inheritance. Mr. D. remarked to me how happy these poor people appeared in their miserable cabin, without bread, without not only the luxuries, but what are called the common comforts of life; and this simply because they had the Rock of Ages for their support, and the God of Elijah for their God. Mr. D. promised in parting that he would send the old woman (who was in bed and whom we could not discern in the darkness of the room) some medicine the next day, as she was not well; and we took leave more pleased than if we had paid a visit to Royalty. Many more such instances I could mention, which would do honor to the memory of my friend now in glory. But it will be sufficient to say that his daily employment was to do good by every means in his power, and that during the time I had the happiness of his acquaintance, I never saw any thing that was not worthy of the holy office with which he was clothed.—But alas! in the very moment that I thought myself happy in having made acquaintance with a man of so many virtues, and in possessing a friend so precious,—as I began to congratulate myself on this happiness, and the Church to thank God for so bright a light amongst her ministers, in the hope that a long life of usefulness would be granted him, it pleased Him whose ways are not as our ways, nor his thoughts as our thoughts, in His wisdom to plunge us into mourning, which nothing humanly speaking could cheer.

It has been thought, and I am of the same opinion, that Mr. D. contracted his last sickness in one of his long journeys to visit the sick in his parish, in which he met with a fall from his horse so severe, that he told me he remained some time on the spot without knowing where he was. He spoke to me of this fall the day he was taken ill, as also of a cold which he thought he had taken at an interment, while his head was uncovered, on a very severe day. I had often heard him speak of the fundamental doctrines of our holy religion with a fervour which convinced me that he himself enjoyed their consolations; and I remember that in conversing on this subject at the beginning of his illness, he made the following remark which I have never forgotten, and which has been to me a source of joy every time that I have deplored my excellent friend—"Is there any thing more astonishing, said he, than the way most men act with regard to the salvation of their souls—How they continually put it off to another day, without having any reason to hope that God will receive them then, or that they will be able to attend to the work themselves. If I had waited until now to seek a Saviour, what a sad state would I be in. For although I am not yet very ill, I find my brain so disordered, that I cannot fix my mind for any length of time upon one thing.—It is evident from this that he already felt the effect of the brain fever, which proved alas! so fatal. Having quitted him for a few days, I no longer saw him except in a state of delirium. I had the melancholy satisfaction of passing with him the last eight days of his life, but I much regret that the nature of his malady prevented my gathering from his lips the consolations of that religion which he had made his delight in the time of health.—On one of these days, as I sat alone at his bedside, I wished to see if he would give me yet one word with his accustomed gentleness and kindness, and I put to him this question—"Do you remember the good Saviour Jesus Christ, Mr. D.?" But finding that he gave no answer, as I would have had reason to expect, if he had been in his sound mind, I put the question to him a second time a little after, when he seemed more composed. Upon which he answered with a soft smile which was natural to him,—'What! Jesus Christ?—O! Yes I do know him—

"Jesus-lover of my soul,
Let me to thy bosom fly."

Soon however the fever returned which hindered him from speaking more on the subject. He said enough however to convince me that if he had been capable of edifying us from his bed, as from his pulpit, he would not have failed. Jesus was all his support and all his consolation in his collected moments, and after having languished for two or three days more in a kind of stupor which followed the fever, and denoted approaching dissolution, some sighs came to give us notice that his soul was about to fly to the bosom of his Saviour whom he had loved so well, and to quit the house of clay which could no longer retain

it, for 'one not made with hands eternal in the heavens.' Mr. D. quitted this world of sin and misery, on Sunday 9th March 1834, about 8 o'clock in the evening—the time at which he had been accustomed to finish the holy work given him by his Master to perform every Sabbath in his church. In him the Church has lost a faithful shepherd; the poor a kind and devoted friend; his family their greatest earthly comfort. His mortal remains were deposited according to his desire, under the altar of his church, in the presence of many hundred parishioners and others—a weeping multitude. The ceremony was rendered still more imposing by the presence of his Venerable Bishop, who performed the funeral service, and delivered an address appropriate to the occasion.

J.

From the Gospel Messenger.

BISHOP BULL.

In the 'troubled times' of the Church of England lived George Bull, one of the brightest ornaments of the Protestant cause, in those days of danger, intolerance and persecution. He died in February, 1709, at the age of 75 years, the last four of which he was bishop of St. David's. The greatness of his character was equalled only by his humility and his amiable temper and conduct; regarding with great care the rule always to respect the feelings of others and in the most cautious manner to aim at overturning their prejudices. There are many circumstances and anecdotes recorded of him, illustrative of his character, from which the following are selected. With great modesty and humility he combined great composure and self-possession, and his memory was remarkable, as this incident will prove:—

One Sunday when he had begun his sermon, as he was turning over his Bible to explain some texts of Scripture which he had quoted, his notes, containing several small pieces of paper, flew out of his Bible into the middle of the Church, to the great entertainment of many of the congregation, who concluded that their young minister would be completely at a non-plus for want of materials; but some who were more considerate, gathered up the notes, and carried them to him in the pulpit. Mr. Bull took them, but perceiving most of his hearers inclined to triumph over him in his confusion, and to insult his youth, immediately put the notes into his book, and having shut it, continued the subject *extempore* with the greatest coolness and order, without being once at a loss.

The manner in which this excellent man overcame the prevailing prejudices against the use of the Liturgy is worthy of particular notice. The result of his exertions in this respect, shows the slender foundation upon which objections against the Prayer-book are often based.

The iniquity of the times would not bear the regular use of the Liturgy: to supply which defect, Mr. Bull formed all the devotions he offered up in public, out of the Book of Common Prayer, which did not fail to supply him with fit matter and proper words on all occasions. He did this with so much fervour and ardency of affection, and with so powerful an emphasis in every part, that they who were the most prejudiced against the Liturgy, did not scruple to commend Mr. Bull as a person that prayed by the spirit, though at the same time they railed at the Book of Common Prayer as a beggarly element, and as a carnal performance.

A remarkable instance of this happened while he was minister of St. George's, which, because it shows how valuable the liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it, our readers will excuse us for mentioning it. He was sent for to baptize the child of a dissenter in his parish; upon which occasion he made use of the office of baptism as prescribed by the Church of England, which he had got entirely by heart; and he went through with it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience were extremely affected with his performance; and, notwithstanding his using the sign of the cross, they were so ignorant of the Church offices, that they did not discover it was the Common Prayer. When the whole was over, the father of the child returned him many thanks, intimating at the same time with how much greater edification they prayed, who depended entirely on the Spirit of God for his assistance in their *extempore* effusions, than those did who tied

themselves up to premeditated forms; and that if he had not made the sign of the cross, which was, as he termed it, a badge of Popery, nobody could have formed an objection to his excellent prayers. Upon this, Mr. Bull, hoping to recover him from his ill-grounded prejudices, showed him the office of baptism in the liturgy, wherein was contained every prayer which he had made use of on that occasion; and this, with other arguments that he then urged, wrought so effectually upon the good man and his family, that they always after that time frequented the Parish Church, and never absented themselves from Mr. Bull's communion.

BISHOP KEMPER.

The Church will ever have reason to bless the day when this active, distinguished, and devoted servant of her altars was sent forth to bear her standard over the vast regions of the Far West.

The following extract from his letter, dated St. Louis, Dec. 28, will no doubt be interesting to your readers. The incident occurred while he and his fellow laborer, the Rev Sam'l R. Johnson, were at a town in the western part of Indiana.

'For more than a day we enquired in vain for an Episcopalian. One faithful son of the Church we at last found, whose name, and appearance, and zeal, I can never forget. He heard, after dinner, on a bitter cold day, that I was to officiate that night in a presbyterian meeting-house. Although in his 78th year, and living eight miles from town, he mounted his horse and arrived in time to participate in the services. What loud and delightful responses! how distinct and fervent! and then, the amen—they were doubly emphatic, while his voice thrilled in a sonorous manner upon the last syllable. I all but laughed for joy; and now I would go miles to hear the good old man once more uniting audibly in the solemn services of the sanctuary. Need I say he was once a Connecticut Churchman, and has known Bps Seabury and Jarvis: And had you heard him as we did, on the following day, telling the story of his conversion through the gentle influence of his wife, how for four years he would not open her Prayer Book; and how on a rainy Sunday he at last ventured, with mingled emotion, of contempt and terror, to look into a volume which he had been accustomed from infancy to regard as unsound and papistical, and how the sublime simplicity and Evangelical spirit of the collects arrested his attention and overwhelmed him with astonishment, and how the fervent scripture language of the litany melted his heart and removed every prejudice; had you heard all this you would love him as we do.—While he spoke of his sainted wife, though, she had been dead for 20 years, his voice faltered and his eye was moistened with tears.'

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, APRIL 7, 1836.

KING'S COLLEGE, WINDSOR.—It gives us pleasure to learn from a paragraph in the Times, as well as from other sources, that there does not appear any disposition in the House of Assembly to force the strange amalgamation of this Institution with the one intended to be established in Dalhousie College, as suggested by Lord Glenelg in his dispatch to the Lieutenant Governor, and by him submitted to the Legislature.

The question has been deferred to another Session—before which time we trust the impracticability of such a scheme without gross injustice, and utter dereliction of the principles upon which King's College has been founded and hitherto supported, will be so evident to all as to cause the unsavory plan to be abandoned.

Against such unhallowed invasion of their Academic shades, and such a disruption of the most engaging associations, we are sure the many hundred alumni now dispersed in various lands, would cry out with one voice.—We speak for ourselves and if we had strength of lungs we would raise such a cry against the scheme of spoliation as would be heard in the office of Lord Glenelg.—We should have before offered some observations on this subject (on many accounts most interesting to us,) but it

was considered premature to do so, by those whose opinions we are bound to respect, and indeed we were not fully informed as to the precise nature of the precious plan.—We are now in possession however of the 'Memoranda respecting King's College,' drawn up by our Bishop, than whom no one is better able to give information in every point of its history—His Lordship's name having stood first on the list of Students at Windsor in 1788, and having been intimately connected with the Institution ever since.

These memoranda are very valuable, embracing a period from 1783, (when the first suggestion was offered by five Clergymen of New-York, of whom the late Bishop Inglis was one, for the founding of a College in Nova-Scotia,) to the present time. And they most clearly establish the fact that the main design, "in founding and supporting the King's College at Windsor, was to uphold and extend the Established Church; that all the property, owned by the College, was acquired for this object, and from members of the Church who would not otherwise have contributed to it. One inference from these facts, is plain, namely, that any separation of the College from the Church, and any transfer of its property to another institution unconnected with the Church, would be acts of violence wholly unjustifiable."

We trust that no honest man, whether churchman or not, will be found to resist the force of this inference.—And yet such acts of violence have been meditated. When the annual grant of £1000 from parliament to the College was withdrawn, 'the measure might truly have been said to be severe, if not unjust'—and we might have been at least left to enjoy peace with our consequent poverty. It appears, however, that this was not enough; but the Governors of the College have been called upon to surrender the Charter obtained from King George the Third in 1802,—but by what colour of law or equity such a demand can be justified, we are at a loss to know.—The terms of the Royal Charter are, "that upon the said land and in the building, or buildings so erected or to be erected thereon at our TOWN OF WINDSOR, there shall be established from this time one College, the mother of an University, for the education and instruction of youth and students, in arts and faculties, TO CONTINUE FOR EVER, AND TO BE CALLED KING'S COLLEGE.—We rejoice to say that the Governors have declined to comply with such a call, to abandon their trust. The effect of their compliance would be as stated in the preface, that

'The Buildings, and other property of King's College, would be united with those of Dalhousie College, and handed over for the support of one general Seminary, for which the Assembly would be called upon to frame a popular constitution, and determine upon a site.—But this effect could not be produced without total disregard of the Constitution of King's College; of the intention of its Royal Founder, and its numerous benefactors; and of the feelings of those who are most intimately connected with the Institution.—There are now between two and three hundred of its Alumni, (including those who received their education at King's College, before the Royal Charter was obtained) who, with one voice, would call out against the violence of such proceeding. It must be obvious also, that no measure of such importance, ought to be attempted, without a reference to the Patron, who has the power of a negative, upon every Statute or By-law of the College, and ought certainly to be consulted in a matter affecting its existence.

'If His Majesty's Secretary of State, under the pressure of the present times, does not think it expedient to apply to Parliament for a renewal of the Grant, which was formerly voted, it is difficult to imagine why the Institution, which his Lordship cannot assist, should therefore be destroyed. Although its present Funds will hardly enable its Governors to make it as useful as they would desire it to be; those funds, while assisted as they have hitherto been assisted, by the benevolent Society for the Propagation of the Gospel, will be sufficient for the support of the present Establishment at Windsor, and for the continuance of those benefits, which it has happily dispensed for nearly half a century.—It will not, therefore, be thought unreasonable to hope, that, if the College can not be rendered more efficient, by assistance from the

Government, the destruction, with which it is now threatened, may at least be stayed, and that Lord Glenelg will gladly consent and co-operate in averting so great an evil.'

We hope every son of King's College will feel himself bound to rally around his Alma Mater, and use all proper means to sustain her on her present ground, and to promote in every way her future prosperity.—In order to cherish an interest in the Institution to which we owe our education, and perhaps also to assist its funds by the foundation of some scholarships, we have long desired to see formed a 'Society of the Alumni of King's College,' to meet at least once a year at WINDSOR, and in the College if permitted, combining with such meeting the performance of divine service, and also some literary exercises. A small yearly subscription from each member would be the means of encouraging several youths to repair to the College for their education;—and we need hardly urge the powerful effect which such meetings would have in keeping alive an attachment to the Institution, and uniting more firmly together all who have ever dwelt within its walls. A fellow student has lately mentioned a plan of his for forming a 'King's College Club,' (we don't like the name) to meet at Halifax at stated periods. But though it might be well to have intermediate meetings there, where so many of the alumni reside, the great object of such an association would surely be best answered by assembling at least once a year (say in September, the time pointed out in the statutes for the ENCŒNIA) at the University itself. 'I know,' says Mr. Young, in his very liberal and, as usual, lucid speech, in the Assembly,—'I know the affections of the alumni towards that Seat of Learning where first were inspired a classic taste, and the literary reminiscences that cling around it. The spot is sacred in their eyes.' We have pleasure in continuing the extract.—'I will do King's College the justice to say that it has produced many polished minds that have been the ornaments of this House and filled the most important stations in this Colony.—I have no hostility against the Church with which it has stood connected. It has been adorned with eminent men in all departments, and in England it has created and propagated a tone of high moral feeling, and attachment and loyalty to Government.'

We shall devote some space in this and future numbers, to extracts from the 'Memoranda.' The following information as to the originating of the College, is interesting,—and shews clearly, that it was born in the Church.

'In October 1783, when the Loyalists were departing from New York for the remaining Colonies of Great Britain, in North America, five Clergymen (three of whom were afterward Bishops) addressed a letter to Sir Guy Carleton, then in New York, dwelling upon the importance of the immediate establishment, in Nova Scotia, of a Seminary of Learning, 'which' (as they observed in their letter) 'in conjunction with the Episcopate in Nova Scotia, lately recommended by Your Excellency, will diffuse Religion, Literature, Loyalty, and, good Morals there.'

'This may be regarded as the first suggestion for the Establishment of a College in Nova Scotia;—and there can be no doubt that the Seminary, then contemplated, was intended by the five Clergymen, who interested themselves for its establishment, to be in connection with the Established Church. The letter was signed by CHARLES INGLIS, H. ADDISON, JONATHAN ODELL, BENJAMIN MOORE, CHARLES MORGAN.

Dr. Inglis, who probably wrote the letter, sailed in the same month for England, where he had frequent communication upon the subject with Sir Guy Carleton, as appears by their subsequent correspondence.

In 1786, the late Bishop of Durham, Dr. Barrington, then Bishop of Salisbury, drew up a paper entitled 'Thoughts on the establishment of the Church of England in Nova Scotia.'—This paper was submitted to Government, and had its influence in the arrangements which soon followed. It recommended the establishment of Grammar Schools, and of a College, with an immediate view to the education of candidates for the Ministry of the Church.'

Dr. Inglis, the father of our present Diocesan, was consecrated the first Bishop of Nova-Scotia in 1787—and arrived at Halifax in October of that year.

'His first labours in his Diocese, and his subsequent efforts, and his correspondence, through a long course of years, with the Government in England, with the Archbishop of Canterbury, with several Bishops with the King's Agent for the Province, and with many other persons, all prove most clearly that he greatly devoted himself, first to the establishment of an Academy, and afterwards, of a Chartered College, at Windsor; with a conviction that these were to be; and actually were, so constituted, as to be efficient handmaids to the Established Church.'

The first step taken by the Legislature towards the establishment of a Seminary of learning, was in the same year. They voted £400 under a

'Resolution for the speedy establishment of a public School, in a central situation; that an exemplary Clergyman of the Established Church, should be placed at the head of the School; and that a Professor of Mathematics should be provided; and that the Bishop of Nova Scotia should be requested to endeavour to procure these Officers.'

The Academy was opened at Windsor, with prayers, on the 1st November, 1788, by the Bishop—

'Who delivered a Latin Oration upon the occasion, and received and answered a very kind Address from the Magistrates and principal Gentlemen of the County of Hants. This address expressed their happiness upon the establishment of a public Seminary for Learning, under the guidance and government of the Bishop. The Regulations for the Academy were read, and 17 Students were admitted. The 8th Regulation provided for the weekly catechizing of the Students; and from that early day to the present time, the Catechism of the Church of England, and no other, has been used there. The 8th Regulation required that the daily prayers for the Academy, should be selected from the Liturgy of the Church of England.'

'Thus was the first step happily accomplished, towards creating a new era in the Literary history of Nova Scotia. Its accomplishment was the subject of general gratification. No doubt of the connection between the Institution and the Established Church, was entertained. No murmur of dissatisfaction with that connection was heard.'

In April, 1789, the Bishop writes to the Archbishop of Canterbury—

'An Act of the Legislature is passed, by which the sum of £400 sterling in perpetuity, is appropriated to the Seminary, which is to be erected into a College, when matters are ripe for it, and called King's College. The Governors, of whom the Bishop is one, are constituted a Corporation. The President is always to be a Clergyman of the Established Church of England; and the sum of £500 is granted for purchasing a tract of land near Windsor, on which to erect a suitable edifice.' The Bishop expresses much thankfulness for the success with which his endeavours were thus crowned, and adds,—'The Legislature has great merit in this business. No other British Colony in North America, ever did so much to promote Literature. The Province has gone to the utmost extent of its ability, and we must now look to the Parent State for help, to complete the design. This Institution will be of great service to the Church. It will be the means of diffusing useful knowledge, virtue, order, and loyalty, among the whole mass of the people.'

'By these Memoranda, the design in suggesting the first Establishment of an Academy, is made very evident. The intention of indissolubly connecting it, from its very commencement, with the Established Church, is most clear; nor can it be imagined, how the Legislature could more effectually connect the primary Institution, while in its infancy, with the Established Church, than by enacting permanently, that the President should always be a Clergyman of that Church; and by nominating the principal Officers of Government, including the Bishop, all of whom were Members of the Church, to be its perpetual Governors. These Governors adopted the regulations which had been previously drawn up; and in full accordance with the Act of the Legislature, required the Catechism; and the Liturgy of the Church, to be continually used in the Academy. Nothing more was re-

quisite, nor could more have been done, to secure this important connection, that would have been suitable for such an Institution, in its infancy, when it was intended for the elementary Instruction, of very young persons, in the principles of Religion, and in Literature.'

In connection with the subject of King's College, the following extract from an old number of the Weekly Chronicle is worth insertion.

Windsor, June 30th, 1794.—On Tuesday last the carpenters began to erect the frame of King's College, being assisted by a very great concourse of people from this and the neighbouring townships. It is somewhat remarkable, that they had just finished raising the edifice on Saturday morning when the *Son of that Gracious Monarch who is the founder of the College, happened to pass by. The carpenters hoisted the Union flag from the Cupola, and gave three cheers, as a welcome to His Royal highness, and a signal that their work was accomplished.

The building is three stories high, 200 feet in length and 35 deep.—It is beautifully situated on the brow of a gentle descent, and commands an extensive view of rich meadows and cultivated hills, which I believe few in North America can equal.—*Weekly Chronicle.*

* Now William IV.

The British Pulpit.—An octavo volume of more than 500 pages printed in double columns, has recently been edited by the Rev. W. Suddards, Rector of Grace Church Philadelphia, containing sermons by the most eminent living divines in England, Scotland, and Ireland. Some of the preachers whose discourses are given, belong to the Established Church; though the greater part are either Methodist, Congregational, or Presbyterian. The volume is interspersed with 'Pulpit sketches,' scriptural illustrations, and selections on the office, duties and responsibilities of the Christian ministry, with portions of which we hope to enrich our columns. Among the divines of the Establishment, whose sermons appear in the collection, are Mr. Melville, Mr. LeBas, and the Bishop of London.—*N. Y. Churchman.*

Progress of Temperance in England.—At the late annual meeting of the British and Foreign Temperance Society, the Bishop of London in the chair, it was stated that seven hundred and eighty-two British medical men have signed a declaration, that distilled spirits are not only unnecessary, but pernicious; that the English societies have been increased by twenty-eight thousand members during the past year; that in the town of Preston, containing three thousand members of the society, two hundred drunkards have been reclaimed; while formerly there had been seventy-six committals for crime to each quarter sessions, the number had immediately fallen on the establishment of the temperance society, and at the last sessions but one, there was not a single committal; while in Colne, containing six thousand inhabitants, of whom one thousand five hundred are temperate, nine spirit and beer shops, out of eleven, have already been closed.—*Tem. Jour.*

TO CORRESPONDENTS.

'An Arminian,' will probably excuse the omission of his short communication, now that so long a time has passed since the publication of that to which it refers.

He mistakes, we think, in pronouncing the 17th article so decidedly Calvinistic,—with that wisdom and moderation which marked the compilers of our formularies, it is so framed as to be acceptable to both Arminians and Calvinists. We entirely agree with our correspondent that the Christian's prayer should be from the heart, if expected to enter the ears of HIM, who must 'be worshipped in spirit and in truth.'

Several communications are deferred.

☞ We beg our friends to keep the words 'post paid' ever in mind when they are addressing us—and to take care that the postage be covered all the way to Lunenburg. Sometimes it is only paid to Halifax, and sometimes not at all.

LETTERS—received since our last from—Rev. Dr. Alley, St. Andrews; Dr. Carritt, Truro; Rev. W. Cogswell; Rev. J. Moody.

For the Colonial Churchman.

MESSRS. EDITORS,

The following lines on the Death and Resurrection of our Saviour, were written some little time since. As the order of our Church now calls upon her members to commemorate these events in the history of our Divine Redeemer, I forward them for insertion, should you think them worthy of a place in your useful paper.

March, 1836.

ALBERT.

HYMN FOR GOOD FRIDAY.

Oh! who could bear what Christ has borne,
To set the sin-bound captive free!
His head, his hands and feet were torn,
And this was done my soul for thee.

For thee He wept, for thee He pray'd,
And gave himself a sacrifice;
On him the curse for sin was laid,
And Christ the spotless victim dies!

Behold him friendless and forlorn,
With mental agony oppress'd,
Expos'd by all his foes to scorn,
His troubled soul could find no rest.

Father, he cries, 'Thy will be done,
'O come this bitter cup remove;
'Cannot the victory be won,
'Without this earnest of my love.'

See him upon the accursed tree,
'Tis finished now he faintly cries:
All this was done my soul for thee!
For thee, the friend of sinners dies!

Oh! then with heartfelt sorrow mourn,
And pray thy sins may be forgiven;
On wings of faith be upward borne,
And weep, and pray and long for heaven.

HYMN FOR EASTER.

O! come, behold our risen Lord,
This morn, he vanquish'd death, and rose—
He rose—according to his word,
He lives—and death his power knows.

He died—rebellious man to save,
To set the sentenced sinner free;
He rose—triumphant o'er the grave,
He lives—thro' all eternity.

He died! let angels sing his praise,
He rose! let Christians him adore,
He lives! from death his friends to save,
He reigns! He reigns for evermore.

Hark! from the tombs the chorus breaks,
The saints have left their lowly beds,
They rise—and prove his power who wakes,
The sleeping millions from the dead.

Why then should Christians fear the tomb?
Why dread the path to richest gain?
Why death invest with awful gloom?
They know that they shall rise again.

Thy bitter sting, O! Death's removed,
O'er thee the victory's won, O! grave;
The Lord is risen—the Beloved,
He lives, and reigns mankind to save.

He saves but those who him obey,
And trust by faith in Him alone,
Who own his universal way,
His power for sinners to atone.

Hear him the solemn truth proclaim,
(And cast all other hopes away)
'He that believeth in my name,
'Shall reign with me in endless day.'

MESSRS. EDITORS,

By inserting the following extracts in your valuable paper you will oblige

Yours, &c.

M.

THE RESURRECTION.

Twice had the sun gone down upon the earth and all as yet was quiet at the Sepulchre; death held its sceptre over the Son of God—still and silent the hours pass on,—the guards stood by their posts—the rays of the midnight gleamed on their helmets and their spears,—the enemies of Christ exulted in their success; the hearts of his friends were sunk in di-

pendency and in sorrow,—the spirit of glory waited in anxious suspense to behold the event, and wondered at the depth of the ways of God. At length the morning star, rising in the East, announced the approach of light; the third day began to dawn upon the world, when on a sudden the earth trembled from its centre, and the powers of Heaven were shaken—an angel of God descended; the guard shrunk from the terror of his presence and fell prostrate on the ground: he rolled away the stone from the door of the sepulchre and sat upon it.—But who is this that cometh from the tomb; with dyed garments from the bed of death? He that is glorious in his appearance—walking in the greatness of his strength. It is thy Prince, O Zion! Christians, it is your Lord! He hath trodden the wine-press alone: he hath stained his garments with blood; but now as the first born from the womb of nature, meets the morning of his resurrection. He arises a conqueror from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the Jubilee of the universe. The morning stars sang together, and all the sons of God shouted aloud for joy—the father of mercies looked down from his throne in the Heavens—with complacency he beheld his world restored—he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the eternal descended as the dew of heaven for the refreshments of the nations.

EASTER.—In the Greek and Latin Churches this festival is called Pascha, derived from the Hebrew word signifying a passage, which was the name given to the great feast of the Passover, held by the Jews. In the Greek Church, eggs continue to form a part of the ceremonies of the day—presents of eggs, from one individual to another, are considered as pious attentions. The custom of presenting eggs is generally supposed to have been introduced by the monks, typically to express the Resurrection; a chicken being as it were entombed before it bursts the shell, and is brought into life.

In the calculation of this festival, it is particularly to be noticed, that Easter-day is to be the first Sunday after the first full moon, that shall take place after the 21st March; and if the moon should happen to be at the full on a Sunday, Easter is then to be on the following Sunday, and not on the day of the full moon.

By these regulations, Easter-day cannot fall earlier than 22d March, nor later than 25th April, in any year; and hence these two days have obtained the appellation of the "Easter Limits."

Formerly the feast of Easter, styled for pre-eminence the Queen of Feasts, was solemnized for fifty days in succession; by degrees this very long period became abridged to a week of religious observance, and finally to the two days next succeeding the joyful period of Christ's Resurrection.

The Irish Clergy.—The following is the reply of the Archbishop of Armagh to the address of the bishops and clergy of the Episcopal Church of Scotland:—

TO THE RIGHT REVEREND THE BISHOPS AND THE REVEREND THE CLERGY OF THE PROTESTANT EPISCOPAL CHURCH IN SCOTLAND.

My Right Reverend and Reverend Brethren,—Your affectionate and truly Christian address to archbishops, bishops, and pastors of that portion of the United Church established in Ireland, having been transmitted to me by your venerable bishop and primate, it becomes my welcome duty to convey to you, in our common name, the expression of our most lively gratitude and esteem for the generous sympathy which the privations and distress of the Irish clergy have excited in your bosoms.

If not sufferers yourselves, at least successors to those who have suffered for conscience sake, and inheritors of their unshaken constancy and unflinching charity, you will above all men be able to appreciate the comfort and encouragement which this seasonable proof of your fellow-feeling is calculated to impart.

With pride and exultation do we acknowledge your claim to be accounted one with us in doctrine, in worship, in discipline; in all in short, that constitutes and adorns a true and apostolic member of Christ's Holy Catholic Church.

The evils brought upon the ministers of the Irish branch of the United Church by a sudden and almost

total suspension of income, entailing pecuniary embarrassments of the severest kind, and the disappointment of well founded hopes, by harassing and combined opposition to legal claims—by personal insecurity and actual outrage—by expulsion from their parishes and the destitution of their families—by unceasing clamours and the most unjust accusations—are far greater than can be represented in any general exposition of suffering. By none better than yourselves will the nature and extent of these sufferings be understood.

The liberal contributions from every quarter of the united empire, unexpected in their amount, and never sufficiently to be acknowledged on account of the Christian spirit in which they have been made, will suffice, I trust, to administer a temporary relief; but the injuries inflicted upon present incumbents of parishes are too deep to be repaired by an act of private benevolence, however munificent. The rich consolations of a religion pure and undefiled—the consciousness of having done their duty in patience and forbearance—the approbation of their Christian brethren—the hope of their acceptance by their heavenly master—these things, beyond all price, remain to the Irish clergy, and animate it to persevere in that course which, through the grace of God, they have been hitherto enabled to pursue.

Nor is it one of the least of our consolations to know that amidst those diversities of opinion which have rent, and are still rending, Christ's kingdom on earth, there has been preserved a sister Church in Scotland, holding with us the faith as it was once delivered to the saints, and abiding in that pure form of ecclesiastical polity which was consecrated by apostolical institution. May that Church continue to be a pattern to ourselves in all Christian graces. Like it, may we be found faithful amidst the greatest discouragements in all things pertaining to our common ministry.

My brethren in Christ, permit me to repeat to you with no ordinary feelings of affection our cordial thanks for your solicitude on our behalf, and for your contributions in relief of our temporal wants. We humbly pray, and we desire your prayers in conjunction with our own, that, in the inscrutable way of God's providence, his name may be glorified on earth, and gospel truth illustrated and more firmly established in the hearts of men by our affliction.

With sentiments of the most sincere regard I subscribe myself your faithful friend and servant,
JOHN G. ARMAGH.

The Garden of Gethsemane.—The garden is now surrounded by a coarse low wall, of a few feet in height, and about the third part of an acre in extent. When Mr. Catherwood was there in 1834, taking his drawings of his beautiful Panorama of Jerusalem, it was planted with olive, almond, and fig trees. Eight of the olive trees are so large that they are said to have been in existence ever since the time of Jesus Christ, although we are informed by Josephus that Titus cut down all the trees within one hundred furlongs of the city; yet it is not improbable that these trees, which are unquestionably of very great antiquity, may have arisen from the roots of the ancient trees, because the olive is very long lived, and possesses the peculiar property of shooting up again, however frequently it may be cut down. The trees now standing in the Garden of Gethsemane are of the species known to botanists as the *Olea Europea*; they are wild olives and appear pollarded from extreme old age, and their stems are very rough and knarled. They are highly venerated by the members of the Roman communion here, who consider any attempt to cut or to injure them as an act of profanation. Should any one of them indeed be known to pluck any of the leaves he would incur a sentence of excommunication.—*Finden's Illustrations to the Bible.*

The ordinances of God are but little understood, until the conscience is once awakened: then a man knows the evil of sin, the worth of the soul, the want of a Saviour, and the exceeding value of the means of grace.

Do the Lord's work, in the Lord's time, and in the Lord's way. Pray while he hears; hear while he speaks; believe while he promises, and obey while he commands.

The word, sacraments and prayer, all weaken sin; but death only can kill it.

SELECTED.

EASTER DAY.

The Sun of Righteousness appears,
To set in blood no more:
The light which scatters all your fear
Your rising God, adore!

The saints, when He resign'd his breath,
Unclos'd their sleeping eyes;
He breaks again the bands of Death,
Again the dead arise.

Alone the dreadful race He ran,
Alone the vinepress trod;
He groans, He dies,—behold the Man!
He lives;—behold the God!

In vain the watch, the stone, the seal,
Forbid the Lord to rise;
He breaks the gates of death and hell,
And opens paradise!

YOUTH'S COMPANION.

For the Colonial Churchman.

JACOB'S PRAYER, ON HIS JOURNEY TO CANAAN.

"Tell me, Jane, what you recollect of the Lecture on Jacob's Prayer, offered 3500 years ago; and what improvement you have derived from it?"

"It taught us," said the younger sister, "to trust in God, at all times, especially when in distress or in sickness, like mine last winter. As the preacher proceeded, how sorry I felt that when I then was sick, I trusted more in mother, and you, and the doctor, than I did in God; but—"

"Go on," said the other kindly, observing her little sister to pause, as if with shame at her forgetfulness of Him, who alone maketh whole those who are sick.

"But, I hope, resumed the little penitent, when trouble again comes on me, to recollect how good Jacob trusted in God, and was delivered, and I will tell Edward so too, when he complains too much."

"That is right, my dear Jane, but did not the clergyman urge us to imitate the humility of Jacob, and—"

"Oh! yes, I suppose you mean what the patriarch said in the 10th verse, which she then read—"I am not worthy of the least of all thy mercies, and of all the truth which thou hast showed unto thy servant."

"This reminds me of the motto of good Herbert, whose hymns I will read to and with you, (if God spare us) when you are better able to understand their beauty and piety.—"Less than the least of all God's mercies" he frequently exclaimed in that heartfelt humility, which well becomes even the best of us creatures of clay." Now let me read you what I have just written, a few plain

VERSES ON JACOB'S PRAYER.

32 Genesis, 9 to 12 verses.

God of my Fathers! Isaac's Lord,
Do thou thy gracious aid afford;
Oh! heed my earnest prayer;
I plead thy promise, Lord, that thou
Wouldest dwell with me; Thy humble bow,
And seek Thee, midst each fear.

Offer Thee my heartiest thanks,
For when I first crossed Jordan's banks,
My staff was all my wealth;
I now have cattle—plentiful store—
The blessings which thy hand doth pour;
And children, too, and health.

Least of thy mercies, Lord, am I;
Oft I, thy gracious laws defy,
And slight the proffer'd grace
Of Him who constant blessings pourest,
Whom Heaven's host always adoreth,
With veild and humbled face.

Deliver me, O God, I pray,
And turn my Brother's wrath away;
Oh! save me from his power!
I fear him, lest he come and smite,
Ebro' the long day or darksome night;
Oh! aid me in that hour!

But still I plead thy promise sure
Which shall from age to age endure,
To bless my future race:

Thine Angels have my guardians been,
And I thine outstretched arm have seen;
Oh! Thou art full of grace!

God heard that prayer from his high throne,
And saved his tried, his faithful one,
And turned rash Esau's heart—
The brothers met with friendly tears!
And banished far mistrustful fears!
In peace they meet and part!

Who that's in league with God's'er cas,
Fear the dark wrath of fellow-man,
Which He can soon restrain!
Laban had come in angry mood,
But God had turned his churlish blood,
And Jacob's tears were vain.

He next dreads Esau's hands to meet,
And knelt him at his brother's feet,
Dreading impending wrath;
But God subdued this wild man's ire,
Nor doth an angry look transpire,
Nor arrow cross the path.

Oh! God, be thou my guard and friend,
Teach me the humble knee to bend,
And seek, in faith thine aid;
And then the pestilence appear,
Or sickness, or distress come near,
I'll trust, nor be afraid.

March, 1836.

SIGMA.

ANECDOTES OF MINISTERS.

The late Rev. T. Robinson, vicar of St. Mary's, Leicester, was a native of Wakefield, in Yorkshire, and was originally intended for trade; but discovering considerable literary talent, his parents consulted the clergyman on whom they attended, and determined to confer on him the advantages of a University education, with a view to his entering on the christian ministry. When he was about leaving home to proceed to Cambridge, he was one day met by a poor shoe-maker, who enquired whether he was not about to be trained for a clergyman, and being answered in the affirmative, the man replied, "Then, sir, I hope you will study your Bible, that you may be qualified for feeding the sheep of Christ with the bread of eternal life." The hint was seasonable, and a divine blessing attended it. Mr. Robinson never forgot it while he lived, and he laboured, as is well known, for many years, as a faithful and successful minister of the Gospel.

An old divine.—A Minister in the early part of the seventeenth century was preaching before an assembly of his brethren, and in order to direct their attention to the great motive from which they should act, he represented to them something of the great day of Judgment. Having spoken of Christ seated on his throne, he described him as speaking to his ministers; examining how they had preached and with what views they had undertaken and discharged the duties of the ministry. What did you preach for? I preached, Lord, that I might keep a good living that was left me by my father; which, if I had not entered the ministry, would have been wholly lost to me and my family. Christ addresses him, Stand by, thou hast had thy reward. The question is put to another: And what did you preach for? Lord, I was applauded as a learned man, and I preached to keep up the reputation of an excellent and an ingenious orator. The answer of Christ to him also is, Stand by, thou hast had thy reward. The judge puts the question to a third: And what did you preach for? Lord, says he: I neither aim at the great things of this world though I was thankful for the conveniences of life which thou gavest me: nor did I preach that I might gain the character of a wit, or of a man of parts, or of a fine scholar; but I preached in compassion to souls; and to please and honour thee: my design, Lord, in preaching, was, that I might win souls to thy blessed Majesty. The judge was now described as saying: Let this man come and sit with me on my throne, as I am sat down with my Father on His throne. He has owned and honoured me on earth, and will own and honour him through all the ages of Eternity.

The happy result of this sermon was, that the ministers went home much affected resolving that through the help of God, they would attend more diligently to the motives and work of the ministry than they had before done.

Bishop Latimer.—Every season of a religious revi-

val has been marked by ministerial zeal and diligence. These features evidently distinguished the British reformers. Latimer in particular was remarkable for his care in preaching and visiting every part of his diocese; honestly trying to reform whatever was amiss. Although advanced in life he travelled continually from place to place, teaching, exhorting, and preaching, to the utmost of his ability. These journeys were mostly performed on foot with few attendants: in a plain dress, with a pair of spectacles, and a New Testament hanging to his girdle. Wherever he went he preached to the people, and if he found a number assembled together, and no church at hand, he did not hesitate to preach to them in any place which offered, and sometimes used a hollow tree for a pulpit.

Beautiful Incident.—At the meeting of citizens in the Methodist Church in Greene street, held on Monday evening, for the purpose of taking measures to rebuild the noble structure known as 'The Methodist Book Concern,' very interesting and impressive addresses were delivered by the Rev. Dr. Bangs and the Rev. Mr. Waugh. The history of that extensive institution, from its infancy, fifty years ago; its recent means of great and extensive usefulness; and the efficient and salutary manner in which they have been applied, were disclosed in the most clear and satisfactory manner, and with the best possible effect, as will be seen in the sequel. In the course of his remarks, Dr. Bangs related the following remarkable incident. Among the burning fragments of books and printed sheets which were whirled aloft upon the wings of the flame, and borne onward upon those of the wind, was a page of the 64th chapter of Isaiah. It was picked up on the morning of the conflagration, about twelve miles distant, on Long Island, and before the catastrophe was known which had carried it thither. It was indeed a winged messenger of truth, in a double sense, for the fact is no less striking than authentic, that every word of the page was so marred as to be illegible, save the 11th verse, which reads in the words following:—

"Our holy and beautiful house, where our fathers praised thee, is burnt up with fire; and all our pleasant things are laid waste!"

We know not how the relation of this incident impressed others, but to us it appeared of striking interest and beauty. True, there seems no special reason why such a message should have been providentially sent to the man who found it; but the message was sent, and all but the message was obliterated by the melancholy occurrence of which it gave such signal intelligence. The leaf has been brought over to this city by the under, and has been placed in one of our book-stores.—*Chr. Intelligencer.*

Bishop Wilson of Calcutta.—"Thirty years ago," says he, "not a hundred labourers or schoolmasters would have been welcomed here. Now, if a thousand times the number already among us were sent, we have room and work and calls of mercy for them all. A crisis is arrived—India's visitation comes travelling on. European learning is eagerly sought. Hindooism has lost its religious hold. The governor general is pushing forward improvements on all hands. Missionaries are crowned with success. We only want men, funds, prayer, and the Holy Spirit, in order to see the prophetic glories of the latter day commenced."

Golden Sentences.—He that provided for Adam without his care, and still provides for all the creatures without their care, will not let those that trust him want every thing.

If the globe were one mass of purest gold, if the stars were so many jewels of finest order, and the sun a ruby, they were less than nothing when compared with the infinite value of one soul.

Christianity did not come from Heaven to be the amusement of an idle man, to be the food of mere imagination, to be 'as a very lovely song of one that hath a pleasant voice, and playeth well upon an instrument.' No, it is intended to be the guide, the guardian, the companion of our hours; it is intended to be the food of our immortal spirits, it is intended to be the serious occupation of our whole existence.—*Bishop Jebb.*

Holiness.—Morality is not holiness; it does not change our nature: Holiness is that habitual principle of spiritual life and power, which renders us more and more conformable to the image of God.

P O E T R Y.

From the Religious Souvenir.

SABBATH EVENING.

By Rev. Manton Eastburn.

Farewell, sweet day of rest!—
Gladly at morn I hailed thy light:—
And now I see thee in the fading way
Taking thy flight.

Bright, fleeting season, stay!—
Nor to the past yet hurry on;
Still, still, I would detain thee, on thy way,
To Sabbaths gone.

Dear was the early sound
That floated from thy joyous bells;
Inviting to the consecrated ground
Where Jesus dwells.

Deserted now thy fane!
The herald's voice,—the song,—the prayer,
Are silent—but the fragrance still remains
That filled me there.

Calm for the weary breast!—
I hail thee, foretaste of a life,
Where in an endless Sabbath, we shall rest
From mortal strife.

Saviour, thy gift I sing:
Thine is the day:—thine let it be;
And may each hallowed season nearer bring
My soul to thee!

RECOLLECTIONS OF WILBERFORCE.

Continued from our last.

His tact in bringing forward the sacred subject of religion was inimitable: It was never obtruded upon the House: when it was touched on, it was done naturally, boldly, and with a reference only to the broad commanding principles of Christianity: never foolishly, inopportunistly, harshly, or theologically, if I may so speak.

He was accustomed to prepare himself for every great debate not by composing or writing his speech, but by examining most closely and deliberately the question which was to be discussed, and calling in two or three friends, perhaps, to consult with.

His constant attendance to his Parliamentary duties struck every one. Wilberforce was always in his place, discharging to his utmost the obligations of a statesman and legislator.

He was never in office. Early in his career he disavowed party, and resolved to follow his own unbiased conviction on each question. In the first French war he supported generally Mr. Pitt, but on one occasion he moved an amendment to the address, and headed the opposition to the minister (about the year 1795 or 1796,) because he thought further endeavors for peace should have been made. I remember the astonishment this step created: in Yorkshire it almost lost him his seat.

I may as well say of his book, that it was published because he found it impossible to give his political friends a just conception of his real views of Christianity. They had some notions that he was peculiarly religious, but no explicit information. The book was dictated. He first arranged well his plan, then thought much over each topic; but when his ideas were in order, and his mind warmed, he poured out the chapters like a river's flow. It is one of the most eloquent books in the English language. The two first editions, of 2000 copies each, he gave away. The members of both Houses of Parliament first received presents. The effect was electric over the nation. The most prejudiced and irreligious paused at the beauty of the style and force of the arguments. The incidental topics discussed were much admired by judges of composition; that upon the affections for example, and the thoughts on the evidences—all admitted it deserved reading. It contributed very considerably to that revival of effective Christianity which the last forty years have witnessed.' pp. 43—45.

In his domestic circle he had long been the charm of all who approached him. His lovely character at-

tached them with a sort of devotion. His table was almost a public one, so long as he continued his residence at Kensington Gore (he had first resided in Palace Yard, and then, after his marriage, for many years at Clapham,) but after his removal to the neighborhood of Edgware and Hendon (twelve miles or so from London,) his circle was more select. His kindness to his wife and children, the unbounded repose and affection of his family towards him, and the love which reigned throughout his house, were there to be seen to the greatest advantage.

A friend told me that he found him once in the greatest agitation looking for a despatch which he had mislaid—one of the royal family was waiting for it—he had delayed the search to the last moment; he seemed at last quite vexed and flurried. At this unlucky instant, a disturbance in the nursery overhead occurred. My friend who was with him, said to himself, now for once Wilberforce's temper will give way.—He had hardly thought thus, when Mr. Wilberforce turned to him and said, 'what a blessing it is to have these dear children—only think what a relief amidst other hurries to hear their voices and know they are well.'

Upon his religious habits, the mind of the writer of these recollections delights to dwell. He was a Christian indeed. The elevated and consistent tone of spiritual piety, which he maintained during the whole course of his hurried public life, was sustained by much private prayer, by a religious observation of the rest of the Sabbath, and by study of the scriptures. His remarks in his family devotions on the passages which he read, were generally attractive, new, striking, practical, and in harmony with the spirit of the sacred book. The writer has seen the Bible which he used in private—the margins were crowded with annotations, references, critical emendations, and marks, all in pencil, and evidently the work of reference, and love for the sacred book. I remember his expositions dwelt much on the topics of gratitude to God for redemption, of the debt of love we owe, of the happiness of religion, and the misery of a life of sin.

Next to his general consistency and love to the Scriptures, the humility of his character always appeared to the writer remarkable. No ostentation, no counting of applause, no selfishness, no vanity, no display—the modest, unobtrusive, simple, Christian statesman and friend, always appeared in him. He was in as little measure as possible elated by the love and esteem of the whole civilized world almost, which, long before his death, had been fixed upon him. It required some management to draw him out in conversation. And the nearer you observed him, the more the habit of his mind appeared obviously to be modest and lowly. And therefore, some of those who only saw him once, might go away disappointed. But if he was lighted up, and in a small circle where he was entirely at his ease, his powers of conversation were prodigious, a natural eloquence was poured out, strokes of gentle playfulness and satire fell on all sides, and the company were soon absorbed into admiration. It commonly took only one visit, to gain over the most prejudiced stranger.

I hardly know whether it would be worth while particularizing two occasions. He was on a visit to Brighton; the king hearing of it, sent for him one evening, without a moment's notice, to attend at the Pavilion. Mr. Wilberforce was so much surprised, that he actually called in the orderly, that he might have the message from the man's own mouth. He hurried on his dress and went. A large party was assembled, and the king (George IV.) paid him much attention; by degrees he was engaged in conversation, and so fixed the royal circle, that the company did not break up till a late hour—his Majesty playfully accusing Mr. Wilberforce of being the occasion.

At another time he was invited to meet the celebrated Madame de Staël at, I believe, Lord Lansdowne's: there were only two or three guests; one of whom told me that Wilberforce broke out on a suitable topic, leading from it into so eloquent a panegyric of missionaries carrying the Gospel to the heathen nations, that the party were rapt in amazement; the conversation afterwards naturally fell into his hands (such was the expression used to me,) and the evening was altogether delightful.

His particular views of Christian doctrine may be gathered from his work on that subject—they were evangelical, wise, moderate on doubtful questions, and

eminently practical. He was no Calvinist, if by that be meant a strong opinion on predestination, and the order of the Divine decrees; but he was a sound heart-felt believer in the Revelation of the Gospel according to the Articles and Homilies of the Church of England of which he was through life a sincere member. I remember, only a few years since, his walking with me up and down his drawing-room some time beyond midnight, discoursing on some of these subjects—his figure is now in my mind—his benevolent eye—his kind considerate manner of speaking—his reverence for Scripture—his address—the pauses he made in his walk, when he had any thing emphatic to say. I recollect one sentiment was, that the passages so frequent in Scripture, importing the unwillingness of the Almighty that the sinner should perish, the invitations addressed to him to return, the remonstrances with him on his unbelief, &c. must be interpreted strictly and literally, or they would appear to be a mockery of man's misery, and to involve the most fearful imputations on the Divine character. Evasions of the force of such passages were, he thought, highly injurious, and want to sap the whole evidence and bearing of the Christian revelation.' pp. 47—50.

Concluded.

MORAL CONDITION OF HINDOOSTAN.

A missionary, at a public meeting in London in May, 1834, communicated most of the subsequent facts, introduced with the following forcible language: 'I am anxious to say nothing but what I have seen, heard, and felt, and which my conscience will bear witness to in sight of God in the judgment day.'

Facilities for Preaching.—From the southern boundary of the ocean that rolls at our feet, to the northern boundary of Hindoostan that climbs to heaven, a missionary will meet with friends glad to cooperate with him, through that wide extent. A missionary may stand on the steps of any temple in all that range of country, without fear of molestation, and under the protecting shadow of the British government.

Temples.—There now is very rarely a new temple erected in that land, I do not say that there is no such thing—but it is a rare occurrence. For where one new temple is built, there are scores in ruin.

Hindoo Colleges.—Many of the native Hindoo colleges, in which the Shasters and all the native literature are studied, are closed for want of students, and many others are in a state of decay. Nadia and Sankh are the Oxford and Cambridge of Hindoo literature, which formerly numbered from 3000 to 5000 students every year, have not now as many hundred as their establishments.

The Board of education at Calcutta, understanding this to be a fact, appointed a committee to go and investigate the state of things. This committee found, as they declared, 'the fountain of Hindoism nearly dried up—the Braminical system a pauper establishment.' At this very day, May, 1834, there are not more than from 300 to 400 students in those very places where formerly, were graduated from 3000 to 5000 every year.

The Bramins.—There was a day when the Bramins were sought after with the most fawning and cringing adulation—when their curse was feared as the severest affliction which could befall an individual or family. I cannot say that in every case that state of things had passed away. But there are thousands so far set free, that they neither court the Braminical blessing, nor dread his curse. The Bramins are less supported by the offerings of the Hindoos than formerly, and hundreds of them have been constrained to change their craft, and, for want of food, to devote themselves to secular employments.

'These facts,' continues the missionary, 'clearly teach us that Hindoism has receive a wound—a deep wound, which, though it may while be staunch, can never be healed. There has been a mine dug beneath the ramparts and citadel of Hindoism—we wait only for the springing; but we want men to advance, like Joshua's army, and take possession of the city when the walls come down.—From the Cincinnati Journal.'

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