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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, NOVEMBER 17, 1836.

NUMBER 26.

From the Missionary Herald.

*Extracts from letters of Mr. Smith, dated at Beyroot.*

### IMPORTANCE OF THE STATION AT JERUSALEM.

I feel bound to assure you that my conviction of the importance of continuing the Jerusalem station has been very much increased by my visit. That place is emphatically a city set on a hill. To it are the eyes of the Oriental Christian world turned, as the seat of the holiest rites of their religion. From the conduct of Christians there, and their ceremonies, does the Moslem derive his deepest impressions respecting the nature and influence of Christianity. When he sees the disgusting and bacchanalian scenes acted in the Church of the sepulchre during Easter, he attaches the scandal of them to the whole Christian world, and the report of them flies far and wide through the regions of Mohammedanism. Now shall such a spot be left under no influence but such as strengthens the superstitions of Christians, and deepens the disgust of the followers of the false prophet? Let the standard of evangelical religion be raised there, and the gospel trumpet be blown that the Moslem may know that a purer Christianity exists than he is aware of, and that all Christians do not participate in the abominations that he despises. Let this be done, and an impression be made upon Christians there, and it will be sounded abroad with a louder echo among the Churches of the east, than from any other spot. In a word, the evangelical Protestant Churches ought to be represented at Jerusalem.

Among the pilgrims extensive opportunities will in time be found for missionary labours. This year they numbered more than 7,000. And though from Mr. Whiting having but recently arrived, it was not known among them that he had books, until the last of the pilgrimage, some called daily to purchase while we were there. It was interesting to inquire from whence they came—from Macedonia, from Constantinople, from Asia Minor, from Armenia, Georgia, Russia, Persia, Mesopotamia—in a word, from almost as many countries as were represented on the day of Pentecost. A peculiar value and sacredness is attached to whatever is taken from Jerusalem, for the blessing there is in it; and the Bible purchased there is more highly prized than it would be if obtained elsewhere. And is it worth nothing to put into the pilgrim's scrip among his crucifixes and beads from the Holy City, the pure word of God, which really contains the greatest of blessings?

Among the inhabitants of Jerusalem and its suburbs there is an important field of labour. The Christians resident in Jerusalem are not few in number. As might be expected they are probably more superstitious, and being under the control of a powerful body of monks, are less accessible, than in some other places. Time and perseverance may be necessary; but we labour under an authority more powerful than the influence of bigoted monks, which must sooner or later prevail. Among the villages of the district of Jerusalem, accessible from thence, are ten villages containing Greek Christians, in some of which they are numerous, and have children enough for schools.

As a place of residence, Jerusalem is much more desirable than I had supposed. The climate is cool, not at all favouring bilious affections, though inflammatory diseases may be caused by it. Except when the east wind blew, we needed to guard ourselves against the chilliness of the atmosphere, and Mr. Whiting, under a late date, writes that he finds himself no more than comfortable in walking out in a winter dress.

EXTRACT FROM A LETTER OF THE REV. MR. HILL.  
*Athens, June 6, 1836.*

The arrangements are all made respecting the Protestant Episcopal chapel. It is to be built on the rear of our lot; the line has been run between us, and the wall is to be put up at the expense of the chapel

subscribers in consideration of my having ceded them more ground than they give me. Mr. Bracebridge is to send the plan from London. Sir Edmund Lyon yesterday deposited with me the letter he had just received from the Society for the promotion of Christian Knowledge, granting the sum of one hundred pounds toward the erection of a Protestant Episcopal chapel in Athens. The resolution of the venerable Society adds, that "It is understood by the Board that the services in the chapel at Athens shall always be performed by a clergyman of the Church of England and Ireland, or of the American Protestant Episcopal Church in the United States."

### PHILOSOPHY DYING.

The most solemn hour of life is that in which it ends. A system which can provide effectually for this hour of decision is the great want of human nature. Does Philosophy furnish it? Look at the death of Voltaire. But that account has been questioned. Well then, look at David Hume, what was the occupation of his dying hour? Games of amusement and joking with his friends about Charon's boat. Let us now look at one more death of these lights of humanity.

"Jeremy Bentham was wonderfully systematic in every thing, and was disposed to be philosophic on the every day occurrences of life. He lived like a philosopher, and died, as he had lived—like a philosopher. Death-bed scenes are often interesting—that of Bentham was characteristic of himself. It is recorded of him that, some time before his death, when his family believed he was near his last hour, he said to one of his disciples, who was watching over him, 'I feel that I am dying; our care must be to minimize the pain. Do not let any of the servants come into the room, and keep away the youths; it will be distressing to them, and they can be of no service.—Yet I must not be alone; you will remain with me and you alone; and then we shall have reduced the pain to the least possible amount.'

Christian, look at this, and learn what you gained when you embraced the religion of the Cross. When your dying hour shall come, would you have it your chief care to "minimize the pain?" Christian father, will it be your dying injunction to "Keep away the youths?" Ah! how different a spectacle is presented by the glorious bed of a ripe and venerable believer in Jesus, his pain forgotten, swallowed up in the victory of his spirit, lost in the ecstasy of hope. His sons, just rising into manhood, about his bed, learning, in his person, the truth and the value of that doctrine he had so assiduously commended to their trust, not "kept away,"—but called, desired, invited, that they may receive a parent's parting blessing, and may put their hands upon his eyes that have just closed "in measureless content." Here is no solitude on calculation; no loneliness to "reduce the pain to the least possible amount?" no; it is a family scene; the little child is there gazing on the loved face of a parent, and listening to words which are engraven upon its heart forever. The brother, the sister, the fond, faithful wife are there, and while nature's tears steal over the cheek, hear those tears gently rebuked, and kindly soothed away, by "Weep not for me; I know in whom I have believed: Jesus is mine: he comforts me: I shall soon be with him: follow him, and we shall meet in heaven." Reader, which would you be in that hour, the Christian, or the Philosopher? What you would *then* be, BE NOW.  
*N. Y. Observer.*

Referring to the notice in the London papers of the death of Bishop White, and the comparative mediocrity of his salary, the U. S. Gazette beautifully and truly says—"Bishop White enjoyed a revenue beyond a monarch's command—his daily income was beyond human computation. If he went forth, age paid him the tribute of affectionate respect, and children 'rose up and called him blessed.'"—*N. Y. Gaz.*

### OBSERVANCE OF THE SABBATH.

To all who value the Lord's-day, the following statement of a fact occurring in one of our sea-port towns cannot fail to be interesting. A large proportion of the support of the fishermen of Arklow (a town containing 3,000 inhabitants, and situated on the coast of the county of Wicklow) is derived from the herring fishery in the beginning of winter. If this fishery should fail, the town bitterly feels the loss. The time during which it continues is brief; therefore, to make the most of it, the Lord's day is turned to account, and spent as the other days of the week. The boats go out over night on Saturday, and return on the Sabbath morning perhaps laden with the rich return which a gracious God has given to their labours. Forgetful of him and his gifts, they and their families are all the morning busily employed in emptying their boats, and conveying the contents each to their respective homes. The greater part of the day the fisherman, wearied by their toil all night, spend in repose; and just as the church bell summoning to evening service is striking out, these same men make ready for another night's take. This is the general practice of the town; yet even here God has not left himself without witnesses. Many indeed there are who profess to value their privileges—still only a few were found to take the bold uncompromising step to which we solicit public attention. It should be observed that a fishing crew is composed of six men, and that the boat generally belongs to one, while the others supply their nets and receive of the gains in proportion. Two men, one being the head of a large family, refused to join any crew intending to work on the Lord's day. This, of course, led to their exclusion from every boat in the river: they were therefore unoccupied during the entire of the last season. And often, as the boats returned laden, their former comrades would jeer at them as they stood idle on the beach. These men know that "man liveth not by bread alone;" and, therefore, they have resolved, in God's strength, never to spend another hour of the Lord's-day but in his service.

It has appeared to some Christians, therefore, advisable to procure them a boat, it being due, not only as a means of support to these poor saints, but also as enabling them to raise up a standard in that town for God and the day he hath blessed. Many others would gladly join in it, who have not counted the cost like these men; and thus, with God's blessing, a stop might be put to this unholy practice. When the Arklow fishermen go to the Isle of Man to fish, they are prevented by the law of the Island from thrusting out on the Lord's-day. These two men have reproved their comrades when they return, by boldly telling them that God's love in their hearts obliges them to obey his commands, although they be not backed by human authority; they have thus proved that their religion is not hypocrisy.—*London Record.*

From Bishop Taylor's Preface to the Apology for Authorized Liturgies.

### SHORT REASONS FOR SET FORMS.

1. That we may imitate the perpetual practice of the Jewish and Christian Churches.
2. That we may follow the example, and obey the precept of our blessed Saviour, who established a set form.
3. That all that come may know the nature of public communion, the settled principles of their religion, and manner of address to God.
4. That we may know before hand what to pray to God, and not to do it by an implicit faith of an extemporizer.
5. That there may be union of hearts, spirits, and tongues.
6. That there may be a public symbol of communion, and that our united prayers may have more weight with God.
7. That the ministers less learned may have provisions of devotion made for them.
8. That the more learned may have no occasion of boasting, and so their prayer be turned into sin.
9. That extravagant

levities and secret impieties be prevented. 10. That the offices ecclesiastical may the better secure the articles of religion. 11. That they may edify the people by their books of daily use. 12. That men by the intervening of authority may be engaged to devotions. 13. That not only the duty, but the very form of its ministrations, may be honored by the countenance of authority, and not be exposed to contempt by reason of the insufficiency of its external warrant. 14. To secure the ministry from the intrusion of men whom God hath not sent. 15. That the indetermination of the office may not introduce indifferency, nor indifferency lead in a freer liberty, nor liberty degenerate into licentiousness, or licentiousness into folly and vanity, and these come sometimes attended with secular designs, lest these be cursed with the immission of a prevaricating spirit upon our priests, and that spirit be a teacher of lies, and these lies become the basis of impious theorems, which are certainly attended with ungodly lives, and then either Atheism or antichristianism may come, according as shall happen in the conjunction of time, and other circumstances; for this would be a sad climax, a ladder upon which are no angels, ascending or descending, because the degrees lead to darkness and misery.

For the Colonial Churchman.

#### THE CHRISTIAN FEARS NOT THE APPROACH OF DEATH.

When Christ comes to call the Christian away by death, he comes to set him at liberty from present sorrow—to deliver him from the struggles of his corrupt nature—to take him away from a world of care and trouble—and to receive him, to dwell with himself in complete happiness and joy.—“Death is feared and shunned by the wicked as a rock which they are every moment of their lives in the utmost anxiety to avoid; but to the christian it is viewed with a pleasing aspect, as the harbinger of peace and eternal happiness, which he soon hopes to arrive at.” The believer in Christ feels that this world is not his place of rest, and that death is no more than turning him out from time to eternity, and leads to immortality. He looks around upon the graves that have swallowed up many of his dearest and most amiable friends, some perhaps in the very bloom of life; and reflects that if he remains a few years longer, death will renew his ravages, and take off some of the most precious of those that are left behind. He also feels his heart too ready to murmur against Providence, and too insensible to the goodness of God; and he finds that he falls far short of that holy obedience which is required of him; and therefore is ready to exclaim, ‘Oh! that I had wings like a dove, that I might fly away and be at rest.’ Surely he may say in this view, the sooner Christ comes the better, although many pleasures in life may be left untasted, and many schemes unaccomplished. He knows that his body must indeed be laid in the grave, and be lodged there as a testimony of God’s displeasure against sin, against the first sin of Adam. He also knows that those who sleep in Jesus, will God bring with him, and they will come forth at the voice of the Son of God, and be clothed, not with the rags of mortality, but with the robes of glory; and when thus arrayed shall be publicly honored before the assembled world. Christ will confess him before men and angels.—Being clothed with the righteousness of the Redeemer, even that ‘righteousness which is of God, by faith,’ justice shall acquit him, and join with mercy in bestowing on him a ‘crown of life.’ He will then go to make his appearance in the new Jerusalem, among those new and shining forms that all the redeemed will have received, which will no doubt be attended with a corresponding improvement of mind; and he will be filled with that fulness of joy, which dwells in the presence of God for evermore. Then all the number of God’s elect shall be accomplished, and the happiness of each shall be completed. Immortal ages shall roll on and find him still unchanged, his happiness increasing, as his soul approaches nearer to Him who is the source of all happiness, and the centre of all perfection.

The above remarks have been suggested by reading lately an account of the sickness and death of a young lady who died in the faith and hope of the Gospel. It exhibits a striking contrast between the last moments of a true penitent, and one, as narra-

ted in my last communication, who postponed her repentance until (to all appearance) too late to be accepted.

The following is an extract of the conversation that passed between her and her friends, just previous to her departure out of this world:—“At an interval between interrupting struggles she said,—‘Jesus suffered: he bore the hidings of God’s face for sinners; and, if I may say, for me, O how shall I shout, Grace! Grace! Grace!’—At another time when her mother mentioned how much both the justice and mercy of God were glorified in the salvation wrought out by Christ, and he was made perfect through suffering, she said, ‘But I am not perfect through sufferings.’ It was remarked, that our justification with God was the perfect and complete righteousness of Christ,—she said, ‘yes, O yes; I fear I have been looking to merit by my patience; but I desire to look only to Christ.’ At another, she said, ‘let Christ have all the glory:’ and again, ‘My righteousness is as filthy rags.’ At another time, she said, ‘My hope is in Christ—in Christ crucified—and I would not give up that hope, for all the world. What should I do without Christ?’ About half an hour before she expired, she said, ‘O God, restore my senses: support me with everlasting arms, and take me to glory.’”

Thus died this young lady, in the faith of Jesus, the alone, and all-sufficient Friend and Saviour of sinners, of every description that fly to Him for refuge. She did not fear the approach of death;—for she knew on whom she had believed.

Permit me, Christian reader, to enquire what your views of Christ have been? Have you had a view of Him, as one who was made a ‘sin offering for us though he knew no sin, that we might be made the righteousness of God in him’—have you been drawn unto Him by the attracting influence of his dying love? Do you know what it is to come to Christ as a poor, weary, and heavy laden sinner that you may find rest? Have you known what it is cordially to surrender yourself to Christ, as a poor creature, whom love has made his property? Have you committed your immortal soul to him that he may purify and save it, and use it for his glory, to appoint it what discipline he pleases, while it dwells here in the flesh, and that he may receive it at death, and fix it among those spirits who with perpetual songs of praise, surround his throne, and are his for ever? If this be the case, then you may not fear, the approach of death; but when that trying hour shall come, you may meet it without fear or amazement, in a well grounded hope of a joyful immortality,—and may be enabled to say, with a lively faith, “O God support me with everlasting arms and take me into Glory.” M.

From the Bishop of Ohio’s Charge.

#### CHIEF WANT OF THE CHURCH

It is the *spiritual growth* of the church, which in her special circumstances at this time, should receive the most earnest solicitude of her members. We are well built up, in many respects, as a visible body. We need to be much more built up ‘a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.’ ‘God, who is rich in mercy, for his great love wherewith he loved us,’ hath greatly quickened the spiritual character of our Church. Her walls are much more composed of ‘lively stones.’ She has become in a much greater degree ‘a habitation of God through the Spirit.’ But is there no cause to apprehend a deadening effect upon our further progress in spiritual attainment from the peculiar circumstances in which we are placed? When so many causes are operating to show the evil of a low estimate of the value of a fixed, well-defined, and palpable system of external appointments in the Church—when attention to this neglected subject is so fast reviving, and we all feel that much of our immunity from the evil alluded to, is attributable, under God, to the firmness with which our communion has held on to such a system; is there no danger of our being led to consecrate too much thought and interest on these things that are seen and temporal, to a paralyzing neglect of ‘things unseen and eternal?’

When all around there is so much to turn our thoughts upon the great value of the institutions we

have inherited from the wisdom, piety, moderation and steadfastness of our parent Church; there is no danger of our contracting a self-complacency, a pride of privilege, a degree of satisfaction with what we attained, which will as much prevent that spirit of thankfulness, humility and prayer, with which we should always look to God for more grace, as it will promote just that spirit of pharisaic and offensive superciliousness with which we ought never to look upon a fellow Christian?

While the name of Revival of Religion is so grievously perverted, and efforts to promote what is called by it, have brought the purity, soberness, and vitality of genuine piety into such disrepute by the intemperance of their zeal, the fanaticism of their measures, the insipidity of their professed fruits, and the ruinous evil of their more permanent consequences; while under the name of seeking the reviving influences of the Holy Spirit, there is such boastful dependance upon machinery of man’s contrivance, and in the preaching that vaunts a special faithfulness with the impenitent and the self-deceived, and a special zeal for more fervent piety, the plainest common sense perceives so vast a departure from all that is consistent in the truth, and lovely in the simplicity of the Gospel; when under the name of fruits of the Spirit, as proceeding from certain special devices and instruments, we behold such presumption, such spiritual pride, such evil-speaking, such contempt of all rule and authority, ‘wrath, strifes, seditions, heresies;’ is there no danger that these things will affect the mind of our Church more powerfully towards a certain direction than they ought—that Satan will take advantage of the dire abuse of a noble object and a holy duty, to make us insensibly confound the good perverted, with the evil to which it is perverted, and cause such disgust with the revival of fanaticism, under the name of religion, that we shall become less zealous for a genuine and general revival of religion, in place of fanaticism? Is there no danger that we shall be moved by these evils to lay such stress upon sobriety, that dullness will ensue, and to feel such dread of intemperate efforts that we shall decline in zealous efforts—that while we are forced to love more and more the ‘old ways,’ we shall not seek as we ought, for our whole communion, a new heart and a right spirit, nor set ourselves with earnestness, proportioned to the present abuse of the precious influences of the Spirit, to seek by more zealous and faithful preaching—by more fervent and importunate praying, that the mighty power of the Holy Ghost may come on the Church of a truth, vindicating the honour of religion by the excellence of His fruits, and every where raising up witnesses of the truth who ‘by well doing may put to silence the ignorance of foolish men.’

But when we think of the spirit which God expects of his Church; and the holy pattern of His love and zeal and purity ‘who left us an example that we should follow his steps;’ when we turn to the world for which he died, and behold what must be done for its conversion, and then consider what God will have us to do, how many messengers must be sent forth—what self-devotion and faith and holy boldness for Christ is required in them, what consecration of worldly substance by members of the Church to sustain the cost of the war, and what a spirit of prayer must breathe throughout our congregations, to hold up the hands of a missionary ministry and draw down upon their efforts that increase which cometh only of God, when we consider what indifference to the world and ‘holiness to the Lord’ is required of ‘all sorts and conditions of men’ in the Church, for these ends; is there any thing to bid us feel as if we had done more than just made a good beginning? Is there not every thing to make us feel the necessity, and to animate us with the earnest desire of a very great and universal growth of our Church in the life and power of a fervent love and a living faith? Oh! did we only enjoy this most precious blessing, could we receive the reviving influences of the Holy Ghost, descending ‘as rain upon the mown grass—as showers that water the earth,’ reviving every where the face of the Church, quickening all her powers to newness of life; causing a general growth in the personal holiness and the living faith of our ministry, and setting the affections of our laity upon a much higher standard of attainment in the hidden life and unreserved devotedness of genuine piety—then what new beauty would

spread over our external institutions; what a new impulse would be given to all our sacred enterprises, how many more of our youth would consecrate their talents to the ministry, how many more of our ministry would rejoice in the sacrifices of the missionary—how much more of the worldly possessions of our people would be held in solemn consecration to the glory of God—how many more of our laity would be willing to labour in self-denying services for the salvation of souls; what an increase of divine blessings upon every effort of the Church for the promotion of the Gospel would descend in answer to the great increase of the spirit of humble, importunate supplication to God. Is not this the great thing, the one thing needful for the Church? Does not every Christian heart acknowledge and deeply feel that in view of the dangers to be escaped, the talents to be improved, and the great work to be done, *the chief want of the church* is the far higher elevation of her Christian character, that she may walk by a nobler standard of single hearted and zealous devotedness to the Lord, and this in all ranks of the ministry and all classes of the laity. Yes, brethren, in these times of all kinds of excitement and of impulse, when there is such impatience for present effect, and comparatively so little *'patient continuance in well doing'*; when the demand for a wider extension of the surface of Christian influence, without a corresponding attention to the increase of the supply, while it has made the stream more noisy, has also made it shallow; when the old-fashioned way of seeing to the root of the matter by entering into one's closet and shutting the door, and trying *'the ground of the heart'*, before him, *'who seeth in secret'*, has so much given place to things less quiet, more stimulating and more *'seen of men'*; when the exercise of a simple, steady, child-like love to God, as sufficient for all good works, is so much overlooked amidst the variety of temporary expedients for exciting Christians to action; when so much of the religion of the day, instead of being as *'the tree planted by the rivers of water that bringeth forth its fruit in due season, whose leaf also doth not wither,'* is rather as the seed that *'fell upon stony places, where it had not much earth; and forthwith sprung up, because it had no deepness of earth; and when the sun was up was scorched; and because it had no root withered away;'* assuredly in such times, the chief thing to be sought for the Church is not greater numbers, but more grace; more holiness; a deeper implantation of the love of God; less exposure to the agitations of this open sea, by having a stronger hold upon that hope which as an anchor of the soul entereth to that within the veil; and by having more of that deep fastening of godly principle, which, whether the tide be high or low, the tempest lulled or raging, *'abideth continually,'* fixed on Him *'who is the same yesterday, to-day and for ever.'*

Such is the *Chief want of the Church* at the present time.

We have been favoured with the Fifth Annual Report of the (London) "Society for promoting the due Observance of the Lord's-day," from which we make the following extracts:—

The importance to man of a recurring period of rest and recollection, for renewing his acquaintance with himself, and for confirming his faith in his Suffering and Glorified Saviour—its infinite value, as administering to the wants and safety of his soul; and its subordinate value, as a refreshment to his body—might well make us a wonder to ourselves, when we think of the manner in which this noble gift of a Sabbath is misapplied and perverted, were it not too well explained in the record of our original disgrace and forfeiture. If, indeed, it was a day incumbered with wearisome ceremonies and Pharisaical austerities, the difficulty of reviving its claims would not be inconsistent with the character of man in his best estate; but a natural depravity of heart is the only solution of the distressing and perplexing fact that the immunities, privileges, and opportunities of the Christian Sabbath are not only insufficient to secure for it a cheerful reception, but even to save it from a scornful treatment.

By the duty with which your Committee feel themselves charged, they have been conducted through a painful inquiry—not, certainly, without solace and reward, and occasional disclosures of a dawning dispensation of grace and light—to a full discovery of

the vast amount of profanation under which the Lord's-day may be said to groan and travail, among the thousands and thousands of thousands who, with the name of Christians, do the work of Antichrist.

To create an anxiety proportioned to the danger, has been the object to which the labours of your Committee have been principally directed; being well convinced that on the sacredness of the Lord's-day the maintenance of vital religion mainly depends; and that the day must owe its rescue from the impending peril, much less to the arm of the State than to the light and leading of domestic example, and Christian zeal.

Full of this conviction, and trusting in prayer for Divine guidance, they have strenuously laboured to persuade all persons of reflection, by an appeal to the testimony of their consciences, and to the plain command of Almighty God, twice written by Himself on stone, and still fresh in his living oracles, to afford every aid, direct and indirect, which in their several stations they can furnish, towards the promotion of the objects of this Society. Nor have your Committee thought it too much to affirm, that if the holy character of our Christian Sabbath should be lost, not even its neutrality as a day of leisure could be preserved;—that on ceasing to be the day of the Lord, it would cease to be a day of rest;—that Satan would soon occupy the deserted ground;—that the day would even morally disappear from the earth; a dense darkness would overspread this once happy land, obliterating the traces of that national character which has hitherto so honourably distinguished us from other communities.

We trust, that, as the heralds of a day so blazoned with memorials of Almighty power and goodness, specially recording the achievements of Creative Wisdom and Redeeming Love—a day authenticated by the seal of an everlasting covenant, and signalized by the victory of grace over the grave—we have not been negligent in proclaiming its titles. And although perhaps, your Committee cannot venture to say they have effected much, yet they do cherish a hope, amounting almost to confidence, that they have been the means, under God, of saving this blessed day from some portion of insult and desecration. It is, however, lamentably true, that the design of this day, which was given to man for his noblest use and greatest benefit, is still, by an immense majority, miserably perverted, and distinguished from the other days of the week only by larger overflowings of ungodliness.

It is, indeed, a consolation to be able to say that your Committee are not alone in these apprehensions of danger; but that an alarm for the fate of our Christian Sabbath, in some proportion to its importance, is visibly extending itself: and they have reason to be very grateful for the proofs, which every day brings them, of the beneficial influence of this Society in promoting active combinations for carrying forward the same great work as that on which they are employed. The prejudices opposed to it appear to be gradually giving way, among reflecting persons, to clearer views; and, in almost every branch of our commerce, men of judgment and experience are daily coming forward, to attest the fact that the products of labour, the profits of business, and the general interests of trade, would be rather promoted than injured by a strict observance of the Lord's-day. Although these considerations, important in a secondary view, are of small magnitude in comparison with the soul's concern in the day; we cannot turn to them without a grateful sense of the goodness of God, in making a day which He has sanctified to Himself, harmonize with all the needful arrangements of active life.

Without doubt, the benefit of a Sabbath rest might be maintained on this lower ground; and it would be no difficult task to demonstrate its inestimable value in a temporal view; but it has been a rule with your Committee to base all their arguments and requisitions on the decisive warrant of God's eternal word; being satisfied that this is their only safe and legitimate course; and that any proposition or measure for promoting the due observance of the Lord's-day, resting on the ground of mere worldly exigence or expedience, besides the aspect of impiety it would present, would let in an endless diversity of partial views, motives, and objections; and be characterized by that inconsistency, inequality, and disproportion, which is the certain consequence of building on a defective foundation.

Satisfied of the necessity of making the Scripture the great arbiter in the controversy between the demands of the world and the privileges of the Sabbath, your Committee have determined to advocate no other Sabbath but that which came from God; and which, after passing through an intermediate desecration of a ceremonial and typical character, with its moral identity untouched, recovered, under our Saviour's teaching, its spiritual liberty, and its clearer manifestation as a Sabbath made for man—not for man to modify, but to receive and hallow;—a day of release from vanity and care, of abstraction from the world, and of happy intercourse with Heaven.

Your Committee cannot but humbly hope, that by reverently regarding this day as a sacred trust; constantly contending for it as it was ordained by God, and has been expounded in the Gospel of His Blessed Son; and displaying it before the people as the object of their rightful claim, and to our Rulers as their awful charge; this Society may yet, in God's good time, reap, if they faint not, the reward of their perseverance—great and glorious reward!—the felicity of witnessing the spectacle of a great people gradually rising, by successive Sabbaths, as the proper steps of the scale, to that elevation from which they may exultingly say, "The hand of the Lord hath done this: we will give glory to the Lord, and proclaim His praise in the islands."

#### COLLEGE IN MISSOURI.

The zealous Churchmen of New York are taking up in earnest Bishop Kemper's excellent plan for an Episcopal institution in the West, for literary and theological purposes. At a late meeting, at which Henry Cary, Esq. presided, resolutions to cooperate with him, and to raise for that end, \$20,000, were moved by the Rev. Dr. Hawks, seconded by the Rev. Dr. Eastburn, and unanimously adopted. "You will be delighted to learn," says an excellent friend, of the laity, dated Oct. 1, "that Bishop Kemper, is progressing successfully with his collections for the Seminary in Missouri. Already he foots \$14,000. It is a noble plan, and is most nobly sustained. The whole sum will undoubtedly be raised." We trust so—indeed we are sure of it. The action of New York is never roused in vain. We congratulate the Missionary Bishop—the Church—the West. We want but light—but let it be light from heaven.—*Missionary.*

*Lord Byron*—At the levee lately held by his Majesty the King of Great Britain, the present Lord Byron, cousin to the deceased poet and bearing his title, presented from the parish of Elington, an address for the better observance of the Sabbath day. It is doubtful whether the author of Don Juan and Childe Harold would have charged himself with such a commission as that of his surviving relative.

*The Jews*.—According to a correspondent of the New York Observer, Professor Tholuck states, that in the single city of Berlin, more than seven hundred Jews have asked and received baptism, during the last 15 years. A single minister of the gospel has in less than five years, been the means of converting, with the divine blessing, more than eighty Jews.—Several Jews who have become Christians, now fulfil the duties of the evangelical ministry; others occupy professors' chairs, and the Academy of Berlin alone reckons among its most distinguished teachers five converted Jews.—*Chr. Mirror.*

*A Christian's Death*.—What is death to a true believer in Jesus? It is simply a ceasing to breathe. If we personify it, we may welcome it as a messenger sent to tell us, that the days of our mourning are ended, and to open to us the gate into everlasting life.—*Rev. J. Newton, A. D. 1799.*

*Grain*.—The grain crops on the Black Sea are, as we learn from Odessa, unusually abundant. Our Russian trade to that quarter, and our commercial treaty with the Porte, combine every opportunity to facilitate the supplies of grain which may be required in the United States from the failure of our crops.

*Liberality*.—The Hon. J. Dunn, of Toronto, has presented to St. James's church in that city, £800, (\$3,200,) toward the purchase of an organ for that splendid building.—*Com. Adv.*

From the Episcopal Recorder.

RENUNCIATION OF UNITARIANISM.

The Gambier Observer quotes from the London Christian Remembrancer, the following account of Rev. Mr. Ketley's renunciation of the errors of Socinianism. "It was effected chiefly through the instrumentality of the Rev. Mr. Butler, Curate of St. Margaret's, Ipswich. The statement made by both is highly interesting; evincing just that kind of spirit which a Christian would wish to see at the bottom of such a change—a spirit of meekness and holy reverence." The language addressed to Mr. Butler by his dying wife and his compliance with her wishes, present a most remarkable exemplification of Christian benevolence. Exhibitions of this nature are peculiar to Christianity, and such as this, rare indeed even among Christians. It is simple and sublime.

The parties had had many long interviews; each hoping to gain the other over to his own views, till at length Mr. Ketley, seeing that the opinions of Mr. Butler were not only convictions of his mind, but his life and hope also—his all in all—he gave up all hopes of changing his opinions, and confined himself to the defence of his own. Thus did they continue their private conferences—labouring apparently in vain; but at length an impression was made on Mr. Ketley; and how? The circumstances are worthy of serious attention, going to show what usually lies at the root of this dreadful heresy, and how it is best healed. We give Mr. Butler's words:—

"This subject I invariably endeavoured to consider with him as one involving his own eternal interest, about which I avow I felt more than an ordinary solicitude from the moment when I dared to hope I might be employed in promoting it—a solicitude which augmented as my acquaintance with him proceeded, from causes which you who have known him, will readily conjecture. The first day on which I can now, in looking back, discern any impression made upon his mind, (an impression he did not himself become aware of until long after) was the 3d of April, 1835; a day never to be forgotten by me. I watched by the bedside of my dying wife—you will not deem me impertinent, if I yield to the impulse that prompts me here to pay one tribute to her memory, and record a better was never formed by God, or lost by man. I watched by her dying bed—a storm, unusual at that season raged, unheeded by her; the thunder roared, and the rain descended in torrents:—

"Without was nature's elemental din,  
And beauty died, and friendship wept within."

A servant announced that Mr. Ketley was in the house. I declined seeing him. "Go," said the dying—"go to him, Piers; you may be of use to him."

On seeing my friend I said to him "I feel incapable of entering into argument with you now—let us read together a portion of the Bible." He consented. I chose the third chapter of the Epistle to the Romans; and read, briefly commenting as I proceeded. In answer to some remarks I made on the term 'propitiation,' he contended that the word in the original being the same by which the mercy-seat is denominated, merely implied the manifestation of divine mercy by Jesus Christ, without any reference to atonement; and that nothing was mentioned of his blood. I repeated the words which had escaped his attention, 'through faith in his blood.' When leaving me, 'I am convinced' he said, 'no man, in your present situation, could make the effort you have made, in conversing with me to-day, without genuine desire of my spiritual benefit; and whatever conclusion I may come to respecting the subject of your conversation, your motives I shall ever appreciate as I ought.' From that time his manner became more serious in our discussion, and he appeared to defer more to the authority of Scripture.

From this beginning, Mr. Ketley proceeded, till he fully embraced 'the faith once delivered to the saints,' during the whole period of his inquiries, studying most diligently, often reading at the rate of ten hours a day; and when his mind was at length made up, he conferred not a moment with flesh and blood, but openly, in his own pulpit, and to his own people, announced the change of his sentiments. Nor sentiments only; his feelings appear to have been as effectually wrought upon as his opinions; he seems to have received the truth, as applied by the Spirit, and in

the love thereof. On this subject he speaks thus in his address to his people:—

"You ask, and it is no impertinent curiosity that prompts the question; whence this change in me, who some fourteen years ago, published in the 'Christian Reformer,' a statement of my conversion to Unitarianism, and, in subsequent dialogues, embodied the substance of real conversations under fictitious names? Do you ask whence this change? and with a look of positive incredulity, though there are no apparent, as I know there exists no real proof of insincerity, do you say how can these things be, and the man be in sober mind, and under the influence of pure, unsullied motives? I answer you, and with all sincerity, with no reserve, as under the all-seeing eye, against which I dare not sin—I answer you, as I shall at the tribunal of heaven, where you and I must abide and stand the day of His coming, whose brightness, even when veiled by humanity, is above the splendour of the sun, and whose eye shall penetrate through all the folds of sophistry and self-imposition to the hidden motives of you and me—I answer you with a deep and thrilling sense of the responsibility that attaches to me not only on the ground of sincerity in which I stand 'thrice armed, and triple proof,' but also on the ground of faithfulness; I answer you: and I charge you in the presence of Him, who is the judge of quick and dead, that you listen to my answer, and that you despise not its import. I attribute my change of sentiment to the effected operation of the divine Spirit, producing conviction in me, not in a miraculous way, but in the way he usually influences believers; proofs of which millions of Christians have within them, agreeably with the doctrine that is as sound in philosophy as it is clear in the religion of the Gospel, that God is the prime mover in the spiritual, as in the physical world; since Paul may plant, and Apollon water, but God alone giveth the increase."

From this whole transaction, some important lessons may be gathered. One is in relation to the mode of dealing with those who deny the doctrine of the Trinity. Mr. Butler did not indulge his disciple by arguing abstractly on the depth of his divine nature, and of the mode of divine existence; he preferred to view this great doctrine practically, and to occupy himself and his inquirer with 'the important question—the scheme of salvation.' This, we believe, to be the true method in most cases of the kind. Any other flatters pride of intellect, and leads the parties concerned to fall unconsciously into the notion that the whole subject is a mere speculation. We may safely say that there is not a subject proposed to us in the Bible as a mere subject of speculation. The remark is especially true with regard to the divine nature. God never reveals himself to us to furnish a subject to what our intellects.—He unveils his mysterious Majesty to our weak vision, only that in the light thereof we may see and feel our weakness, ignorance, insignificance, and sin. We may always regard it as the fundamental principle that into the Holy of holies above all, we never should have been conducted except in order that we might fall down before the mercy-seat as sinners, and adoring, cry like the prophet, 'wo is me, for I am undone, for I am a man of unclean lips, for mine eyes have seen the King, the Lord of hosts.'—He that acts in the spirit of this remark in dealing with the deniers of our Lord, is alone likely to meet with success, and his success alone is likely to be spiritually profitable to the man whom he may turn from the error of his ways. So did Mr. Butler.

Another lesson is on the importance of maintaining the plenary inspiration of the Scriptures. A departure from strictness here opens the door for unbounded rationalism, so called. Low views here render the oracles of God, in effect what the oracles of the heathen deities were in nature, indeterminateness and ambiguity. We do not, in such case, ask, 'What saith the Lord?' but 'what must the Lord have said?' We go to the Bible, not to learn, but to teach; not to derive ideas from the words, but to force ideas upon them. Instead of 'trusting the Lord with all our heart,' we 'lean to our own understandings,' and the result is pretty much the same as if we had no revelation. On the contrary, if we believe that those messengers from God, whose writings we possess, 'spoke as they were moved by the Holy Ghost, and not in the words which man's wisdom teacheth, but

which the 'Holy Ghost teacheth;' then it may be expected that we shall receive the Scriptures as indeed a revelation, believing that 'foolishness of God is wiser than men,' we shall receive the divine testimony in the exercise of a simple faith' and a child-like docility of spirit—we shall 'become as little children.' A want of these high views of the inspiration of Scripture characterized the creed of Mr. Ketley, while a Socinian; but he happily discovered his error. We give his own words:

"Bear with me (continues Mr. Ketley) as I proceed to disclose to you my present state of mind. I more than suspect, or I would make no public confession, I feel convinced—and it is with becoming humility and sorrow that I state it—I feel convinced that I have leaned too much to my own understanding, when I have gone to the inspired writings; that I have formed a most erroneous and dangerous view of their amount of inspiration; believing it to be in that low sense which, as it now forcibly strikes me, only tends to lessen their value, and diminish their authority as a rule of faith, but necessarily produces that effect. Under the influence of these two principles I see most clearly that I have made the teachings of revelation to coincide with what appeared to me rational views; without suspecting what, after careful thought on the subject, will appear very evident that this is a most fatal principle, and that, while it has the appearance of being reasonable, is the reverse, and so far from securing rational interpretation, renders it not impossible. Why do these effects flow from the first principle? Because, if we resolve to believe nothing implicitly—nothing but what we think to be reasonable, what chance have we for understanding the revealed will of God? How can we make the divine word the man of our counsel?"

The following opinions of some of the most eminent reformers on the continent of Europe, with regard to the primitive constitution of the Church, are taken from the Rev. Mr. Boyd's tract on that subject, which has already appeared in the Colonial Churchman. He asks "the reader to bear in mind that the Churches on the continent did not generally preserve the Episcopal succession, for the want of Bishops."—Ed. C. O.

JOHN CALVIN was contemporary with Luther, and died, A. D. 1564. He says in his Institute, "It will be useful in these things, to recognise the form of the ancient church, which will represent the image of the divine institution, as if to our very sight." As we have said, that a threefold ministry is commended to us in scripture, in like manner, whatever the ancient church had of the ministry, it distinguished into three orders; for the order of presbyters, part were appointed pastors and teachers, the other part over the regulation and correction of conduct." "Therefore Jerome, when he speaks of five orders in the church, enumerates bishops, presbyters, deacons, believers catechumens." "Those to whom the office of teachings was enjoined, were all called presbyters. They elected one out of their number in each city, to whom they gave especially the title of bishop, lest from equality, as usually happens, dissensions might arise." "The right (of ordination) was by the imposition of hands, for I read of no other ceremony used besides this, unless that the bishops wore a habit somewhat adorned, in the stated assembly, by which they might be distinguished from the other presbyters. They ordained the presbyters and the deacons also by the imposition of hands alone: but each bishop ordained his own presbyters." "Whence the ancient writers often mention this, that the presbyter differed from the bishop in nothing, unless in his not possessing the power of ordaining." He also admits that bishops in the primitive church were governors. "For this end to every bishop was committed the government of his own clergy, that they should rule the clerks (clergy) according to the canons, and hold them to their duty."—These quotations are taken from a chapter of the "Institute" the title of which is, "Of the state of the Old Church, and of the manner of governing, which was in use before the Papacy." Toplady, a non-episcopal writer, tells us that "this great reformer, Calvin, wished for the introduction of Protestant episcopacy into the reformed churches abroad;" and that he, Calvin, Bullinger, and others, made a "serious motion, in the reign of Edward VI., to have bishops

in their churches, as there were in England. The scheme was frustrated, it is said, by the Romanists.

MELANCTHON, the friend and colleague of Luther, one of the brightest ornaments of the church in any age. Writing against the claims of the bishops of the Roman church, says:—"We have stated in our confession, the power that the gospel gives to bishops. Those that now are bishops, do not discharge the office according to the gospel. Let them be *truly bishops*, according to the canonical polity, and this we do not censure, but we speak of the bishop according to the gospel; and what meets our appropriation, is the ancient partition of power, into the power of order, and the power of jurisdiction. Therefore, the bishop has the power of order, that is, the ministry of the word and sacraments; he has also the power of jurisdiction, that is, the authority to excommunicate those obnoxious, by reason of public crimes.—And again, to absolve them, if, being converted, they seek absolution. But bishops have not a tyrannical power, that is, a power without any certain law; nor have they a royal power, that is, a power above the law; but they have a certain mandate, a sure word of God, which they ought to teach, and according to which they ought to exercise their jurisdiction." Again, "We wish to testify, that we would willingly preserve the ecclesiastical and canonical polity, if only the bishops would cease to rage against our churches. This our will shall excuse us, before all nations, to all posterity, lest they should impute it to us, that the authority of bishops is undermined;—when they shall hear and read, that we deprecated the unjust cruelty of our bishops, and could obtain no equity at their hands."

JOHN LE CLERC, justly celebrated as one of the most famous scholars of the 17th century, a minister of the Dutch church, (or church of Holland,) thus writes:—"It is asked among christians, which form of church government is from the apostles? for that seems to be preferred before others, which was constituted at the beginning; and of two churches, in which otherwise the gospel is taught with truth and purity, that church is to be chosen in which the apostolic form exists; although the government without the thing, that is, government without the gospel, is but the empty image of the church." "But now, there are two forms of church government, of which the one is that when the church acts under a single bishop, who alone has the right of ordaining presbyters, and the inferior order of evangelical ministers; and the other, when the church is governed by equal presbyters, to whom are joined from the people, certain men of some prudence, and irreproachable conduct. Those who have read without prejudice, the remains of the most ancient christian writers, know well, that the first form of discipline, which is called episcopal, such as we see in the southern part of Great Britain, was every where established, in the very next age after the apostles, from whence it is reasonable to conclude, that it was of apostolic institution. But the other, which they call presbyterian, was instituted in many parts of France, Switzerland, Germany, and Holland, by those who in the sixteenth century seceded from the Church of Rome.

"Those who have read attentively the histories of that age, know perfectly well, that this latter form of church government, was introduced only, because the bishops refused to grant any reformation, in those points of christian doctrine and manners, which were complained of as being corruptions. For otherwise, if the bishops had been willing to do every where that which was shortly afterwards done in England, that same church government would have obtained at this day, among all who seceded from the Church of Rome; and thus, innumerable calamities, which have happened from the confusions and convulsions of ecclesiastical affairs, might have been avoided."

Again, the same eminent writer observes, that "prudent men, although they ardently long for that form of church administration which was apostolical, or like it, yet they think it best now, to leave matters as they are." And in the same connection, he says, "Whoever has read the writings of that most eminent man, Hugo Grotius, knows that he vehemently applauded the episcopal form of government, such as obtains in England, because, when he had studiously examined the writings of christian antiquity, he found it to be the primeval form."

Grotius himself thus speaks on the point in ques-

tion. "You see how well the reformation of hurtful opinions proceeded in England, and chiefly from this cause; that those who undertook that most holy work, admitted *nothing that was new*, and nothing that was their own, but had their whole attention bent upon the purer ages."

This great man also endeavored to persuade the remonstrants in Holland, to adopt the episcopal system. "I advised them (he says,) to select some amongst themselves, for a more eminent grade, as bishops, and to receive the imposition of hands from the archbishop of Ireland, who was there, that so being ordained, they might ordain others." The archbishop alluded to, was John Bramhall, archbishop of Armagh.

We have now seen, that the form and order of the church, as instituted by the apostles, was preserved by succession, wherever the church was preserved, yet not without corruptions, down to the reformation; and, that at, and after that period, some of the most eminent men of the reformed churches on the continent, ardently wished, that they could have enjoyed the privilege of primitive apostolic order, of which they were deprived, for want of reforming bishops.

#### DR. ADAM CLARKE AND THE CHURCH OF ENGLAND.

The late Dr. A. CLARKE, who died of cholera at Bayswater, near London, August 26, 1833, was a Methodist Preacher, of much learning and research. Of this fact his valuable commentary on the Bible is a sufficient proof. He was deservedly esteemed by all, especially by those of his own religious connection. He was elected President of the Conference in the year 1806.

Dr. Clarke was warmly attached to the system of Mr. Wesley; but he was, at the same time, a most cordial friend of the Church of England, as is very evident from his "Life," written by himself and edited by one of his sons, an ordained clergyman of that Church, from which work the facts contained in this present paper are gleaned. Dr. Clarke would himself gladly have been a minister of Christ within the pale of the Church of England; and was prevented only by the poverty of his father, who could not afford to send him to college to be properly educated. Dr. Clarke, however, had great satisfaction in seeing two of his sons ordained ministers of that Church, having been brought up by him in attachment to her communion, and trained at her renowned universities. He always felt pleasure in reading the Church Liturgy; and in the administration of Baptism he always used her service, only substituting parents for sponsors.

His sentiments are fully expressed in the following letter, written a few years since to Dr. Bloomfield, the present Bishop of London.

Haydon Hall, Oct. 16, 1829.

"My Lord—I humbly beg your Lordship's acceptance of the volumes of Discourses which accompany this note. They are now for the first time published, though the substance of them has been preached at various times through the now United Empire, and the Norman and Zeland islands. Whatever may be their merit, they are not constructed after the common manner of sermons. It has ever been my aim, both in preaching and writing, to endeavour to explain the words of God, that by this method I might attain to the knowledge of the things of God. Your Lordship well knows how little is done for the interest of divine truth, where texts of holy Scripture are taken as mottos to sermons, in which only sentiments or maxims of general morality or social duties, are explained. To secure the end of public instruction, I have often been obliged to call the attention of the people not only to the literal meaning of several exotic words, but also to the import of many terms in their mother tongue, which, though of frequent use in religious matters, are little understood.

"With this short explanation, I take the liberty of sending these volumes, as a mark of my deep reverence and high respect for your Lordship's sacred office and great personal worth—a reverence and respect which I have long entertained for your Lordship, and which have been greatly increased by the late opportunity with which I have been favoured of having the honour of paying my respects to your Lordship at Fulham. The '*talis cum sis*,' &c. with which

your Lordship dismissed me, have done me indeed great honour; for your Lordship's inflexible attachment to truth and honour, shewed me how much I should value the opinion then expressed, though retaining a just sense of my own littleness.

"I hope that the '*omnino*' in the remaining part of the quotation, which I told your Lordship had been sent in a letter to me by the worthy Archdeacon of Cleveland, neither refers to my creed nor to my essential membership in the Church, but only in reference to my being destitute of its orders. I am afraid of making too free in mentioning the following anecdote; if so, your Lordship's goodness will pardon me:—At an anniversary meeting of the Prayer Book and Homily Society, an excellent clergyman quoting something that I had written, was pleased to preface it by the remark, 'The worthy Dr. who, of all men I know, who are not of our Church, comes the nearest both in doctrine and friendship to it.' When he had done, I arose, and after making an apology (which the company were pleased to receive with great tokens of kindness), I took the liberty to observe, 'I was born (so to speak) in the Church, baptized in the Church, brought up in it; confirmed in it by that most apostolic man, Dr. BAGOT, then Bishop of Bristol, afterwards of Norwich; have held all my life uninterrupted communion with it; conscientiously believe its doctrines; and have spoken and written in defence of it; and if, after all, I am not allowed to be a member of it, because through necessity laid upon me, I preach Jesus and the resurrection to the perishing multitudes without those most respectable orders that come from it, I must strive to be content; and if you will not let me accompany you to heaven, I will, by the grace of God, follow after you and hang upon your skirts.' This simple declaration left few unaffected in a large assembly, where there were many of the clergy. Mr. WILBERFORCE, who was sitting beside the Chair, rose up with even more than his usual animation, and with "winged words" said, "Far from not acknowledging our worthy friend—far from not acknowledging him as a genuine member of the Church, and of the 'Church of the first-born whose names are written in heaven,'—far from preventing him to be of the company who are pressing in at the gate of blessedness, we will not let him 'follow'; he shall not 'hang on our skirts' to be as if dragged onwards—we will take him in our arms, we will bear him in our bosom, and with shouting, carry him into the presence of his God and our God." The worthy clergyman, whose speech had given rise to these observations, soon placed himself on the best ground, with "Indeed Dr. Clarke, my observations went only to the simple fact of your not being a clergyman of the Established Church." Whatever may be in this, I believe your Lordship already knows, lies at the fault of the '*res angusta domi*.\* It was neither my fault nor my folly. Of the Established Church I have never been a secret enemy nor a silent friend. What I feel towards it, the angels are welcome to ponder; and what I have spoken and written concerning it, and in its favour, I believe I shall never be even tempted to retract. Being bred up in its bosom, I early drank in its salutary doctrine and spirit. I felt it from my earliest youth as I felt a most dear relative. While yet dependent on, and most affectionately attached to her (my natural mother) who furnished me with my first aliment, I felt, from an association which your Lordship will most readily apprehend, what was implied in *Mother Church*. Howsoever honourable it may be to a person who was in the wrong, to yield to conviction and embrace the right, that kind of honour I have not in reference to the Church. I was never converted† to it; I never had any thing to unlearn, when with a heart open to conviction, I read in parallel the New Testament and the Liturgy of the Church. I therefore find that, after all I have read, studied and learned, I am not got beyond my infant's prayer.—'I heartily thank my heavenly Father that he hath called me into this state of salvation; and pray unto Him, that He may give me grace to continue in the same to the end of my life.'

\* Referring to the narrow circumstances of his father's fortune, which would not allow of his receiving a University education, and being regularly prepared for ordination in the Church of England.

† Meaning that he had been always a Churchman, as he declares above, and had never been turned about from one profession of religion to another, from conviction or any other cause.

" Begging pardon for the freedom I have used with your Lordship's time, I have the honour to be, my Lord, your Lordship's much obliged, grateful, and humble servant.

" ADAM CLARKE."

" *Life*," Vol. III. p. 206—210.

From the London Christian Observer.

ALL-SAINTS' DAY.—BY BISHOP MANT.

" *The spirits of just men made perfect.*"

There is a dwelling-house above;  
Thither to meet the God of love  
The poor in spirit go.  
There is a paradise of rest;  
For contrite hearts and souls distressed  
Its streams of comfort flow.

There is a goodly heritage,  
Where earthly passions cease to rage;  
The meek that have gained gain.  
There is a board, where they who pine  
Hungry, athirst, for grace divine,  
May feast, nor crave again.

There is a voice to mercy true;  
To them, who mercy's path pursue,  
That voice shall bliss impart.  
There is a sight from man conceal'd;  
That sight, the face of God reveal'd,  
Shall bless the pure in heart.

There is a name, in heav'n bestow'd  
That name, which hails them sons of God,  
The friends of peace shall know.  
There is a kingdom in the sky,  
Where they shall reign with God on high,  
Who serve him here below.

Now pause, and view the votaries o'er,  
Who faithful to the Saviour's lore,  
The Saviour's blessing seek.  
The poor in spirit lead the train,  
Then they who mourn their inward stain,  
The merciful, the meek:

And here the pure in heart; and here,  
Who long for righteousness, appear;  
And they who peace ensue;  
And they who cast on God their cares,  
Nor heed what earthly lot is theirs,  
If they his will can do.

These are the saints, the holy ones,  
For whom the Saviour's blood atones;  
Who, by his Spirit seal'd,  
His call with willing mind obey;  
In whom the Father will display  
The bliss to be reveal'd

Lord, be it mine like them to choose  
The better part; like them to use  
The means thy love hath given:  
Be holiness my aim on earth,  
That death be welcom'd as a birth  
To life and bliss in heaven!

There, wearing crowns and holding palms,  
In "hymns devout and holy psalms"  
Those spirits just unite  
With thy celestial angel train:  
Cleans'd by the Lamb no spots remain,  
No speck of earthly mould, to stain  
Their robes of dazzling white.

No sounds of woe their joy molest:  
No sense of pain disturbs their rest:  
No grief is felt within:  
But God has wiped away the tear  
From every face, and keeps them clear  
From anxious doubt, and startling fear,  
From sorrow as from sin.

" HAVE YOU SET UP AN ALTAR IN YOUR HOUSE?"

To all who cannot answer in the affirmative the question which good Bishop Wilson was wont to address to new married persons,—“Have you set up an altar in your house?”—we commend the extract in this number from the Churchman's Manual, by the Rev. Mr. Dorr, Domestic Secretary of the Board of Missions. The following extract from the Journal of our Missionary among the Oneidas, at Duck Creek, in Michigan, affords an example, in this matter, worthy of the observance of all Christians. We take it from the Spirit of Missions.

" June 1.—This day was spent in visiting, and in religious conversation among my parishioners. On approaching a house at about the going down of the sun, I distinctly heard a person at prayer. I waited at the door till the Amen was pronounced, when, on entering, it proved to be

the mistress of the family offering up her evening sacrifice. How gratifying and cheering to the soul to find one of my dear people thus employed! O God, hasten the time when this practice shall become universal among us—when every member of this tribe shall erect the family altar, and there acknowledge and adore thee, 'the only true God, and Jesus Christ, whom thou hast sent.'—*Miss.*

THE BORDENTOWN INSTITUTE.

We attended in part the semi-annual examination of the Rev. Mr. Arnold's Institution at Bordentown, on the 30th ultimo; and we take pleasure, while we do justice, in bearing our testimony to the results which it exhibited of skilful and of faithful teaching. The classes examined were in Latin,—the rudiments, Cæsar's Commentaries, and Horace. It was evident that while all were thoroughly grounded in the elements of the language, without which there can be neither satisfaction nor solidity in future attainment, the higher classes were made intimately acquainted with all the graces of these authors, enabled to drink in of their spirit. We have not lately met with the same amount of facility, promptness, and complete mastery, in instruction; and if the other departments of the School enjoy the same advantages, and the system shall go on as it has begun, it is easy to predict for it great usefulness and great success.—*Missionary.*

INDIA.

The following extract is from the Rev. Mr. Taylor, of Belgaum, India.

" I was in Bombay last December, where I had an opportunity of meeting the Bishop of Calcutta, who was there on a visitation. He delivered on the occasion a very impressive charge to the clergy under him; but the spirit of liberality and catholic feeling which it breathed, made it quite delightful to all of every denomination who were present to hear him. All the ministers present were invited to dine with him, together with his clergy. The Rev. Messrs. Lowrie, Stevenson and Wilson, of the Scotch kirk, and myself of the London Missionary Society, being present, were thus invited. The same liberal and Christian spirit was delightfully manifested during the time of dinner and the conversation which was held afterwards. Before leaving the party, the Bishop, to evince his feelings of regard, presented to each of the chaplains and ministers present a few volumes of his own works, which were very acceptable, and thankfully received by all. He further directed his chaplain, the Rev. Mr. Bateman, to make a distribution among the chaplains and ministers, to take to their respective stations, about a box full of the publications of the American Sunday School Union. About thirty little volumes fell to my share, and I considered them a very valuable boon. Some of these I have kept for the use of my own children and those of my colleague in this mission—both our families being large, and several of our children being of just the age to read and comprehend them; the rest have been given for use in the Sunday school at this station, and I pray the divine blessing may attend the reading of the same to the children."—*Sunday School Journal.*

The immense moral influence of Sabbath schools was early foreseen by Dr. Adam Smith, the celebrated author of the "Wealth of Nations," who says, respecting them, that "No plan has promised to effect a change of manners with equal ease and simplicity, since the days of the apostles."

To this striking testimony—the more remarkable, because it comes from an avowed infidel, we may add that of our own distinguished Chief Justice Marshall. He says: "I cannot be more firmly convinced than I am, that virtue and intelligence are the basis of our independence, and the conservative principles of national and individual happiness; nor can any one believe more firmly, that Sabbath school institutions are devoted to the protection of both."

Sunday shall guide me through the darkest week with its sacred torch; and I can still bathe my heart in the fragrance of the Gospel, and lighten my eyes with the dawn of a better day; and hang upon the neck of David, and sit down by the fountain of Siloe. Though they put me in bonds, yet shall I be free; for I can still wander through the corn-fields to Emmaus; and listen to the precepts of everlasting truth on the Mount of Olives; walk where he walked, dwell where He dwelt. This peace the world can neither give, nor take away.—*Conversations at Cambridge.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, NOVEMBER 17, 1836.

PORTLAND, (N. B.) SUNDAY SCHOOL.—We have received an interesting little Report of this School for the last year, drawn up by the minister of the Parish, the Rev. G. L. Wiggins, A. M. formerly Rector of Rawdon in this Province. The School appears to be in a very efficient state, and to be liberally supported by pecuniary contributions—Fifty pounds having been received during the year; no part of which, it is stated, had been solicited. We wish this example were followed beyond the limits of Portland. The number of scholars is 301—teachers 20—average attendance 200—increase in the year 93 scholars, 6 teachers. Of the teachers this good record is given, that "it rarely happens that any are absent."—Much of the prosperity of every Sunday School depends on such punctuality. Two teachers died during the year; of one, it is said—

" He left us about the first of December, 1835, intending to spend the winter in the country and to come to us again in the spring; but alas! he was to meet with us no more. In returning homeward, after a visit to the city, on one of those severe nights in the latter part of December, he was overcome by the cold, and perished almost in sight of his own residence."

Three of the scholars were removed by death in the same period, of whom Mr. Wiggins thus speaks—

" In two of them, the brain was so much affected, at least after their minister knew of their illness, as to admit of scarcely any satisfactory intercourse.—With the third he had much opportunity of conversing. This boy had long been absent from his place in the school; whether chiefly through his own fault or that of his parents, is best known to Him from whom no secrets are hid. But, however this might be, the poor dear child seemed now bitterly to lament it. He did not like to think about dying. He now saw something of the value of his soul, the value of those means of instruction he had slighted, and the preciousness of the season of grace which was hastening to an end. How earnestly he wished to get the better that he might attend the Sabbath School.

" O that all children could be prevailed upon to think of these things, while they are well! Satan may now tempt you to forget them; but could you have heard this poor boy's confessions, you would be convinced of the danger of listening to his temptations. It will be a sad time, my dear young friends, when you come to die, to begin to think about your souls. Your affectionate minister, who has so often spoken to you on this subject in the Sunday School, would here entreat you to lay it to heart, and to improve the season of health in seeking peace with God, through Jesus Christ, that when you are called to die, the Holy Spirit may be your Comforter."

The following affectionate appeal to parents may be read with profit in every place:—

" Parents, also, are exhorted to consider their own solemn responsibilities. What a load of guilt must rest on careless parents! If you keep your children from the means of religious instruction, and they should die in their sins, their blood will be required at your hands. Some of you are not only indifferent about their attending the Sabbath School, but by staying away yourself from the house of God, you encourage them to do the same. True, it will not be enough that you send them to the School, and go with them to Church. You should watch for their souls. And this you will never—never do, unless you are anxious for the salvation of your own. But O, be entreated to remember, that you must meet your children at the bar of God. And if you, by leading a thoughtless, a worldly, a wicked life, sanction their forgetfulness of him and his ways, what keen cuttings of remorse would it occasion, to hear your own children, from a dying bed or in the judgment day, reproach you with having been instrumental in the ruin of their souls! !

" Blessed are those parents who are seeking Christ for themselves, and who therefore long to have their children brought to him also. Persevere in your humble endeavours to teach them: commend

them in prayer to him who has said, "I will be thy God and the God of thy seed." You must expect trials; but be not discouraged. Your labour shall not be in vain. How often has the child of many counsels and many prayers been brought to repentance after its parents have entered into the joy of their Lord!"

We fully coincide with the reverend writer, in his concluding remarks, that—

"Increasing observation and experience impress more and more powerfully on the writer's convictions; the inestimable importance of Sabbath Schools. They are exceedingly beneficial in leading the minister to a more particular and individual acquaintance with the children of his parish, and in opening before him, very frequently, special opportunities of usefulness to the parents; but they are especially valuable as a direct means of religious instruction."

He thus earnestly addresses the teachers—

"Seek, my dear friends, to realize continually, that each of the children severally committed to your care has an immortal soul. Endeavour to impress upon their minds, that the knowledge which they may attain can only prove itself a real blessing, by their hearts being brought under its influence. Make searching appeals to them individually to convince them of their sinfulness and lead them to Christ. Present them often before the Lord, and then you will teach them in such a spirit as to make them feel that you love them. Your hearts must be in the work, if you would expect the divine blessing, and if you thus go forward, pleading the promises, that blessing will be given. It is for us to use the means. It is with God to make them effectual."

We heartily wish that continued success may attend the Institution here noticed, and we hope that in every place some may be stimulated by the statements above made, to do what they can for the benefit of Sunday Schools.—There is a deplorable backwardness in general in regard to filling the important office of teachers, and also in contributing the needful funds for the support of Schools.—When collections are made for the purpose, many give their shilling where they ought to give a pound. To the notice of such, and of all who are 'not ready to give nor glad to distribute' in a good cause, we recommend a perusal of the following remarks:—

"The Lord, if he please, can dispose the hearts of the rich to consecrate their wealth to his service. How much of it is by numbers continually being wasted in extravagance, how much hoarded up by the grasping hand of avarice, which might build Churches and School Houses, and thus be the means of communicating to multitudes that knowledge which they live and die without the opportunity of receiving. Such unfaithful stewards may say in a spirit of independence, 'My wealth is my own,' not recognising that rightful Sovereign who has declared, 'The gold and the silver are mine.' The things of time and sense may now indeed present a thick veil, darkening the understanding and blinding the conscience; but how different will these things appear in a dying hour, and in a realizing view of the great account!"

**BISHOP HOPKINS OF VERMONT.**—This prelate is favourably known by several works which he has lately issued from the press—except by that which he put forth against Temperance Societies, which had better have never seen the light. Information which we have occasionally gathered from good authority respecting him, has inspired us, however, with high respect for his talents, learning and zeal; and we cannot forbear giving our readers some notice of his labours, and of an Academy under his charge, taken from the letter of a friend who was at Burlington a few weeks ago.

"The most interesting object here is the Bishop's establishment. About four years ago, he opened his house for the reception of pupils, who now amount to fifty three, all boarding in his family, including six theological students who assist in the school. He has lately been obliged to refuse 20 applications for want of room; but in a few weeks he expects to have a building finished which will accommodate one hundred. There are about 20 from Canada, and some from the West Indies and various parts of the United States. His terms are \$200 a-year for board,

washing, Latin, Greek, French and German. A gentleman, whose three boys are here and cost him near £300 per ann. feelingly observed, that the conviction that their morals will be scrupulously watched, is above price; and as to that point, he said, 'he had no longer an anxious thought about them.' One of the lads told me to-day that the Bishop is constantly telling them that he is more anxious to make them good christians, than good scholars. He has 15 communicants among them. They have prayers in the school-chapel at 7 A. M. and 8 P. M., and after they go into school in the morning, each is required to read 15 minutes to himself in the Bible, before they begin their studies. They have no play-ground, but are kept usefully employed out of school. In winter they cut or saw wood, and in summer, other out door work is provided for them:—just now they are employed in making a new road to avoid a dangerous hill. Some have carts, and some wheel-barrows. No light books are allowed, and not even a newspaper. I had a view of them going to and from church on Sunday, walking in procession, two and two,—with the Bishop and his son in law the Curate, arm in arm, in front,—and behind, the ushers. In church, those who require watching most, are placed directly in front of the pulpit, and those more to be depended on at each side of it, with the ushers so placed as to have a close eye upon them; and I was pleased to see with what serious attention they regarded the Bishop not only when he was preaching, but also when he was reading the lessons.\*

"Besides all this, he is indefatigable in the care of the souls committed to his charge—both as Parish Priest and as Bishop,—and is constantly writing something for the press. He is now putting forth a second edition of his work on the comparison of the Primitive Church with Episcopacy at the present time—a thick octavo. Another of his on Church Architecture is much approved, and the lithography is executed by himself. Mrs. Hopkins is a highly talented and accomplished lady, very musical. The church music, which is chiefly got up in their own family, is delightful. Indeed, I never heard any thing finer than the voice of their eldest daughter, Mrs. Fay, who also played the organ. The domestic management is chiefly under Miss Hopkins, a young girl, who has about fourteen servants under her.—I heard the Bishop with great admiration—he preaches without notes, and makes great use of his countenance and his hands."

Our friend, who will perhaps be surprised at seeing this in print, regrets, (and so do we) the not being able, for want of letters of introduction, to afford more thorough information respecting the institution over which this "wonderful man" presides: but we hope to be furnished with it from another quarter. We like the Bishop not the less for his being an Irishman by birth, and for not having much of the republican about him; as we learnt from one who had the pleasure of hearing his sermons at Quebec last year, in behalf of the Society for Promoting Christian Knowledge.

**NEWPORT.**—We understand that the members of this parish, distinguished for its steady attachment to the Church, have raised the requisite sum, and engaged to provide a house for a resident minister. We hope they may be able to enjoy the comfort of having a zealous and laborious Shepherd over them, who will find, we think, an ample field for his labours, and much encouragement in his charge.

**CLERICAL CHANGE.**—The Rev. Henry Jarvis has taken charge of Richibucto, heretofore attached to the mission of Shediac.

LETTERS received from—Rev. L. Doolittle, Lennoxville, U. C. (with remit.); Rev. G. Jarvis, (with ditto.); Rev. Andrew Balfour, New Carlisle.

#### CHRISTIAN DILIGENCE.

Make a diligent improvement of all opportunities of grace. Sleep not in harvest time. Trifle not away your golden seasons. You have a God to honour, a Christ to rest on, a race to run, a crown to win, a hell to escape, and a heaven to obtain. You have weak grace to strengthen, and strong corruptions to weaken; you have many temptations to withstand, and afflictions to bear; you have many mercies to improve, and many services to perform.

Therefore embrace all opportunities by which your best interests may be promoted. Take heed of crying, *To-morrow, to-morrow*, when God says, "To-day, if you will here my voice, harden not your hearts." Remember that manna must be gathered in the morning.—*Brooks.*

\* We could name some youths in academical institutions and out of them, who would do well to imitate this good example of the students of Burlington,

#### YOUTH'S COMPANION.

For the Colonial Churchman.

#### SKETCHES OF SCRIPTURE CHARACTERS.

No. 1.

"The dead leave behind them their memory—their examples, and the effects of their actions. Their influence still abides with us. If we follow in the path of those who humbly and earnestly endeavoured to serve God, we too shall soon join the innumerable company of the spirits of "just men made perfect."

The above passage from an American writer, expresses much more properly than any words of mine, the great benefit which will result from our endeavours to follow the examples of those who have followed in the path pointed out by the Holy Scriptures.—The following sketches are from a little work, which some of you, my young readers, may have read. I have added the periods in which the persons "tabernacled in the flesh," and whatever I thought would increase the interest of these pleasing fragments of biography. Read for yourselves, and frequently dwell on the instructive lessons which they are calculated to teach, recollecting that all scriptures, (and these passages are prepared from scripture) are given from and by God, for our instruction in righteousness. SIGMA.

November, 1836.

A D A M A N D E V E.

Adam—*Earthy.* Eve—*Enlivening.*

Adam and Eve were happy while they kept God's commands. But when they had eaten the fruit which they were forbidden to taste, Sin entered into the world, and death by sin. Since that time all are by nature inclined to do evil; even little children often desire to have things which they are forbidden to touch, and shew much perverseness and ill humour, if they cannot have their way in every thing. This is very displeasing to God. We must pray to him to give us a new heart and a new spirit.

How happy our first parents stood,  
Obedient to the will of God;  
Till sin appear'd, and brought disgrace,  
Ruin and death on all their race.  
Now we are born, deprav'd in mind,  
To good averse, to sin inclin'd.

C A I N A N D A B E L. B. C. 3875.

Cain—a Possessor. Abel—Vanity.

Cain was a wicked man. He killed his brother Abel because he was a good man. Cain did not, perhaps, intend to kill Abel when he first felt angry with him, but he gave way to passion. Beware then how you suffer envy, hatred and other evil tempers to rise in your heart. "The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with." All these evil tempers are in our hearts by nature, it is God alone who can make in us a new heart and a new spirit.

Read 4th c. Genesis. 1st John, 3. 11th Jude.

By wicked envy urg'd to strife,  
Cain takes away his brother's life.  
Of evil passions then beware,  
And keep your heart with constant care;  
Nor let a thought abide within,  
Which, indulg'd, would lead to sin.

T H E F L O O D. B. C. 2349.

Sin makes God angry. All the people in the world delighted in doing evil, except Noah. So God sent the flood, and all were drowned except Noah and his family. He did as God told him. By faith Noah being warned of God, prepared an ark, and was saved therein, with some of every kind of beasts, birds, and insects. That ark was a type of our Lord Jesus Christ. Those will be saved at last, who are found in him.

Read 7th Gen. 11—21, 33.

The mighty Waters of the Flood,  
Proclaim a sin-avenging God!  
But those who in the ark were found  
Were sav'd, when all beside were drown'd.  
That ark, a type of Christ we deem;  
O may our souls be found in Him.

Christ would bring me to his Father, that I might find grace; but I put this off and therefore am worthy to feel Him a Judge, who refused him as a Saviour.—*Bradford.*



## POETRY.

## THE EVENING HYMN.

By Thomas Miller, Basket Maker.

How many days, with mute adieu,  
Have gone down yon untrodden sky!  
And still it looks as clear and blue,  
As when it first was hung on high.  
The rolling sun, the frowning cloud,  
That drew the lightning in its rear;  
The thunder, trampling deep and loud,  
Have left no footmark there.

The village bells, with silver chime,  
Come softened by the distant shore;  
Though I have heard them many a time,  
They never rung so sweet before.  
A silence rests upon the hill,  
A listening awe pervades the air;  
The very flowers are shut and still,  
And bow as if in prayer.

And in this hushed and breathless close,  
O'er earth, and air, and sky, and sea,  
That still low voice in silence goes,  
Which speaks alone, great God! of Thee.  
The whispering leaves, the far-off brook,  
The linnet's warble fainter grown,  
The hive-bound bee, the lonely rook,—  
All these their Maker own.

Now shine the starry hosts of light,  
Gazing on earth with golden eyes;  
Bright guardians of the blue-browed night!  
What are ye in your native skies?  
I know not! neither can I know,  
Nor on what leader ye attend,  
Nor whence ye came, nor whither go,  
Nor what your aim or end.

I know they must be holy things,  
That from a roof so sacred shine,  
Where sounds the beat of angel-wings,  
And footsteps echo all Divine.  
Their mysteries I never sought,  
Nor hearkened to what Science tells,  
For, oh! in childhood I was taught,  
That God amidst them dwells.

The darkening woods, the fading trees,  
The grasshopper's last feeble sound,  
The flowers just wakened by the breeze,  
All leave the stillness more profound.  
The twilight takes a deeper shade,  
The dusky pathways blacker grow,  
And silence reigns in glen and glade,—  
All, all is mute below.

And other eyes as sweet as this  
Will close upon as calm a day,  
And sinking down the deep abyss,  
Will like the last, be swept away:  
Until eternity is gained,  
That boundless sea without a shore,  
That without time forever reigned,  
And will when time's no more.

Now nature sinks in soft repose,  
A living semblance of the grave;  
The dew steals noiseless on the rose,  
The boughs have almost ceased to wave:  
The silent sky, the sleeping earth,  
Tree, mountain, stream, the humble sod,  
All tell from whom they had their birth,  
And cry, "Behold a God!"

For the Colonial Churchman.

## MISSIONARY ANECDOTE.—No. 6.

One of the missionaries in Culna, beyond the Ganges in India, having read the history of the man from whom our Saviour cast out the devil, asked one of the native Sunday Scholars, whether Christ was able to heal man's spiritual diseases also? The boy answered—"Yes, He can." "How is that done?" "By the forgiveness of sins." "But what is required of us that we may receive such forgiveness?" "Faith." "If you know that Faith in Christ is necessary, why do you not fully believe in Him?" "It is because, Satan is holding me back." "If you feel that," added the catechist, "you must pray to God to drive out Satan from your heart."

Sunday school Teachers! do you thus closely examine your scholars? Scholars do you, for your parts, study thus to answer, or must this boy (plucked as a brand from the darkness of heathenism) rise up in judgment against you, for your abuse of so many christian privileges denied to him?

## THE TRUE SPIRIT.

It is easier to unite in the shouts of victory than to fight the battle. It is easier to raise, in any good cause, the animating cry "Go," than to proceed personally to the requisite toil, and go patiently through it. The Temperance cause has thousands to sing its triumphs, while self-denying labourers are comparatively scarce. We are happy therefore to witness cases where principle on this subject has taken root so deeply in the heart as to produce painful sacrifices for the prosperity of the cause. Such cases we find in a notice in the Temperance Intelligencer, of the temperance movements in the city of New York.

One wholesale dealer in spirits has recently abandoned the trade, whose annual profits were not less than \$2000 on articles of this class.

Another, a highly respectable commission merchant, has refused a commission of \$500 upon a cargo of Rum, being unwilling to enrich himself at the expense of his neighbour or his conscience.

Two young men, both junior partners in extensive wholesale houses, have withdrawn from them, thus relinquishing all present prospects of wealth, rather than have any connection with a traffic justly deemed so hostile to the public and private welfare of all.

The above occurred within the limits of the first ward and similar instances are not of unfrequent occurrence in other parts of the city.

We are happy to add that a firm in Boston have lately given up their trade in wines, though at a sacrifice of more than \$5000 per annum. Another has refused 50,000 gallons on consignment, at a present loss of more than \$10,000.

Cases like these show the power of principle—show men "honest in the sacred cause." And they cannot fail of exerting a powerful influence in advancing the cause for which such sacrifices are made.—Recorder.

## MY MOTHER'S LAST PRAYER.

May God protect thee, my little one, said my mother, as I stood by her dying bed. There was a soft tremor in her fainting voice, which checked the joyous laugh which trembled on my lip, as I in childish joyfulness, shook the pale hand of a dying parent from my head, and buried my brow into the rich mass of bright hair which floated on my pillow. Again her sweet voice breathed forth, Lead her not into temptation, but deliver her from evil. I raised my face from its beautiful resting place, and, young as I was, felt the influence of a mother's prayer. Her lips still moved, and her deep blue eyes were bent on me as if they would have left one of their bright, unearthly rays, as a seal to her death-bed covenant, but she spoke not again: the last effort of nature had uttered that prayer, and she lived not to breathe another.

I have every reason to believe that God has, in a great degree, caused that prayer to be instrumental in gaining its own answer: for often when the heedlessness of childhood and youth have led me into errors, has the sweet voice, now hushed forever, intermingled itself with my thoughts, and, like the rosy link of a fairy chain, drawn me from my purpose. Oft, when my brow has been wreathed with flowers for the festival, when my cheek has been flushed, and my eye sparkled with anticipation of pleasure, have I caught the reflection of that eye in the mirror, and thought it resembled my mother's, her last maternal supplication to heaven has come back to my memory; the clustering roses have been torn from my cheek, and the sight from my eye, and my thoughts have been carried back to my last parent, and from her to the heaven she inhabits: the festival, with all its attractions, has been forgotten, and I have been "delivered from temptation."

Again, when the sparkling wine-cup has almost bathed my lips, has the last prayer of my mother seemed to mingle with its contents, and it has remained untasted. When my hand has rested in that of the dishonorable, and trembled at the touch of him that "says in his heart, there is no God," has that voice seemed to flow with its fascinating accents; I have listened to it, and fled as from a serpent of my native forest.

Never have I received any great good, escaped any threatening evil, or been delivered from any temptation, but I have imputed it to the effects of my mother's last prayer.—Chr. Wit.

Madeira, May 12, 1836.

There is now no hindrance on the part of the Government or the Vicar General, to the most extensive distribution of the word of God; but a considerable degree of pre-judice still remains, arising from ignorance on the part of the adult population, which the progress of education can alone remove. I had a convincing proof of this a few weeks since. Four men, who chiefly gain a livelihood as hawkers, traveling with their baskets to different villages, were in my counting-house; when I took up one of the Testaments off the desk, and asked if they could sell them. They were ignorant of their contents, not one being able to read. As it was of no consequence to them what they sold, if they could gain any profit, they took out six, to try; but, after a few hours' absence, returned stating, that they had offered them to several people, who assured them they ought not to sell them, as they were full of lies. They then asked me, very seriously, if they were good books. Just at the time, a boy, about ten years of age, came in; and, without giving a reply, I requested him to read the 12th chapter of Romans. He read it, and some other chapters. They particularly wished to know the contents of the first and last chapters of the Book, which were also read; and the 1st of Genesis, from a Bible. I never witnessed a more interesting sight; their countenances exhibited such a mixture of surprise and reverence, yet not without regret, that they were unable to peruse the contents. On the following day they came to me, to state that they had all relations residing with them who could read; and entreated me to give them each a little book, that they might know more of the matter. I was obliged to comply with the request; and have since had reason to believe that they now daily hear the word of God.—Letter from W. Barr.

## WEeping WILLOWS IN ENGLAND.

Our readers will remember the pathetic language of the 137th Psalm, "By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof." By "the rivers of Babylon" were meant the streams of the Euphrates; and a Turkey merchant named Vernoo, then resident at Aleppo, transplanted the weeping-willow from the banks of the Euphrates, brought it with him to England, and planted it at his seat in Twickenham Park. This was the origin of all the weeping-willows in our gardens and pleasure-grounds. How pleasing is the reflection, that such an incidental circumstance should furnish us with collateral proof of the unimpeachable veracity of Holy Writ. And ought we not to regard every weeping-willow that comes under our observation as an illustration of the authenticity, as well as of the accuracy, of the song of the captive Israelites, as handed down to us in the Holy Bible?—Travels in Asia.

## "THE COMMUNION OF SAINTS."

The following beautiful passage is from a letter recently received from a Missionary in Florida. "We poor lone ones, in this desert, fully realize the strength of that beautiful expression, 'the communion of saints;' for our eyes faint with looking for the coming of a brother. When we are allowed to mingle with those who labour with us in the same holy cause, the luxury is beyond description. Blessed thought that in our widely spreading communion, 'the unity of spirit and the bond of peace' are felt and acknowledged. Glorious as is the whole system of our religious organization, it is far surpassed by the peace of those who live under it. Strangers may admire the magnificence and grandeur of a stately mansion, but the children of the happy family alone can understand the bliss that dwells about their own hearth-stone."—Missionary.

PRINTED AND PUBLISHED ONCE A FORTNIGHT, BY

E. A. MOODY, LUNENBURG, N. S.

Where Subscriptions, &amp;c. will be thankfully received.

Terms—10s. per annum:—when sent by mail, 11s. 3d. Half to be paid in advance.

No subscriptions received for less than six months.

General Agent—C. H. Belcher, Esq. Halifax.

Communications to be addressed (POST PAID) to the Editors of the Colonial Churchman, Lunenburg, N. S.