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THE COLONIAL CHURCHMAN.

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

VOLUME V. LUNENBURG, N. S. THURSDAY, DECEMBER 26, 1839. NUMBER 3.

CHRISTMAS DAY.

Oh! Saviour, whom this holy morn
Gave to our world below;
To mortal want and labour born,
And more than mortal woe!

Incarnate Word! by every grief,
By each temptation tried,
Who lived to yield our ills relief,
And to redeem us died!

Illegally clothed and proudly fed,
In dangerous wealth we dwell;
Remind us of thy manger bed,
And lowly cottage cell!

If preat by poverty severe,
In envious want we pine,
Oh! may thy spirit whisper near,
How poor a lot was thine!

Through fickle fortune's various scene
From sin preserve us free!
Like us thou hast a mourner been,
May we rejoice with Thee!

Bishop Heber.

For the Colonial Churchman.

My Editors,

There is no virtue that may not be converted to a vice by being carried to excess. If this be true, and I believe it will admit of proof, it should be all who desire to practise virtue and avoid evil, circumspect in the examination of their actions. It has often occurred to me that no objects are so deserving of commiseration as persons who through secret zeal in carrying out a virtuous principle, rank themselves among the transgressors of God's pure and holy law. Therefore I hope that a remarks on the faults to which an excess of that admirable virtue, Devotion, leads many well disposed persons, may prove useful to some of your readers. I feel devotion, because Addison and many other great writers of judgment have remarked that it is devotion more than reason which distinguishes man from the inferior animals; therefore out of the long catalogue of virtues one would desire to see this distinguishing virtue of our race restrained within the bounds of propriety above all others. When this virtue is carried to excess it degenerates into the vice called Enthusiasm, and the large numbers of the religious who that we see fallen into this pitiable condition, inspire us with great caution to keep our religious fervours under the control and guidance of reason. It has been observed—(Spectator 201) that when the mind finds herself much inflamed with religious emotions, she is too much inclined to think they are not by her own kindling, but are blown up by the living divine within her. If she indulges this too far, and humours the growing passion, at last flings herself into imaginary raptures and ecstasies, and when once she fancies herself under the influence of a Divine impulse, it is no wonder if she regards human ordinances, refuses to comply with established form of religion, as thinking herself led by a much superior guide. I might almost imagine that the wise author of the remarks who lived before revivals were in vogue had been gifted with a supernatural discernment to predict the consequence of the multitudinous calls of the Holy Ghost in these our days, as one effect of this enthusiasm. How many misguided persons do we see at this time suffer-

ing their devotional feeling to blaze forth uncontrolled by reason—therefore claiming supernatural inspiration, and thus led to assume the priest's office, and itinerate through the villages of this colony in the capacity of local preachers; thus opening a door to numberless idle and worthless creatures to sally forth on every Lord's day for the same purpose, whenever they find a cluster of houses and some one willing to give them victuals for their rant. I believe the effect of this extensive itinerating is now deplored in all our country places by ministers of every denomination, for few are found to venture a mile to a place of worship since some one who professes to have a call is ready on the offer of his food to bring the gospel, or something else instead of it, to their house. I shall not attempt to foretell the ultimate consequences of the prevalence of this vice of enthusiasm; I wish now to invite attention to it, and propose as a first step towards remedying the evil, that the real and moderate devotion of Moses should be set forth by ministers as publicly as possible for the imitation of persons liable to it. It is so common an evil with us now a days that it is useless for a few to attempt to check the torrent which I am persuaded is deplored by those most interested. But perhaps if in every house dedicated to the service of God the diffidence of Moses, who really had a call, could be set forth in opposition to the presumption of these preachers who merely pretend a call, it might awaken some to a sense of their error.—The text I suggest for meditation is Exodus 6 ch. 10 v.

How much such diffidence as this is lacking to the multitude of illiterate creatures who now presume to teach others in all our villages, I hope those concerned will speedily consider.

CURIO.

BISHOP OF TORONTO.*

It is with the greatest satisfaction and joy that we announce the safe arrival in the Province of the Right Reverend the Lord Bishop of Toronto,—who was a passenger in the *Great Western*, and reached Toronto in good health on Saturday last. The following Address was presented to his Lordship while at Kingston by the Venerable Archdeacon Stuart; and we are very sure that we are speaking the sentiments of the great body of the members of the Church in the Province at large, in cordially concurring in the expressions it contains.—

TO THE RIGHT REVEREND THE LORD BISHOP OF TORONTO.

My Lord,

As Archdeacon of this Diocese, I beg to express, in the name of the Clergy, the pleasure and satisfaction we all feel, at having it in our power to congratulate your Lordship on your safe return to this Province, invested with the Episcopal Office, as the first Bishop of this Diocese now set apart from the See of Quebec.

The division of the extensive Diocese of Quebec is an object which the friends of the Church, both in Upper and Lower Canada, have long had at heart, and the happy consummation of their wishes calls for deep thankfulness.

In the selection of your Lordship to fill the high and responsible office of a Bishop in the Church of God, we recognize an acknowledgment of the valuable services you have rendered the Province by your zeal in the cause of general education; as well as the benefit you have conferred upon the Established Church in the instruction of several of the Clergy, who, through your labours, have been brought into

the ministry, and are now serving in the Church of Christ with zeal, ability, and success.

We are desirous, on the present occasion, of expressing to your Lordship our sense of your zeal for the spiritual welfare of the Church, which has been manifested in the formation of several congregations through your labours; and our gratitude for your untiring vigilance and energy in maintaining through evil report and good report the temporal rights and possessions of the Established Church of Upper Canada.

With such pledges already given through a period of nearly forty years, we cannot fail to augur well for the future prospects of our Church under your Lordship's oversight.

While the Clergy personally yield you that respect and obedience which they owe their spiritual Father, they humbly beseech the Great Head of the Church, to bless your Lordship with his Holy Spirit, that you may be enabled, for years to come, to exercise your high office to the glory of God, the benefit of His Church, and your own salvation.

(Signed,) GEORGE O'KILL STUART,
Archdeacon of Kingston.

Kingston, Nov. 17th, 1839.

REPLY.

Mr. Archdeacon,

Most sincerely do I thank you for this affectionate testimony of the esteem and attachment of yourself and the Clergy of your Archdeaconry. It is not only valuable to me as an earnest of the cordial cooperation which I trust will always prevail between me and my Clergy in furthering the cause of true religion, but as a manifestation of the continuance of that friendship and kindly intercourse of which, in another station, I have had so long experience.

Amidst the difficulties with which the Church is surrounded, it is no small gratification to her friends that the vast Diocese of Quebec has been divided, since it was far too large for the effectual superintendence of one Prelate,—a division which they have long had at heart, and the happy consummation of which calls for deep thankfulness.

Notwithstanding the flattering terms in which you are pleased to speak of me, I am too much aware of my own deficiencies not to feel that I am little qualified to meet the important duties which Providence has laid upon me; yet knowing that your willing support and sincere prayers will never be wanting, I am encouraged to look forward with humble confidence that our joint exertions to promote the end of the Christian Ministry,—the glory of God and the edification of his Church,—will not be altogether in vain.

It is a source of great satisfaction to me that in looking round upon my Clergy I find them almost all endeared to me by many acts of mutual kindness, and in you, Mr. Archdeacon, a fellow-labourer in whom I can safely trust as in a brother; I may therefore with all humility be justified in hoping that in the discharge of my Episcopal function, there will subsist between us entire confidence and unreserved frankness of communication.

Permit me to assure you that I shall gladly receive and give my best attention to any suggestions which my Clergy may think fit to offer to me with respect either to the prosperity of their respective Parishes, or their own comfort and convenience, which it will be my anxious wish to consult in so far as I can do so without any sacrifice of my public duty. And let it be our constant prayer to the Great Head of the Church, that we may be enabled through the assistance of His Holy Spirit to promote with single-heartedness the glorious purpose for which He came into the world,—the salvation of souls.

(Signed,) JOHN TORONTO,
Kingston, 7th November, 1839.

* From the Church.

For the Colonial Churchman.

TRUTH TO THE DYING.

Messrs. Editors,

The following remarks from the Church of England Magazine, on the above subject, so plainly point out the unkindness and sin of withholding from the sick and dying a knowledge of their danger, that I forward them for insertion in the columns of your useful paper, with the earnest hope and prayer, that those who may have friends dear to them as their own soul, stretched on a dying bed, may reveal to such the solemn truth, and prevail on them to improve the few waning moments of the eleventh hour, and induce them while yet they have time, to seek an interest in Jesus Christ, the conqueror of death, "in whom whosoever liveth and believeth shall never die."

INQUIRY.

There are few situations more plainly trying than that in which we behold a fellow-creature stretched on a dying bed, who is yet wholly unconscious of his state, and flatters himself that he shall speedily be restored to the occupations and enjoyments of life. No real Christian can doubt that it is an imperative duty to undeceive such a person; and yet there is often a great backwardness in revealing the solemn truth; and the language of a delusive hope is frequently employed even by those who are convinced that the sufferer's case is hopeless.

This unwillingness to communicate a knowledge of their situation to the dying, may arise either from the pain it gives the individual who is made the channel of communication, or from the effect which is likely to be produced on the patient. Nothing but the most unpardonable selfishness will ever tolerate the former as a rational plea for the neglect of this duty. It may, and in the majority of cases it will, be most painful to be the bearer of the melancholy truth; but surely this ought not to prevent the truth being spoken. It is painful to rebuke vice; to warn the impenitent; to break in upon the slumber of those who are asleep in sin; boldly to set forth the guilt and danger of a life of disobedience: but still this must be done, and not merely by the appointed minister, whose office it is to exhort and to warn, but by every real servant of the Lord Jesus Christ, who seeks the furtherance of his divine Master's glory, and the salvation of the souls of his fellow-creatures. And if it be wisdom to tell a man of his danger while in the days of health and strength, it is worse than folly to conceal his true situation from the man who must soon lie down in the chambers of the grave.

With respect to the patient himself. If, indeed, there is a satisfactory evidence that, united to Christ by a true and living faith, he is in truth a believer, surely the tidings need not be held back, that he must soon leave the house of this earthly tabernacle. The believer's conversation is in heaven. His Lord is in heaven. His thoughts, his desires, his affections, are centred in heaven. He doubts not but that many who were linked to him by dear and tender ties shall dwell with him in heaven; why, then, should the truth be concealed that the world and all its vanities is fast departing from him, and that he shall speedily be emancipated from the trammels of a corruptible body, and that his soul, ransomed by the blood of Jesus, shall wing its way to those regions where there is fulness of joy? Death is gain to the believer. The worldling knows not this. He cannot comprehend the purport of the declaration. What gain can there be in death? is his inquiry. But "all things" are the believer's—even "death," with all its fancied horrors. For what says the Saviour? "He that liveth and believeth in me shall never die." Let this declaration be laid up in the heart as a treasure of inestimable value. There is no death to the believer. The body shall, indeed, be consigned to the sepulchre, and the name and memorial shall soon be forgotten, and the ashes shall no longer be distinguished from the soil to which they have been consigned. But there is life eternal for the believer, in the house not made with hands. Why, then, not tell the dying Christian that he must soon leave a world which he knew was not his home? Why not tell him that the weary journey is fast

drawing to a close—that the day is now far spent—and that he shall speedily enter on an eternal day of unclouded brightness? He may have some worldly affairs to arrange; he may have some dying testimony to give; he may have some injunction to impart. It is but kindness, then, to tell him of his real situation.

But, if it be needful to inform the dying Christian that the day of life is far spent, more needful is it to deal honestly by the man who is either wholly careless about the momentous concerns of eternity, or who is building his hopes of eternal happiness on sandy foundation, and not on the Rock of Ages. In either of these cases, it is not only inexpedient, it is positively sinful, to keep the patient in the dark. The few warning moments of the eleventh hour should surely be improved. The attempt should be made under the Holy Spirit's blessing, to illumine the eyes of the understanding, ere the bodily eyes close in the sleep of death, and to impress the hard and stony heart, ere that heart ceases to beat in the chambers of silence. If there be neither knowledge, nor wisdom, nor device in the grave; if, as the tree has fallen, so must it lie for ever; if he that is unjust must be unjust still, and he that is filthy must be filthy still; surely his crime cannot but be heinous, who deludes the dying sinner or the dying formalist, and does not lead them, while the lamp of life holds on to burn, to Jesus, the only shelter from the wrath to come. Surely, the concerns of a never-dying soul are not thus to be tampered with. Surely, the eternal portion of a human being is not to be trifled with. Surely, the vague, undefined notions of the Divine mercy, to which countless myriads trust, ought not to put aside the declarations of the Divine Word, which represent the fearful portion of those who shall appear before the heavenly throne unjustified, unsanctified, and not meet for the society of "just men made perfect."

But what efficacy, it may be asked, can there be in a death-bed repentance? Too many, it may be said, trust to such repentance, and trust in vain.—Why disturb the dying sinner, when the life is now drawing to a close? Salvation is the work of a whole life, and it is too late to begin that work now.—Such a mode of reasoning testifies a lamentable ignorance of the salvation of the Gospel. It is dangerous to trust to a death-bed repentance; it is presumptuous to do so. That bed is too often a bed of bodily anguish, when the thoughts cannot be directed to spiritual and eternal subjects. "To-day, while it is called to-day," man is to flee to the Saviour, to seek pardon through his atoning blood. But surely no man will dare to say that God may not show mercy even at the last. No man will dare to say that the voice of sovereign mercy may not utter to the soul of the dying, "Thy sins are forgiven thee; depart in peace." No man may presume to limit the sovereign grace of that Jehovah who delighteth in mercy. Whatever God's purposes may be, man's duty is plain. Whether or no God will grant repentance unto life, man's duty is to call the dying sinner to repentance. Whether or no God will dispel the mists of prejudice and error, man's duty is to point out a perishing brother the true character of the Gospel dispensation. We may depend upon it, that he will be regarded by the condemned soul in misery as the worst of enemies, who drew the veil of concealment over the actual condition in life's last moments, and whispered the delusive tale of restoration to bodily health, while the soul was on the very confines of eternal misery.

There is a reason urged, however, for the propriety of concealing the true nature of their situation from the dying, lest the chance of their recovery might be lessened by the shock which the communication would impart. Even were the communication like to prove hurtful so far as the body is concerned, it still would seem an imperative duty to acquaint the patient with his true condition; and the conduct of the medical attendant is in the highest degree reprehensible, who keeps the patient and his friends in the dark. Speaking with reference to this very point, a medical practitioner of great eminence, who has viewed this important subject in its true light, thus records his opinion: "It is objected, that the communication may be attended with injurious effects, both to the body and to the mind; but those des-

qualified to judge must say, from experience, that a prudent intimation of the truth, so far from proving prejudicial, in almost every instance is productive of a calmer state, and never does harm."

Even taking a lower ground on which to rest this imperative duty, that of doing to others as we would they should do unto us, surely no man in his senses would desire to pass into eternity without a knowledge of his situation. No one, not laboring under mental infirmity, would prefer knowing nothing about the change which is so speedily to take place. Why, then, act to others in a way different to that in which we wish they would act to us? Why regard that as a kindness to others, which we should regard as the greatest act of unkindness to ourselves? Why not seek to soothe the bed of death with the only message that can then bring true peace, the message, that Christ Jesus waiteth to be gracious; and that whosoever cometh unto him, he will in no wise "cast out?"

At all events, the duty of the Christian minister is obvious. He must expostulate with the friends of the dying on the guilt of concealment. He must, without fear of offence, speak boldly, as he ought to speak, if he would escape the guilt and consequent condemnation of the unfaithful watchman and negligent shepherd. The exercise of the various Christian graces is never more important, than in the solemnity of the dying chamber. It is there that the presence of the pastor of deep Christian experience is especially felt, and that many a pastor, whose name has not extended beyond the limited sphere of his parochial duty, is made the humble instrument of directing a perishing soul to the fountain opened for sin and for uncleanness, a soul which shall be crowned of rejoicing in the day of the Lord Jesus.

THE SELECTOR.—NO. II.

THE MEASURE OF SIN.

No commandment is trifling which has God for its author; no prohibition is to be despised which has set forth; and no sin is pardonable here which He hath not pardoned. It argues a gross ignorance of human nature, and of the first principles of morality, to suppose that the subject-matter of our crimes may be prominent, or conspicuous, in order to constitute criminals. The outward circumstances of our various stations in life may, probably, place us beyond the reach of many of those temptations which lead to public and notorious mischief; but still the thoughts of the heart may be evil continually, and shall they condemn us?—The customs of society, or regard to our own reputation, may preserve us from the commission of glaring outrages, when better principles are wanting; but are we, therefore, to thank God that we "are not as other men are, extortioners, unjust, adulterers, or even as the despised of the world?" Can such sentiments or language pass us in the sight of Him with whom we have to do? Most assuredly not. It is the inward principle that actuates the heart, and not the overt act resulting from it, which makes us sinners in the sight of God. The smallest straw gliding upon the surface of a stream, will point out the quarter towards which the current flows, as clearly as the largest and heaviest bodies which are borne along by it; and our actions apparently most trifling in themselves, sufficiently demonstrate the bent of our feelings, whether they are right towards God.—Rev. J. S. M. Anderson.

HINTS TO FEMALES.

Each female should anxiously seek that her conduct should be regulated by the standard of the Gospel. If she hath not a lively piety herself, she ought most diligently to seek, she is bound to seek it in all others, and to take great care that her whole conduct does not offend the rules of such a religion. She is bound to let all who approach her understand that she venerates religion, and that she feels injured by any reflection upon its usages, that she will not suffer the accents of profanity to be heard in her hearing, without being offended. It would hold it an enormity to indulge herself in irreverent or profane expressions, so she must exert her power on hearing them from others.

In the various benevolent operations of the present day, a wide field has been opened for the exertion of female talent, enterprise, and usefulness. Though it is not to be disguised that there may be abuses of that exertion, by carrying it beyond the bounds of that humility and simplicity which are the richest of woman's adornments, still it must be plain that most valuable results frequently arise from the occupations of the sex. In this way, Providence seems plainly to intimate that a measure of usefulness may be conducted that will, in a good degree, counteract the extraordinary influence of that devotion to business and speculation, which in these times obviously marks the attention of the other sex. While therefore, there may be abuses, and even dangers to the female character in such employments, it must be manifest that these abuses and dangers are not necessarily incident to such undertakings; and unless women would fail to fill the measure of their most valuable influence and benefit to the world, they must, under the restrictions of discretion, embark in these operations of the day, that, as of the pious women of old, it may be said of each of them, 'She hath done what she could.'—*Rev. Dr. Rudd.*

THE HOUSE OF REFUGE.

Where can we find on earth so safe, or so comfortable a retreat, when calamities assail or threaten us, as here in the house of our God? Doth not his cross stand over it on purpose to direct us hither, when we are ready to sink under the burden of our own? When God's judgments are abroad in the world, and the avenger of our sins pursues us; more particularly, when the land is moved and divided; when the pillars thereof shake and tremble, and the foundations are ready to be cast down; when all things are in ferment, and in commotion round about us, and men's hearts ready to fail them for fear, and for looking after those things which are coming upon the earth; where should we rather take sanctuary, where can we more probably find help and redress, than at the altar of the God of mercy, and under the shadow of the wings of his mercy-seat?—*Archbishop Sancroft.*

WHAT THINK YE OF CHRIST
WHOSE SON IS HE?

Inquiring Jew.

What think ye of Christ? Is he
The Adonai we seek,
Whom prophets promised suddenly
Would visit all the meek?
Or look we for some mightier Lord
Of David's royal line,
To smite the nations with his sword
In majesty divine?

First Believer.

What think I of Christ my Lord?
I hail him Zion's King,
The true Messiah—the adored—
Whose glories angels sing.
My heart hath felt his wondrous power,
And bends beneath his sway;
That heart which never bent before
To him will homage pay.

Second Believer.

What think I of Christ? In him
I see the Son of God.
And lowly as he now may seem,
Dare not provoke his rod.
That arm that raises from the dead,
And lays the tempest low,
May well deserve a mortal's dread,
And make a sinner bow.

Third Believer.

What think I of Christ? To me
He is the all I need,
The Teacher I had long'd to see,
Whose words the soul doth feed;
The Priest whose blood, from stains of sin,
Alone can wipe away.

The King whose grace and power can win
E'en Satan's lawful prey.

New York Churchman

REV. HUGH M'NEILE.*

If there be one person in whom nature and art have combined to form a being of more than ordinary powers and attainments, that person is the Rev. Hugh M'Neile.

Naturally majestic in figure, and handsome in face, he possesses every refinement of education, and every grace of the most cultivated society. His manner is as perfect as his aspect is imposing, and his mental powers are equal, if not superior, to his external advantages.

As a public speaker he is peculiarly remarkable for the correctness and perspicuity of his views, the eloquence of his language, and the unrivalled propriety, grace and dignity of his action.

He now very seldom appears on the London platforms; indeed, I have but once seen him there since he undertook the ministry of St. Jude's Church, Liverpool.—This was at the Anniversary of the Protestant Association last spring. Time had, indeed, strangely altered him in some personal respects; his well-proportioned breadth of face and form was exchanged for a spare contraction of appearance, and his once golden-brown hair had become nearly white, although scarcely three years before I had seen him in apparently the very prime of life.

His speech on that occasion was as striking, as beautiful, as energetic, as any speech ever heard from that platform; and the Protestant boldness of its sentiments, with the well-timed solid judgment which it displayed, with reference to the peculiar errors and dangers of the times, have, perhaps, never been surpassed, even among the supporters of that dauntless and liberalism-hating society. It was an address of consummate talent, skill and power; "M'Neile out-did even himself," was said on all hands; and, during its delivery, the audience more than one started from their seats as if summoned by the blast of a trumpet.

In person he is rather tall, about five feet ten, and erect in his carriage; his head is of a fine and peculiar form, his face somewhat long, his forehead high and square, and his eyes large, brilliant and very piercing.—His hair grows far back on the temples, and is cut in that primitive and angular fashion which distinguishes some of the early Reformers. There is also an austerity and impenetrable self-possession about him which adds much of their stern, firm aspect to his appearance.

I have seen and heard Mr. M'Neile many times, but I never saw a smile on his face, unless it were a sarcastic one; though there is scarcely any other expression that the human countenance is capable of assuming which I have not seen playing on his features at one time or another.

His manner is as varied as his subjects, and is composed of the most exact proportions of voice; eye, look, and gesture; none of these are ever out of place, or out of keeping with the rest; all is regulated with the most exquisite good taste, and gives so perfect a picture of what he is saying, that you might almost understand him without any articulate sounds.

No actor by profession can excel him in this point. It is said that in his younger days he had a passion for dramatic representation, and used to delight his private friends by his performance, which was inimitable, and all who have seen him will readily believe it.

Few, indeed, are the men whose style of person and powers is better adapted for giving expression to the highest style of epic or tragedy; and as his talents are now devoted to the cause of religion, it is not a matter of surprise that his addresses should surpass those of other men in the elegance of their delivery, and the beauty and majesty of their accompanying action.

His voice is clear, strong, and equal-toned, his enunciation perfect, excepting in one word for "superstition" is the only token he gives of his Irish extraction.

* From Random Recollections of Exeter Hall.

Mr. M'Neile's name was at one time much mixed up with that of the late lamented Irving, as a supporter of the unknown tongues. He was not, however, long to be deluded, and he quitted the party; preaching a public recantation, in which he fully exposed their heretical views, yet in such a spirit of love to his former friends, and with so genuine a repentance as regarded himself, that a deeper impression was made in his favour, than if he had never been deceived at all.

Such is Mr. M'Neile; the most brilliant and highly polished compound of natural and artificial advantages which I have ever beheld. He has not the captivating sweetness of a Summer, the wild gigantic genius of a Croly, nor the irresistible quaintness and versatility of a Cook; but as a specimen of appropriate action, refined oratory, stern, judicious argument, and commanding talent, all combined in one majestic whole I may say M'Neile is incomparable and perfectly unique.

DEFERRED ARTICLES.

We are glad to observe in the late Montreal papers, a notification of Divine Service in Christ Church in that city on Sunday evenings at 7 o'clock, on which occasion, the pews and seats are to be open indiscriminately to the public. In a population which comprises, we understand, upwards of 6000 members of the Church of England, it is very apparent that the single church which that congregation at present possess cannot furnish accommodation even to one half of their number; but the present arrangement will serve, in some degree, to obviate this inconvenience; and we trust that the persons for whose benefit it is more particularly adopted, will thankfully avail themselves of the privilege thus afforded.

Speaking of the relief of spiritual destitution in Montreal, it gives us the highest satisfaction to learn that a very handsome and commodious chapel in connection with the Established Church in that city, has nearly been completed at the private expence of a gentleman resident in a neighbouring seignory.—This chapel, including the purchase of the lot on which it stands, will cost, we understand, not less than £6000, an example of private munificence honourable under any circumstances, but which we are the more rejoiced to notice as an evidence of that love of souls and desire of the glory of God which is implied in a genuine and hearty faith in the promises of our blessed religion.—*Church.*

BISHOP OF MONTREAL.

We cannot advert to the services of the Bishop of Montreal in behalf of this Diocese,—especially at a time when, from the erection of Upper Canada into a separate see, his official connexion with it has necessarily become dissolved,—without bearing our testimony to the high regard and warm affection entertained for him, we believe we can say without an exception, by all the members of his late charge. We should be insensible, indeed, to those engaging qualities which distinguish his private character, and to those high endowments of learning, piety, and zeal by which his exalted station in the Church is adorned, if we neglected to pay this parting tribute to his Christian worth.

We feel, as do the members of the Church in Bermuda, a peculiar satisfaction and thankfulness that, in the necessity which existed for the division of this vast Diocese, there has been selected from amongst ourselves one so eminently qualified, by local knowledge, ability and zeal, for the oversight of this portion of it, as the prelate into whose hands it has been confided; yet we cannot allude to our late connexion with the Lord Bishop of Montreal without expressing our own humble but grateful sense of his past services, and our fervent prayer that he may long be spared to exercise the office of an overseer in the Church of God.—*Ibid.*

A SHORT HISTORY OF THE CHURCH OF ENGLAND.*

MISSIONARY SPIRIT OF THE CHURCH OF ENGLAND.

King Henry was succeeded by his son, Edward the sixth, who, on ascending the throne, was only nine years of age; and there was great danger that the enemies of the Reformation would avail themselves of his minority, to distract the government and overpower the protestants. Edward was soon discovered to be a very extraordinary child, both for quick learning, sweetness of temper, and genuine piety. His uncle, the Duke of Somerset, was made Lord Protector; and he, with Archbishop Cranmer and others, proceeded vigorously with the reformation of religion. The images of Christ and the saints were soon removed from all the churches, as abominable instruments of superstition and idolatry. The papists say that they do not worship the images. Be that as it may, the second commandment says, "Thou shalt not bow down to them," and therefore protestants, at all events, by removing them from their places of worship, adhere strictly both to the letter and the spirit of the commandment in this respect. King Henry had in his will left six hundred pounds a year for ever, for two priests to say mass for him daily, at his tomb at Windsor chapel. This extravagant sum led to an enquiry into the utility of prayers for the dead. Both scripture and right reason were soon found to be decidedly against them, and they were consequently abolished by law.

Good old Bishop Latimer, who had been imprisoned, was now released, and promoted the good cause by his diligent preaching. The reformers, to supply the defect of preaching, composed our excellent homilies, in which men are taught to depend for salvation solely on the sufferings and death of Christ, as their atoning sacrifice; and to abound in good works as the only satisfactory evidence of a right faith. As the poor are now so generally able to read for themselves, and as these homilies can everywhere be had very cheap, and even for nothing, they must be totally without excuse if they remain ignorant of the doctrines of the Church of England, which are indeed no other than the doctrines of salvation. The laity were now permitted, with the clergy, to drink the wine as well as eat the bread at the sacrament, in commemoration of our Lord's death and of the benefits we receive thereby. Can any thing be more silly than the distinction which the papists make between the clergy and laity in this respect? If our Lord commanded that all who were present should both eat and drink; how dare any man make a distinction that no where is even hinted at in the scriptures?

The next step Cranmer took was to compile the church catechism, which, as a sound system of instruction for children has never been surpassed, perhaps never equalled. Our incomparable liturgy was soon after established by law; and exhibits to this day such a luminous system of evangelical truth, both in doctrine and precept, as is not to be found in any other human composition. It is not only "a form of sound words," which the spiritual worshipper can use with benefit to his soul, but is really "a standing Christian sermon," so full of the gospel, that any man who daily attends to it, with an humble and praying spirit, may easily come to the knowledge of the truth. The growing attachment of the community to our scriptural formularies is a good sign, that God is indeed pouring out His Spirit upon our church, and will revive and perpetuate her to the latest posterity.

About this time Ridley was made Bishop of London, and Hooper, Bishop of Gloucester. Latimer, who had been deprived of the bishoprick of Worcester, when he was imprisoned, refused to take it again, and it was also given to Bishop Hooper. Dr. Oglethorpe and many other papists in Oxford, shamefully dissembled in order to retain their preferments. Although the conduct of Edward's government was on the whole moderate towards the papists, yet such were the violence and hypocrisy of Bonner, the popish Bishop of London, and of Gardiner, Bishop of Winchester, that they were shut up in the tower to prevent them from doing any more mischief. The bishops being now most of them protestants, they lost no time in preparing articles explanatory of the doc-

trines which were held by the Church of England to be fundamental. These in the main were the same as now appear in our prayer-books, under the name of the thirty-nine articles, which ought to be read and studied by all consistent churchmen.

The king had two sisters, Mary, a bigotted papist, and Elizabeth, who was educated a protestant. On the 22nd of Jan. 1552, the Duke of Somerset, the king's uncle, was beheaded on Tower-Hill, on political charges, and died exclaiming, "Lord Jesus, save me." In him the reformation lost one of her greatest champions; and all further progress in it was for the present suspended by the sickness and death of the young king; who expired at Greenwich, on the 6th of July, 1553, in the 16th year of his age. He had spent much of his time in prayer; and near his end was heard to say, "Lord, not my will but Thine be done. I commit my spirit to Thee O Lord, bless my people and save Thine inheritance. Defend this realm from popery, and maintain Thy true religion, that I and my people may praise Thy holy name for Jesus Christ's sake. Lord, have mercy upon me, and receive my spirit." What blessings may we not expect when kings thus pray for their subjects; and when their subjects, knowing whose authority they have, intercede for them! "I exhort you," says the apostle, "that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings and for all in authority; that we may lead a quiet and peaceable life in all godliness and honesty." In difficult times, whatever may be the cause of them, a poor man will daily fall on his knees and pray heartily for his king and all in authority, and give thanks for the mercies he does receive from the protection of lawful government; he will be preserved from sedition and rebellion. He will thus be kept from plunging his family into greater distress and difficulties, and save himself from the gallows. Remember that rioters, in destroying the property of their neighbours, never enrich themselves, and are sure in the end to be crushed by the power of the law.

The princess Mary, the king's eldest sister, succeeded to the throne, notwithstanding an illegal attempt to set the Lady Jane Grey upon it. For which she and several other distinguished persons were put to death, as traitors against Queen Mary's lawful authority. The zeal of the protestants to keep out popery had led them to take unlawful measures, and therefore no wonder that many of them suffered for their folly. We must not in any case, at any time, nor under any pretence, do evil that good may come. The Bible is peculiarly the book of protestants, and therefore they of all men are expected to regulate the whole conduct by its godly maxims. The crafty Bishop Gardiner was now made Lord Chancellor, and his counsels were principally followed.—Bonner and the other popish bishops were restored to their sees, and by a proclamation all preaching was prohibited, under a pretence that it promoted sedition and strife.

The cruelty of Mary's government soon began to manifest itself. The venerable Judge Hales, who had stood alone in defence of Mary's just title to the crown, was so cruelly treated in prison as to become deranged. Upwards of a thousand English protestants fled beyond sea to avoid the storm which they saw gathering fast around them.

A law was passed abolishing all the laws relating to religion that had been enacted in King Edward's reign, and restoring the public worship as left in the last year of Henry the eighth. All were now to be punished who should affront the priests, abuse the mass, or break the images or crosses. Queen Mary became reconciled to the pope, which caused great rejoicings in Rome for three days; and his holiness distributed a profusion of indulgences. In the year 1554, the Queen was married to Philip, King of Spain, which filled the nation with the dread of the horrible inquisition, and the most arbitrary government. This caused a weak rebellion, the blame of which was laid upon the protestants. The next step the Queen took, was to announce her ecclesiastical supremacy; and to order all the married clergy to be dispossessed of their preferments. The mass was everywhere set up, and all the other superstitions revived.—To be continued.

It is cheering, in looking over the periodicals of the Church of England, to observe the zeal manifested by her members in founding and endowing Churches establishing schools for the religious education of the poor, and generally in diffusing both at home and abroad, the knowledge of that Gospel, of which she had so long been at once the ornament and defence.—The brief notices which our Summary from time to time contains, do not include the hundredth part of what is done, and there is abundant reason to think that the good work is not only in its commencement. Individually, and collectively, Churchmen are awakening to a juster sense of their responsibilities, and putting forth exertions for the promotion of the REDEEMER'S kingdom which place them far in advance of all others. We alluded on a recent occasion to the liberality of Bishop Barrington, who is reported while he filled the see of Durham, to have expended in acts of benevolence, more than £200,000; his successor, the late Bishop Van Mildert, appropriated annually to the same purposes between £6000 and £7000; and the munificence of the Bishop of London, and the Archbishop of Canterbury and Armagh, is exercised on a like extended scale of Christian philanthropy. A large proportion of the revenues of many of the other bishops is similarly applied; the inferior clergy generally imitate their example; and we are glad to find that the laity also are coming forward to do their part. We have published repeated accounts of the exertions made in behalf of the National Society for educating the children of the poor, in the principles of the Church of England, whose schools contain at the present moment upwards of 600,000 pupils; but as they are not yet concluded, have no data on which to form an estimate of the money contributed for this purpose. Meetings have been held in different parts of the kingdom, remarkable for the Christian spirit and resolute determination which they evinced; at one of them the subscriptions of eleven individuals only, amounted to £1485; and we shall doubtless be within the mark in assigning £150,000 or 200,000 as the probable aggregate result. The incorporated Society for building Churches has been the medium of producing inappreciable good; and the additions which have lately been made to its funds, will greatly increase its efficiency. During the twenty-one years which have elapsed since its formation, this invaluable Society has expended £262,616, in promoting the erection of 217 new churches and chapels, and the enlargement or increase of accommodation in 1589 others; thus providing 438,382 new sittings; of which 317,869 are free and unappropriated. The magnificent project of the Bishop of London to raise £300,000 for the erection of fifty churches in that metropolis, is in successful progress, and the last advices stated that nearly one half of that immense sum had already been contributed. Besides all this, many churches are built and endowed by private generosity; and the grants made by government for the same purpose are largely aided by local subscriptions. The eighteenth report of the Commissioners under whose authority these grants are disbursed, is dated August 9th 1839, and we learn from it that eighteen churches were erected during the year affording accommodation for 18,500 persons.—Since the issuing of the Commission 213 churches and chapels have been built through its instrumentality, and provision made for the accommodation of 314,412 individuals, including 147,270 free seats for the use of the poor. The income of her three great Societies alone—the Society for Promoting Christian knowledge, the Church Missionary Society, and the Society for the Propagation of the Gospel in Foreign Parts, is £243,408, equal to \$1,217,040 of our currency; and a multitude of smaller ones, among which are the Society for the conversion of the Jews with a revenue of £16,720, and the Pall Mall Aid Society, whose grants now amount to £15,150 a year,—would probably swell the sum to an aggregate of £400,000, or \$2,000,000. The extent of the operations of these Societies, which include almost every branch of Christian benevolence, may be inferred from a few brief details respecting two of them only. The Society for the Propagation of the Gospel supports in America, the West Indies, the Cape of Good Hope, India, and Australia, 251 missionaries

* Continued from our last number.

and 70 school-masters and catechists. In connection with the Society for promoting Christian knowledge, whose receipts are more than £90,000, there are 6728 schools containing 59,700 pupils; and its distribution of books for the year ending May 1839, was as follows: Bibles 108,320; Testaments 102,121; Prayer Books 227,362; Psalters 14,198; Bound books of other kinds 161,167; and Tracts 2,276,166. In addition to the above, which belong exclusively to the Establishment, there are very many institutions, charitable and religious, which are greatly indebted (the former almost entirely) to Churchmen for their support; and the conjecture would probably be considered within the truth, that one half of the income of the largest of them all,—the British and Foreign Bible Society,—was derived from this source.

The efforts which are thus made for the promotion of the welfare of mankind, are prompted by a vital principle within; and in no branch of the Church militant does the flame of Christianity burn with a purer or a brighter lustre. It is not uncommon, we know, to reproach her with her coldness and inactivity in days which are past; but to those of her accusers who are without sin in this matter we may safely assign the prerogative of the first assault. The fact is, it was a period of general declension, in which the surrounding sects were involved in an equal or even in a greater degree; and while we are no apologists for the lukewarmness which, with a few brilliant exceptions in the case of individuals, then overspread and disgraced the Church of Christ, we cannot forbear to remind them, that, shutting their eyes to the glory of her present position, they are contemplating her past delinquencies from the vantage ground of a more stirring and enterprising, if not a more enlightened age. The battle of the Reformation, be it remembered, was fought and won by the Church of England; her Riddels, her Cranmers, and her Latimers fed with their own bodies the fires of persecution; and in her translation of the Bible, a work wonderful for the fidelity of its execution and the majestic simplicity of its style—as also in her scriptural and incomparable liturgy, she has fixed forever the principles thus written in the blood of her noble army of martyrs. When infidelity leagued with the Demon of Anarchy threatened to subvert the very foundations of society, the Church of England threw herself into the breach, and rolled back the fearful torrent of desolation: and now again we see her, turning in disgust from the rapid Theology of the day, and coming forward, in utter disregard of the opposition of an irreverent and socinianized age, to recall the attention of mankind to long neglected but imperishable truth. The spectacle of a Church thus

“Founded in truth, by blood of martyrdom
Cemented, by the hands of wisdom reared
In beauty of holiness,”

standing forth with the shield of faith and the sword of the Spirit, to fight the battles of the Lord against the mighty, is one which angels might delight to contemplate.

All are indebted to her in a greater degree than they are able to appreciate, or willing to acknowledge; and it might be supposed that a Church thus rich in good works, with her Bible, her liturgy, her noble universities, her acknowledged orthodoxy, her theological lore, her masterly defences of Christianity, her beneficent charities, her missionary spirit, and her thousands of learned and zealous clergy, would be regarded by all, as, what in truth she is, the pride and bulwark of Christendom.

But how different is the fact. At home, Romanists, Dissenters, and Infidels, opposed in every thing, are united in plotting her overthrow; while the Government by which she should be upheld and fostered, regards her either with averted eyes, or proscribes her power to increase the influence and promote the designs of her enemies. In this country, too, a studied silence is observed in respect to her many and great excellencies, and members of other communions than our own, would hardly be aware of the existence of such an establishment, were it not for the exaggerated statements and unfounded reports, so generally circulated by their periodicals to her disadvantage. Her connection with the state, is, we are all aware, a crime, which in the opinion of many

well-meaning persons, counterbalances all that can be said in her favour; but with all its evils, the union has been, and still is productive of incalculable good.—*Ban. of the Cross.*

PROTESTANTISM THE SOURCE OF NATIONAL GLORY.

By the Rev. Dr. Croly.

Charles the Second ascended an eminently prosperous throne. Abroad it held the foremost rank, the fruit of the vigour of the Protectorate. At home all faction had been forgotten in the general joy of the Restoration.

But Charles was a concealed Roman Catholic.*—He attempted to introduce his religion; the Star of England instantly darkened; the country and the king alike became the scorn of the foreign courts; the royal honour was scandalized by mercenary subserviency to France; the national arms were humiliated by a disastrous war with Holland: the capital was swept by the memorable inflictions of pestilence and conflagration.

James the Second still more openly violated the national trust. He publicly became a Roman Catholic. This filled the cup. The Stuarts were cast out, they and their dynasty for ever; that proud line of kings was sentenced to wither down into a monk, and that monk living on the clms of England, a stipendiary and an exile.

William was called to the throne by Protestantism. He found it, as it was always found at the close of a Popish reign, surrounded by a host of difficulties, at home, the kingdom at a ferment; Popery, and its ally Jacobitism, girding themselves for battle; fierce disturbance in Scotland; open war in Ireland, with the late king at its head; abroad the French king domineering over Europe, and threatening invasion. In the scale of nations England was nothing!

But the principle of William's government was Protestantism; he fought and legislated for it through life; and it was to him, as it had been to all before him, strength and victory. He silenced the English faction; he crushed the Irish war; he next attacked the colossal strength of France on its own shore. This was the direct collision, not so much of the two kingdoms, as of the two faiths; the Protestant champion stood in the field against the Popish persecutor. Before that war closed, the fame of Louis was undone, and England rose to the highest military renown. In a train of immortal victories, she defended Protestantism throughout Europe, drove the enemy to his palace gates, and before she sheathed the sword, broke the power of France for a hundred years.

The Brunswick line were called to the throne by Protestantism. Their faith was their title. They were honourable men, and they kept their oath to the religion of England. The country rose under each of those Protestant kings to a still higher rank; every trivial reverse compensated by some magnificent addition of honour and power, until the throne of England stood on a height from which it looked down upon the world.

Yet, in our immediate memory, there was one remarkable interruption of that progress; which, if the most total contrast to the period preceding and following can amount to proof, proves that every introduction of Popery into the legislature will be visited as a national crime.

During the war with the French Republic, England had gone on from triumph to triumph. The crimes of the Popish continent had delivered it over to be scourged by France; but the war of England was naval; and in 1805, she consummated that war by the greatest victory ever gained on the seas.† At one blow she extinguished the navies of France and Spain. The death of her great statesman at length opened the door to a new administration‡. They were men of acknowledged ability, some of the highest, and all accustomed to public affairs. But they came in under a pledge to the introduction of Popery sooner or later, into the legislature. They were emphatically “the Roman Catholic Administration.”

* He had solemnly professed Popery on the eve of the Reformation.

† Trafalgar, Oct, 1805.

‡ February, 1806.

There never was in the memory of man so sudden a change from triumph to disaster. Disgrace came upon them in every shape in which it could assail a government; in war, finance, negotiation. All their expeditions returned with shame. The British arms were tarnished in the four quarters of the globe.* And, as if to make the shame more conspicuous, they were baffled even in that service to which the national feeling was most keenly alive, and in which defeat seemed impossible. England saw, with astonishment her fleet disgraced before a barbarian, without a ship on the waters, and finally hunted out of his seas by the fire from batteries crumbling under the discharge of their own cannon.

But the fair fame of the British Empire was not to be thus cheaply wrested away. The ministry must perish; already condemned by the voice of the country, it was to be its own executioner.† At length made its promised attempt upon the Constitution.—A harmless measure‡ was proposed, notoriously but a cover for the deeper insults that were to follow.—It was met with manly repulse; and, in the midst of public indignation, perished the Popish ministry of one month and one year †

Its successors came in on the express title of resistance to Popery; they were emphatically “The Protestant Administration.” They had scarcely entered on office, when the whole scene of disaster brightened; and the deliverance of Europe was begun, with a vigour that never relaxed, a combination of unexpected means and circumstances, and effective and rapid renown; which if a man had ventured to suppose but a month before, he would have been laughed at as a visionary.

Of all countries, Spain, sluggish, accustomed to the yoke of France, and with all its old energies melted away in the vices of its government, was the last to which Europe could have looked for defiance of the universal conqueror. But if ever the battle was fought by the shepherd's staff and sling against the armed giant, it was then. England was summoned to begin a new career of triumph. Irresistible on one element, she was now to be led step by step to the first place of glory on another; and that Protestant ministry saw, what no human foresight could have hoped to see, Europe restored; the monarch of her monarchs a prisoner in its hands; and the mighty fabric of the French atheistic empire, after darkening and distorting like an endless dungeon o'er the earth scattered, with all its malignant pomps and ministers of evil, into air.

It is impossible to conceive that this regular interchange of punishment and preservation has been without a cause, and without a purpose. Through almost three hundred years, through all varieties of public circumstance, all changes of men, all shades of general polity, we see one thing alone unchanged—the regular connexion of national misfortune with the introduction of Popish influence, and of national triumph with its exclusion.—*Concluded.*

SELECT SENTENCES.

RESURRECTION.—The Divine and infinite power shone out with the most illustrious grandeur in the Resurrection of our Lord's dead body from the grave. 8 Rom. 10, 11. Here the Godhead of the Holy Spirit appeared in its meridian glory.—*Ryland.*

NOBILITY.—Nothing can make us truly noble but vital Faith in the Son of God: that faith which is the existence, basis, and confident expectation of good things hoped for.—*Ibid.*

* The retreat from Sweden, 1807.—Egypt invaded and evacuated, 1807.—Whitlock sent out to Buenos Ayres, 1807.—Duckworth's repulse at Constantinople, 1807.—All those operations had originated in 1806, excepting Whitlock's, which was the final act of the Ministry.

† The granting of commissions in the army. Mr. Percival opposed this as only a pretext; he said, “It was not so much the individual measure to which he objected, as the system of which it formed a part, and which was growing every day. From the arguments that he had heard, a man might be almost led to suppose that one religion was considered as good as another, and that the Reformation was only a measure of political convenience.”

‡ March, 1807.

For the Colonial Churchman.

Messrs. Editors,

In the Wesleyan of November 18th, I read a kind of critique on part of the controversy between Mr. Shreve and Mr. McLeod. I am not intending to engage in the controversy at present, for on the side of Episcopacy there appears to be no need of assistance. If Mr. McLeod would forego prevarications, and deal fairly, he must yield. He could not assert without some mental reservations, that but two priestly offices in the Christian church are recognized in the New Testament. The fact is too plain to be denied, and it is only attempted by such as will bewilder their own minds or the minds of others by putting things for names at one time, and names for things at another.

After reading that assertion, I was in some degree prepared for the insinuation against the Syrian churches, and I cannot envy any man the possession of a heart that could dictate such language respecting the most interesting body of Christians in the known world—a body of faithful disciples of the Lord Jesus that has elicited the affection and sympathy of all the church of Christ except himself. He speaks of them as if their very existence were uncertain, and all our knowledge depended on the doubtful authority of a certain traveller named Buchanan. It is sad to see people first adopting principles and then treating with contempt whatever militates against them. And this must be Mr. McLeod's reason for speaking so contemptuously of the Syrian churches; for if episcopacy had needed support, more effectual could scarcely have been found than in the discovery of a church in this remote portion of the globe, deriving its origin from the apostle Thomas—retaining the three offices, Bishop, Priest, and Deacon—having the same scriptures as of old in written characters, and nearly the same worship and even the same vestments as are used by the church of England. Our Church which looks to other apostles as its founders, surely had not contaminated these disciples of St. Thomas. And the discovering a church which could never have held communication with our own, retaining the same practices, so plainly shews them both to have apostolic authority that this circumstance has moved hundreds brought up dissenters to join the church of England.

I propose to add a short account of these Christians, though at present I must omit that portion of their history contained in Bishop Heber's journal. However, as the matter is broached, I hope some one will publish in your next number that splendid letter of Heber to the Syrian bishop Dionysius, and the good man's reply.

Under the charge of this bishop, Dionysius, there are fifty five churches covering a district about two hundred miles in extent. The population being separated from the rest of the world is altogether Christian and amounts to upwards of sixty thousand souls, under the care of one hundred and fifty clergymen.

This statement, be it understood, does not depend on the veracity of Dr. Buchanan, for by order of the British government, General Macaulay visited them to do them good. Colonel Munro's report of his official visit, is well known,—Colonel Newal's also.—On these visits I shall make no comment but by a quotation from a letter of the Syrian bishop to the Church Missionary Society in London written in 1821. After some allusions to their poverty, he proceeds, "And as the Lord sent Moses and Aaron, and delivered the children of Israel from the house of bondage of Pharaoh, so the Lord beheld our sorrows and afflictions; and there have been sent to us an illustrious leader named Maculay, and Mar Buchanan the illustrious priest: and when they came to us and saw our subjugation and sorrows and poverty, they brought us forth from the house of bondage, and consoled us with kind words, and assisted us with money.—After this another illustrious leader was sent to us, named Munro; and as Joshua, the son of Nun, brought Israel to the land of promise, and put them in possession of Canaan, so did this illustrious, prudent and discerning leader, bring back and save us poor people from the hand of violence: and he built a school and one church for us in the place called Ootym, which he did with great trouble, labour and expense, in order that our eyes, made dim by the

depth of our poverty, may be opened by the knowledge of the declarations of the holy and divine books. All the deacons moreover, and children who are taught in the school of our place are cherished by the assistance of this illustrious leader."

But the existence of this body of Christians does not depend on the reports of these four Englishmen and this Syrian bishop, which is fortunate, for perhaps Mr. McLeod might charge them with a conspiracy to uphold episcopacy, as one of them is a clergyman of the church of England. Facts indisputable are to be advanced. Four clergymen of the church of England, paid by our church societies, are now living at this Syrian college, to promote education:—translate and print their previously written bible. Their names are Rev. Thomas Norton, Benjamin Lyle, Joseph Fenn, and Henry Baker. And two or three of their priests are also studying at Bishop's College at Calcutta, instituted and supported by the same church society that sends the clergy to this colony. I do not like to take up more of your paper on the present occasion, but so much interesting matter has been published respecting these Christians, that if you desire another article for your paper say so, and you shall have it on the condition that you first publish Heber's letter which I do not happen to have.

SYRIAN.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, DECEMBER 26, 1839.

CHRISTMAS DAY.—Another anniversary of the day of glad tidings of good things—the day on which angels and men beheld at Bethlehem the wonderful mystery of God incarnate for the salvation of a rebellious and ungrateful world—has just passed by.—May a thankful remembrance of its mercies remain indelibly engraven upon every heart, and may our praises be "shewn forth not only with our lips but in our lives," by giving up ourselves to the service of Him who came to seek and to save us in our lost estate, and by glorifying Him in our bodies and our spirits which are thus doubly His.—A retrospective glance at the services of the Church on this happy Festival, may not be amiss, and we therefore subjoin the following remarks from Wheatley on the Common Prayer:—

"That no one may want an opportunity to celebrate so great a festival with a suitable solemnity, the Church both excites and assists our devotion, by an admirable frame of office fitted to the day. In the first Lessons she reads to us the clearest prophecies of Christ's coming in the flesh; and in the second Lessons, Epistle, and Gospel, shews us the completion of these prophecies, by giving us the entire history of it. In the collect she teaches us to pray, that we may be partakers of the benefits of his Birth, and in the proper Psalms she sets us to our duty of praising and glorifying God for this incomprehensible mystery.

"The Psalms for the Morning are Psalms xix. xlv. lxxxv. The sixth was chiefly designed to give glory to God for all his works of power and excellence: the beginning of it, viz. *The heavens declare the glory of God,* &c. is extraordinarily applicable to the day: for at the birth of Christ a new star appeared, which declared his Glory of Deity so plainly, that it fetched wise men from the East to come and worship him. The following verses all set forth God's goodness, in giving so excellent a rule of life to men, and in warning us of the great danger of presumptuous sins. The sixth Psalm is thought to be an epitalamium, or marriage song, upon the nuptials of Solomon and the king of Egypt's daughter; but it is mystically, and in a most eminent sense, applicable to the union between Christ and his church. The lxxxvth Psalm was principally set for the birth of Christ; and so the primitive Christians understood it; and therefore chose it as a

part of their office for this day, as being proper and pertinent to the matter of the feast. The prophet indeed speaks of it as a thing past, but that is no more than what is usual in all prophecies: for by speaking of things after that manner, they signified their prophecies should as surely come to pass, as it what they had foretold had already happened.

"The Evening Psalms are Psalms lxxix. cx. cxxxix. The lxxxixth is a commemoration of the mercies performed and promised to continue to David and his posterity to the end of the world. The greatest of which mercies viz. the Birth of the Messiah, the Church this day celebrates; and therefore appoints this Psalm, to excite us to thanksgiving for such an inestimable mercy, by shewing us how only the bare promise of it, so many ages since, wrought upon the saints of those times. The cxth Psalm is a prophecy of the exaltation of the Messiah to his regal and sacerdotal office; both which are by him exercised at the right hand of the Father, and settled on him as a reward of his humiliation and passion. The cxxxix Psalm seems to have been at first composed by Solomon upon the building of the Temple, (part of it being used in his prayer at the dedication of it.) It recounts David's care of the Ark, and his desire to build God a temple, and God's promises thereupon made to him and his posterity, of setting his seed upon the throne till the coming of Christ."

CHRISTMAS DECORATIONS.—By the zeal and taste of several of the young ladies and gentlemen of the congregation, our Parish Church again presents the cheerful dress which it has worn in former years.—They have again gathered the "fir tree, the pine tree, and the box together, to beautify the place of the Lord's sanctuary." These blessed words—"A SAVIOUR, CHRIST THE LORD," so expressive of the rich mercies commemorated at this season, and which formed part of the message of the heavenly host on the plains of Bethlehem, stand forth in evergreen beauty, to gladden the eyes of the Christian worshipper as he enters the house of God to bless Him for having "visited and redeemed his people." And the whole appearance of the church's interior is in admirable keeping with the cheerful character of this festival.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

In the Ecclesiastical Gazette we find the following notices:—

Presented the Bishop of Nova Scotia for the special service of his diocese:—

By a Clergyman at Witham.....	£50	0	0
By a Clergyman at Warboys.....	£50	0	0
Offerings from a Congregation in Oxford.....	£68	9	6
Two Ladies at Tottenham.....	£10	0	0

ORDINATION OF MISSIONARIES.

On Sunday, 22d Sept, Mr. Thomas Boone, Mr. J. Vicars, and Mr. G. A. Addison, nominated to missions in Newfoundland, by the bishop of that diocese were ordained Deacons by the Archbishop of Canterbury, at Lambeth. These gentlemen, together with the Rev. W. Bowman, have already sailed. The Bishop of Newfoundland set sail on the 1st inst., on his way back to Bermuda.

FROM THE FORTHCOMING REPORT OF THE SOCIETY.

"It is computed that 300 additional clergymen might be advantageously employed at the present time in the British colonies; and supposing that the Society allowed stipends, amounting on the average to 100l. a-year, to each of these clergymen, the increased expenditure for the colonies alone would be 30,000l. a-year. The demand for new missions and additional missionaries to the heathen must also be taken into consideration, and on the whole it may be said that three times the amount of the present annual subscriptions, or 60,000l. a-year, are required

in order to place the operations of the Society on an adequate scale.

"The intelligence received from India during the past year is on the whole of a gratifying character. The Bishop of Calcutta prefaces his charge to his clergy, delivered in the year 1838, with an address to the Bishops of Madras and Bombay, congratulating them on their happy arrival in their dioceses. By that event the framework of the Protestant church in India, as his Lordship observes, is completed, after a lapse of more than twenty-four years from the erection of the see of Calcutta; and every friend to the propagation of the Gospel will rejoice at this blessed consummation. The prospects which it opens before us, need not be pointed out to any one who takes an interest in the cause of missions. But it also affords a strong argument for renewed and increasing efforts to avail ourselves of the opportunities which are offered for spreading the name of Christ over the whole peninsula of India, after the urgent and repeated applications which the Society and other religious bodies have made to the British government for an increase in the Indian Episcopate, it would argue a great want of zeal, and a still greater want of gratitude, and of faith, were the members of the Church of England to shrink from the burden now at length imposed upon them. Each of the new dioceses erected in British India must become a centre of new missionary operations, new at least in the extent to which they are carried, as in the superintendence they will enjoy. And where ten or twenty European clergymen have hitherto been considered as the greatest number the Society were required or enabled to maintain, there will be an irresistible demand upon them for three times that amount, as well as for a still larger addition to the number of native priests, catechists, and schoolmasters, and means must be provided for meeting the additional cost of a largely increased establishment."

The Bishop of Calcutta speaks in the following terms of the Society's principal missions in Bengal:—

"India seems to me given to us as the field of missions. Palestine in the heart of Western Asia was scarcely more calculated for a centre for the diffusion of the Gospel in the time of the Apostles, than Hindostan in the heart of Eastern is now.

"In the revolution of ages," observed Bishop Middleton, "no event has apparently been more propitious to the interests of the Gospel than the acquisition by a Christian state of Hindostan. I do not except the discovery of America."

MADRAS.

The Bishop in a letter, dated June 4th, 1838 informs the Society that he has admitted Mr. Von Dadelsen and Mr. Schmitz into Deacon's orders, and expresses a conviction that they will prove a valuable acquisition to the Society's missionaries in his diocese. The Bishop concludes his letter thus:—"We have still many important stations unoccupied, and I cannot too earnestly impress upon the Society the claims and necessities of Southern India. Continue to send us labourers fit for the work, and I humbly hope our labour will not be in vain in the Lord."

BOMBAY.

The report contains an urgent application from the Bishop for missionaries from England. Especially for the province of Goojurat, where there are a considerable number of Indo-British. The following is the concluding paragraph of the Bishop's letter:—"Let me, dear Sir, plead for Goojurat, if you cannot send two missionaries, could you not send out one missionary and a schoolmaster? I pray that it may please God to direct the heart of some one toward us."

During the last month the Rev. A. M. Campbell, the secretary, has been attending several meetings in North and South Wales, at which great interest in the proceedings of the Society has been excited. Much of the effect produced in the principality is due to the active support given to the Society by the Lord Bishop of Bangor, who himself presided at the meetings held at Caernarvon, Beaumaris, Amlwch and Bangor.

Extract from a speech of the Rev. Edward Bickersteth, at a public meeting held at Hartford on the 17th September.

"To revert to the Society for Propagating the Gospel in Foreign Parts, especially in connexion with our colonies,—let us look for a moment at our possessions in the colonies. There are seventy distinct possessions in different parts of the world, scattered over the whole earth. In them there are one hundred and one millions of fellow-subjects, (I speak from official returns,) and probably another 100 millions under our influence. These possessions are so situated as to surround every quarter of the globe;—all round Africa, going largely into Asia, covering North America, with the West India Islands in the centre, &c. The colonies of the British empire are contact with and spread over the whole earth. God raised us up from among the Reforming Churches with the purest faith, and blessed us with extent of dominion, and commerce, and influence. Can it be for a small purpose, or of little moment, that God has given to Great Britain a talent of greater weight and responsibility than tongue can utter? I feel that it rests upon us in the ministry and in the Church of England, and on all who value our national institutions, our beloved Established Church, to make it the blessing of the whole earth. The Society for Propagating the Gospel gives us great advantage. I rejoice in its mitred prelates, seeing that they give this Society such enlarged access for doing good through our colonies. I pray that all who see the benefits already conferred, will, with one heart and mind, facilitate its exertions in all parts of the world. I do feel that the Church of England, by this Society, will be an amazing blessing throughout the world. But a solemn responsibility lies upon us. The more attacked and the more scorned is that Church, the more determined ought to be our adherence to it. The Society for the Propagation of the Gospel has taken a most noble position. When the government withdrew the grant, weaker societies would have contracted their issues; but this society did not. It said, 'We will increase our exertions;' and let us show that we accord and agree with them. I felt it an important duty notwithstanding I have other societies, to have in my parish a district association in aid of this society; and although but of a very recent date, I am happy to say that a sum of 28l. has been realised. I cannot but feel with my friend Mr. Faithfull, that we have not done enough to make this Society known."

His Lordship the Bishop of Newfoundland visited St. John's Church, Pembroke, on Sunday morning last, and delivered a most excellent Sermon, in his usually impressive and happy style of eloquence; taking for his text the former part of the 41st verse of the 19th chapter of St. John.—His Lordship was still evidently suffering from the effects of his late indisposition.—*Bermuda Gaz. Nov. 26.*

THE CURIOSI.—We commend the following to the notice of all whom it may concern, and it concerns many in our own land:—

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

A SEASONABLE TEXT.—"Send portions unto them for whom nothing is prepared: for this day is holy unto the Lord. Neither be ye sorry; for the joy of the Lord is your strength."—Nehemiah xiii. 10.

THERMOMETER—at Lunenburg, marked at noon—northern exposure—

	Average.	Highest deg.	Lowest deg.
September	66	80	45
October	56½	70	42
November	44½	56	35
24 days of Dec.	39½	50	28

☞ We have reason to be thankful to the Great Ruler of the Seasons for such a continuance of fine weather, during the autumn and up to the present time, as has not been remarked by the oldest of our inhabitants.—As yet we have had nothing like severe cold, and the ground is bare of snow.

AGENTS FOR THE COLONIAL CHURCHMAN.—It has been suggested as one reason for the tardiness of remittances, that perhaps the Agents may be unknown. To meet this difficulty, we subjoin our list, and hope it may be useful. Agents themselves will be kind enough to collect and forward all dues to the end of the year, together with those in hand.

NOVA SCOTIA.

Halifax	C. H. Belcher, Esq. Gen. Agt.
St. Margaret's Bay	James Croucher, Esq.
Chester	Rev. Dr. Shreve
New Dublin	Rev. J. W. Weeks
Liverpool	Rev. J. Moody
Shelburne	Rev. T. H. White
Yarmouth	H. G. Parish, Esq.
Weymouth	Rev. W. H. Snyder
Digby	
Aylesford	Rev. H. L. Owen
Annapolis	Rev. E. Gilpin
Bridgetown	Rev. James Robertson
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Miramichi	Rev. James Hudson
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Woodstock	Rev. S. D. Street
St. Andrews	Rev. Dr. Alley
Grand Manan	Rev. John Dunn

PRINCE EDWARD ISLAND.

Charlottetown	Charles Desbrisay, Esq. G. Agt.
St. Eleanors	Rev. Abraham Wiggins

UPPER AND LOWER CANADA.

Quebec	Hon. A. W. Cochran, G. Agt.
Lemoxville	Rev. L. Doolittle

DIED.

At Sierra Leone, on the 30th day of July last, Staff Assistant Surgeon WILLIAM WINNIETT TWINING, eldest son of the Reverend Doctor Twining, in the 24th year of his age.

POETRY.

ADVENT.

Oh! Saviour, is thy promise fled?
Nor longer might thy grace endure,
To heal the sick and raise the dead,
And preach thy Gospel to the poor?

Come Jesus! come! return again;
With brighter beam thy servants bless,
Who long to feel thy perfect reign,
And share thy kingdom's happiness!

A feeble race, by passion driven,
In darkness and in doubt we roam,
And lift our anxious eyes to Heaven,
Our hope, our harbour, and our home!

Yet 'mid the wild the wintry gale,
When Death rides darkly o'er the sea,
And strength and earthly daring fail,
Our prayers, Redeemer! rest on Thee!

Come, Jesus! come! and, as of yore
The prophet went to clear thy way,
A harbinger thy feet before,
A dawning to thy brighter day:

So now may grace with heavenly shower
Our stony hearts for truth prepare;
Sow in our souls the seed of power,
Then come and reap thy harvest there!

Bishop Heber.

ANOTHER BY THE SAME.

The world is grown old, and her pleasures are past;
The world is grown old, and her form may not last;
The world is grown old, and trembles for fear;
For shadows abound, and judgment is near!

The sun in the Heaven is languid and pale;
And feeble and few are the fruits of the vale;
And the hearts of the nations fail them for fear,
For the world is grown old, and judgment is near!

The king on his throne, the bride in her bower,
The children of pleasure all feel the sad hour;
The roses are faded, and tasteless the cheer,
For the world is grown old, and judgment is near!

The world is grown old!—but should we complain,
Who have tried her and know that her promise is vain?
Our heart is in Heaven, our home is not here,
And we look for our crown when Judgment is near!

THE VENERABLE BEDE.

This learned monk was born in the year 672, and may well be called the Father of Ecclesiastical History.—His whole life, almost literally from the cradle to the coffin, was spent in literary labours for the benefit of mankind. He died of consumption and asthma at the age of 63. It is related of him that during his last severe illness,—his mind being clear and unclouded to the last,—he did not relax from his accustomed exertions.—The evening of his death he spent in translating the Gospel of St. John into the Saxon language. At length his amanuensis said, "there remains but one chapter, but it seems very irksome for you to speak."

"Oh, no," said the venerable Bede, "it is not difficult. Take a pen, dip it in the ink, and write as fast as you can. I have no time to lose."

Some time after the young man who wrote for him, said, "there is now, Master, but one sentence wanting." Upon which the dying man bade him write quick. Soon after the young man said, "it is now done." To which Bede replied, "well hast

thou said the truth—it is now done. Take up my head between your hands and lift me—because it pleases me, much to sit over against that place where I was wont to pray; and where, now sitting I may invoke my Father." His wishes were gratified, and being seated according to his desire on the floor of his cell, he said,—"Glory be to the Father, the Son, and Holy Ghost;" as he pronounced the last word he immediately expired.—*Chron. of the Church*

BISHOP HEBER.

The following inscription has just been placed on the pedestal of Chanterey's fine monument of Bishop Heber in St. Paul's Cathedral:—"To the memory of Reginald Heber, D.D., Lord Bishop of Calcutta. This monument was erected by those who loved and admired him. His character exhibited a rare union of fervent zeal with universal tolerance, of brilliant talent with sober judgment; and was especially distinguished by Christian humility, which no applause could disturb, no success abate. He cheerfully resigned prospects of eminence at home, in order to become the Chief Missionary of Christianity in the East; and having in the short space of three years visited the greater part of India, and conciliated the affection and veneration of men of every class of religion, he was then summoned to receive the reward of his labours, in the XLIIID. year of his age, MDCCCXXVI."

"Thou art gone to the grave; but we will not deplore thee, Though sorrow and darkness encompass the tomb; The Saviour has passed through its portals before thee, And the lamp of His love is thy guide through the gloom. Thou art gone to the grave; but 'twere vain to deplore thee, When God was thy Ransom, thy Guardian, thy Guide; He gave thee, He took thee, and He shall restore thee: And death hath no sting since the Saviour hath died."

ANNUALS.

The Editor of the Church thus expresses his opinion with respect to Annuals.—"Our own impression is, that were nine-tenths of those ephemeral productions—not inaptly termed the whipp'd cream of literature—comprised under the name of Annuals, Mirrors, Ladies, Books, &c., swept from our drawing room tables and shelves, where they usurp the place of works really useful and substantial, and converted to the use to which the library at Alexandria was so unhappily appropriated by its barbarous captors, we should not have so grievous an amount of moral laxity to deplore." The observation is a just one, and we should like to see the same sentence of condemnation executed upon at least an equal proportion of the fictitious literature of the day. It is not only injurious in its tendency by imparting false notions of things, and thus unfitting its devotees for the sober realities of life; but, to the extent mentioned, is destitute of the talent which it might be supposed would form its attraction to cultivated minds.—*Ban. of Cross.*

BELCHER'S FARMER'S ALMANACK

FOR

1840.

Containing Lists of the Members of the Executive and Legislative Councils and House of Assembly; Officers of the Army and Navy; OFFICERS OF MILITIA throughout the Province, corrected from the late Returns; Sittings of the Courts and List of Public Officers, arranged under their respective Divisions and Counties; Roll of Barristers and Attorneys; Charitable and other Societies; Clergy, Colleges, Academies, &c.; Routes and distances to the principal towns in the Province, and to St. John, Fredericton and Quebec, with a variety of other matters useful and entertaining,—containing every thing requisite and necessary. The Calendar pages and Farmer's Calendar have been considerably enlarged, and the time of High Water given for Annapolis, Windsor, St. John, N. B. and Charlotte Town, P. E. Island, in addition to that for Halifax.—May be had of the Subscriber, and at every respectable store throughout the province.

C. H. BELCHER.

Halifax, Nov. 1, 1839.

EXTENT OF THE BRITISH DOMINIONS.

The sun never sets on the dominions of the Queen of England. Before the evening ray leaves the spire of Quebec, his morning beams have shone for three hours on Port Jackson; and while sinking from the waters of Lake Superior, his eye opens upon the Ganges.—*Ent. Press.*

Five gentlemen in the Canadas, who were preachers in different branches of the Methodist connexion, from conscientious convictions have lately embraced the principles of the Church; two are now in deacons' orders, and three are candidates for ordination.—*Ban. of Cross.*

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