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THE

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

VOLUME IV.

LUNENBURG, N. S. THURSDAY, NOVEMBER 29, 1838.

NUMBER 1.

RELIGIOUS MISCELLANY:

We extract the following from the Religious Magazine, for 1834; not as containing any thing which new to the members of the Episcopal Church, but as a pleasant token of fraternal regard and sympathy from those of another communion. The Religious Magazine is still published, in this city, under the auspices of several Orthodox Congregational clergymen, and sustains a high character as a practical, evangelical and truly liberal Teacher of Christianity.*

THE EPISCOPAL RITUAL.

Christian Year; Thoughts in verse, for the Sundays and Holidays throughout the year. First American edition. Philadelphia: Carey, Lea, and Blanchard. 12mo. p. 414.

Among the other excellent contrivances of the Episcopal church for extending and deepening the diffusion of religious truth, by means of her external arrangements, is the practice of commemorating different seasons of the year, the great events connected with Christianity. We take up the work of the title we have given above, for the purpose of making it the occasion of giving to our readers some information on this subject. We need not say that it is written chiefly for members of other denomination, and informed Episcopalians being of course familiar with all which we have to say. Other denominations, however, often have occasion for some knowledge of the forms of the Episcopal Church. In a better understanding is growing up among the various families of the great church of Christ. It is of common, and at the present time, as much so, reference to the Episcopal church as any, for we see that church in the United States is making rapid and decided progress in respect to the prevalence of vital piety among its members, and its Christian zeal and devotedness among its clergy.

the custom, then, in the Episcopal church to
at different seasons of the year, the various
events connected with the establishment of
mianity, and the various services of their ritual
depend with them. The portions of Scripture
and some one or more of the prayers are ap-
plicable to the day. Thus Easter, is the Sabbath
celebrated as the anniversary of our Saviour's resur-
rection. The portions of Scripture, (or "Lessons"
they are called,) for that day, are the account in
of the institution of the passover; Peter's
speech, at the day of Pentecost, of our Saviour's re-
surrection, and an interesting chapter relating to this
subject, in the epistle to the Romans.

a series of religious observances may be considered as commencing with

ent, the celebration of the advent, or coming
ist. There are four Sundays in *advent*, and
is considered as preparatory to the festival of
birth, celebrated on Christmas day. Of
the season of advent commences near the last
ember.

Christmas. At the close of the season mentioned comes Christmas, the day commemorating the birth of Christ. It is always on the 25th of December, or rather, the night before, for it is the night, which is the real period of interest, the birth of the Saviour having taken place in the day. It is not by any means certain, that the night of the 24th and 25th of December, is the real period of this event, nor is it at all necessary that it should be. It is sufficient that there is agree-

Sabbaths which follow Christmas, are called

the Christian Witness, published at Boston.

the first and second Sundays after Christmas, when we come to

EPIPHANY, Jan. 6, which commemorates the visit paid to Christ by the wise men of the east, or more generally the manifestation of Christ to the Gentiles. Six Sabbaths follow, called the first Sunday after epiphany, second Sunday after epiphany, &c., and these bring us to the last of February, and to the commencement of a series of services, relating to the death and resurrection of Christ. The commemoration of this event, is preceded by the season of Lent, a fast of forty days, not including Sundays. The six Sundays after epiphany, do not, however, bring us quite to the commencement of this fast. Three Sundays intervene, called Septuagesima, Sexagesima, and Quinquagesima, because they are nearly seventy, sixty and fifty days before the Sabbath commemorating the resurrection of Christ, or Easter as it is called. We have then Septuagesima Sunday, Sexagesima Sunday, Quinquagesima Sunday, occurring in the last of February, and first of March, and followed by

ASH WEDNESDAY, the first day of LENT, which is, as before remarked, a period of forty days, observed as a fast preparatory to the commemoration of the death of Christ. The Sabbaths occurring during this period, are called, first, second, &c., Sundays in Lent, and it is terminated by

PASSION WEEK, the week on which are celebrated the death and resurrection of the Saviour, a week which, from the solemn services assigned to it, and the solemn associations connected with it, is the most interesting week in the ecclesiastical year. There are appropriate services, of a mournful and solemn character, for every day until the crucifixion, which is on

Good Friday, which, as the work before us remarks, is "the most solemn fast of the Christian church, observed in commemoration of our Saviour's crucifixion, making atonement for the sins of men." It is followed by

EASTER EVE, which commemorates the period between the Saviour's death and resurrection.*

A N E C D O T E S.

THE LATE REV. JONATHAN SCOTT.

The preaching of Mr. Scott having been blessed by the producing of a great change in a young lady, the daughter of a country gentleman, so that she could no longer unite with the family in their usual dissipation, and appeared to them in a melancholy state of mind; her father, who was a very gay man, looking on Mr. S. as the sole cause of what he deemed his daughter's misfortune, became exceedingly enraged at him, insomuch that he actually lay wait in order to shoot him. Mr. S. being providentially apprized of this, was enabled to escape the danger. The diabolical design of the gentleman being thus defeated, he sent Mr. S. a challenge; who, though he might have availed himself of a legal prosecution, resolved to adopt another method. He waited on the gentleman at his house, was introduced to him in his parlour, and with his characteristic boldness and intrepidity, thus addressed him—'Sir, I hear you have designed to shoot me, by which you would have been guilty of murder. As you have failed in this intention, I present me a challenge; and what a coward must I be, Sir, to wish to engage with a blind man if I please, however, you have given me the challenge, and I now my right to choose the time, the place, and

*The remainder will be inserted in our next number.

† Alluding to his being short-sighted.

weapon. I therefore appoint the *present moment*, Sir; the place *where we now are*; and the *sword*, to which I have been most accustomed, for the weapon.' The gentleman evidently appeared to be greatly terrified; when Mr. S. having attained his end, produced a POCKET BIBLE, and exclaimed, *This is my sword, Sir, the only weapon with which I wish to engage!* 'Never,' (says Mr. S.) 'was a poor careless sinner so delighted with the sight of a Bible before.' Mr. Scott reasoned with the gentleman on the inappropriety of his conduct; and the result was, that the gentleman took him by the hand, asked his pardon, and ever afterwards was very friendly to him.

It is said of a gentleman, who died very suddenly, that his jester ran to the other servants, and, having told them that their master was dead, he, with much gravity, added, *There ! and where is he gone ?* The servants replied, 'why, he is gone to heaven to be sure.' No, said the jester, *he is not gone to heaven, I am certain.* The servants, with much warmth, asked, how he knew that his master was not gone to heaven ? The jester then replied, *Because heaven is a great way off ; and I never knew my master take a long journey in my life, but he always talked of it some time beforehand, and also made preparation for it ; but I never heard him talk about heaven, nor ever saw him making preparation for death ; and, therefore, I am sure he is not gone to heaven.*

DEFERRED ARTICLES.

UPPER CANADA COLLEGE, — We perceive that this valuable Institution was re-opened on the 27th ultimo and we are happy to understand, with a very considerable increase of pupils. It is stated that the office of Principal, rendered vacant by the lamented resignation of Dr. Harris, is about to be filled by a gentleman of competent acquirements, from England. The Rev. C. Dada having resigned the situation of Mathematical Master, is succeeded by the Rev. G. Jaynard; and the first Classical Mastership, thus rendered vacant, was offered to, but declined by John Kent, Esq. To this situation the Rev. H. Scadding has subsequently been elected. Chas. Cosens, Esq. has succeeded to the Mastership of the Preparatory school. — *Church*

RECTOR OF THE CITY OF TORONTO.—The Hon. and Ven. John Strachan, D. D., E. L. D., Archbishop of York, Rector; the Rev. Henry James Crasett, Assistant Minister.

The Sunday School is held in the Central School house;—the average attendance is 125 males and 5 females.

The annual collections in St. James's Church for
rel and general charitable purposes, amount to
350.

During the year 1837, there were Baptisms 211; Marriages 92; Burials 195; Communicants 500.—
Church.

The Irish Tithe Bill has passed its third reading the House of Commons, July 26th, by a large majority; but without the appropriation clause. The Dublin Mail (Tory paper) says:

"It is liable still to the great and fundamental objections, that it involves a violation of the rights of property, by assuming to force upon the clergy a sum of money as a full discharge, which will not yield them 30 per cent. on their just, lawful and acknowledged claims; and that the granting their remission of a just debt to the parties who resist payment, is a *divided bonus* on agitation."—*Epis. Rec.*

DR. HOOK'S SERMON.*

"Hear the Church."—Matt. xviii 17.

This little sanctuary, in which we are now assembled, will always be regarded by the English Churchman with feelings of pious sentiment and respect. Here, from time immemorial, our sovereigns have worshipped and our Bishops preached; and these walls were the first which heard the sound of our English Liturgy. Here young Edward imbibed the principles of divine truth from the lips of Ridley and Crammer; and here, in the reign of Elizabeth, her Bishops, supported by her united firmness, wisdom, and piety, manfully upheld the principles of the English reformation, maintaining the equipoise against the papist on the one hand, and on the other, against those ultra-Protestants who were anxious to introduce the foreign system, and to revolutionize religion instead of reforming the Church. Here, too, Charles, who died a martyr for the principles of the Church—for the Church of England boasts the only royal martyr in the calendar—sought that strength from on high, which enabled him to lay down his "grey disrowned head" upon the block with a blessed peace of mind, which a rebel nation, while depriving him of everything else, was unable to take away. Here, ever since, by faithful pastors, our British sovereigns have loyally, dutifully, and respectfully, but at the same time, I hope with firmness and fearlessness, been reminded of that solemn account they will one day have to render to Him who is King of kings, and Lord of lords, and the Ruler of princes—here they have been admonished of the awful responsibility of high office, of the temptations by which they are surrounded, of the example they are bound to set, of their duty as the nursing fathers and nursing mothers of the Church—and here those sovereigns, in the ordinances and sacraments of the gospel, have sought for that divine grace, of which they have stood in need as much as, yea, from their increased responsibility, from their greater temptations and difficulties, if possible, more than the very meanest of their subjects.

In such a place, then, it cannot be deemed improper if I briefly lay before you the claims, the character, and the privileges of the Church. May God the Holy Spirit be with me while I speak, and with you while you hear; with me that I may speak boldly, as I ought to speak, and that you may receive the word with pure hearts, with me that I may not give, with you that you may not take, offence!

Now, at the very outset, I must state that I refer to the Church, not as a mere national establishment of religion, but as the Church, a religious community, intrinsically independent of the State; that is to say, I am about to treat of the Church not in its political, but simply and solely in its religious character.

No one who reads the Bible can for one moment doubt that religion is, or ought to be, a national concern, so long as the Bible contains such awful denunciations against national apostasy and national vice, and while, among the predicted blessings of Christianity, it was foretold as one, that kings should be the nursing fathers, and queens the nursing mothers, of the Church. And to desire to belong to that religious society which happens to be established in our native land, is a sentiment patriotic, praiseworthy, and honourable. But there is always a still further question to be asked; namely, whether the society of Christians established by the government, and invested with certain emoluments and privileges, be a pure branch of that Church which was instituted by our blessed Lord and his Apostles? And if it be not such, however willing we might be to preserve the peace of society, by refusing to injure a national institution, we should, nevertheless, be amply justified, as religionists, in refusing to conform to it. If the mere fact that a religious society is established by the civil government be sufficient to claim for it our adhesion, see what the consequence must be; we should be obliged, on such principles, to become Presbyterians in Scotland and Holland, papists in France and Italy; nay, in some parts of the world, worshippers of the mosque, and votaries of Brahma! whereas the consistent Protestant could

not, of course, conform to the established church in France or Italy, until those churches have undergone a thorough reformation, the consistent English Churchman cannot conform to the Presbyterian establishment in Scotland, but in that part of the island attends the services of the Scottish Episcopal Church, which, though at one time established, was, at the revolution in 1688, from political considerations, deprived of its endowments, which were then given to the community of Presbyterians, which has there become the established religion.

Bless God, then, we may, that the true Church is established here in England, and that, while as patriots we would support its establishment for the country's good, we can also, as Christians, conscientiously conform to it; yet it is not on the ground that it is established by the State, but on grounds much higher and holier than these, that in this sacred place we are to state its claims. So entirely independent is the Church (as the church) of the State, that were all connexion between Church and State at this very moment to cease, (though we may be sure the monarchy would be destroyed,) the Church as the Church, would continue precisely as she now is; that is to say, our Bishops, though deprived of temporal rank, would still exercise all those spiritual functions, which, conferred by higher than human authority, no human authority can take away; still to the vacant sees they would consecrate new bishops, still ordain the Clergy, still confirm and baptize, still govern the Church; our priests, assisted by the deacons, would still administer the sacraments and preach the gospel; our Liturgy, even though we were driven to upper rooms of our towns, or to the very caves of the desert, would still be solemnised. We may be sure of this, for this very thing has happened in times past. When the United States of America were English colonies, the English Church was there established: at the revolution, the State was destroyed. Monarchy has there ceased to exist; but the Church, though depressed for a time, remained unharmed; so that there—among the American republicans—under the superintendence of no fewer than sixteen bishops, you will find her sacraments and ordinances administered, and all her ritual and liturgical services celebrated, with not less of piety, zeal, and solemnity than here in England; there you may see the Church, like an oasis in the desert, blessed by the dews of Heaven, and shedding heavenly blessings around her, in a land where, because no religion is established, if it were not for her, nothing but the extremes of infidelity or fanaticism would prevail.

And so you may perceive what is meant, when we say, that we wish to speak of the Church, not as an establishment, but as the Church, a religious society, a particular society of Christians.

We will commence with an indisputable fact. In this country there is at the present time a religious society, known by the name of the Church. The question is, when and by whom was this society instituted?

Now the Roman Catholics or papists assert that it was instituted and founded, like the generality of Protestant sects, by certain reformers in the 16th century, and thence they would deduce a strong argument against us. They would ask us, whether any man can take unto himself the office of the ministry, unless he be sent by God; and if we are scriptural Christians, if we take the Bible for our guide, if we act on that sound Protestant principle, with the fifth chapter to the Hebrews open before us, we must answer, no. Then they proceed to ask how can you prove that your ministers are called of God to the office? And if their assertions were true that our Church was founded at the reformation, we could give them no answer at all.

But at the period of the reformation, when Crammer and Ridley flourished, there was a Church existing and established in England, and as archbishop of that Church, Crammer, our celebrated reformer, was consecrated. That Church had existed, as all parties admit, from the first planting of Christianity in England. But Archbishop Crammer found, that in his time, it had become in certain respects corrupted; that the Bishop of Rome, for example, had usurped over it an authority and influence which he did not possess by right; that many practices prevailed, some of them contrary to Scripture, and some

of them much abused to superstition; such as the shipping of saints and images, and the use of theurgy in a language not understood by the people, while opinions were prevalent (such as those related to transubstantiation), decidedly erroneous, which the Church did not protest against, but, on the contrary, rather seemed to sanction. Now when once the errors were pointed out and proved to be unscriptural, our divines would have been guilty of heresy had they pertinaciously adhered to them. Before the Reformation, those who adhered to them were not guilty of heresy, for they held the doctrines which (even since the Reformation), we have renounced, from a mere error of fact. They supported them to be rectified, and therefore they in humble faith received them; we on the contrary, have ascertained that these doctrines were not revealed, and therefore, influenced by the same faith, we reject them; and it was by one and the self-same principle, that before and since the Reformation, the true members of the Church of England have been actuated. They say, and we say precisely the same, whatsoever the Church as revealed that we will not question but believe. As to the fact, whether this or that doctrine was revealed, they were less cautious than we are now; who perhaps err on the very side of caution.

But to return to the Archbishop and the Prelate who aided him in the work of reformation. They discovered that all the errors which they detected in their Church were innovations, gradually and imperceptibly introduced, and not belonging, originally, essentially, to the Church of England; that, even in the seventh century, five Councils were held in England, when the doctrines denounced by the reformers were unknown. What, then, did the Archbishops and their associates determine to do? They determined that they had an undoubted right to do, not to overthrow the old Church and establish a Protestant in its place, but merely to reform, to correct abuses in the existing Church. And, aided by the civil power, this they did, by asserting, first, their independence as bishops against the usurped authority of the Pope, who had no more authority of right in England than the Bishop of Canterbury had in Rome; by discontinuing practices which led evidently to scriptural superstitions; by protesting against prevalent erroneous doctrines; by translating the Scriptures and the ancient ritual and liturgy, which (the ritual and liturgy we still retain) being translated, they re-arranged; but, though they did this, they still remained the same Bishops and Prelates of the same Church. An attempt was made to revive the old superstitions in Queen Mary's reign, but by the pious firmness of Elizabeth, her Bishops were enabled to complete the work so happily commenced in the reigns of her father and brother.

Now, from this historical statement, you see the absurdity of which the papists are guilty when they accuse us of having deserted or dissented from the old Church, and of having reared a new Church of human origin—the absurdity of their speaking of the old Church and the old religion.

About two years ago, this very chapel in which we are now assembled was repaired, certain disfigurements removed, certain improvements made: was it not be absurd, on that account, to contend that it is no longer the Chapel Royal? Would it be still more absurd if some one were to build a new chapel in the neighbourhood, imitating closely what the old chapel was five years ago, and carefully piling up the dust and rubbish which was at that time removed from hence, and then pronounce that, not this, but the ancient chapel of the sovereigns of England, The absurdity is at once apparent; but this is precisely what has been done by the Roman Catholic papist. The present Church of England is the Catholic Church of England, reformed, in the reigns of Henry, Edward, and Elizabeth, of certain notorious errors; it is the same Church which came down from our British and Saxon ancestors, as such, it possesses its original endowments, which were never, as ignorant persons foolishly suppose, taken from one Church and given to another. The Church remained the same after it was reformed, it was before, just as a man remains the same after he has washed his face as he was before, as Naaman the leper, remained the same after he was cured of his leprosy as he was before.

*Preached before the Queen, in the Chapel Royal, on the 17th of June, 1828.

so regularly, so canonically, was the reformation conducted, that even those who thought no reformation requisite, still remained for a time in the Church; they did not consider what was done (though they did not approve of it) sufficient to drive them into a schism. It was not till the twelfth year of Queen Elizabeth's reign that, listening to the exhortations of Pope, they quitted the Church and formed a sect, from which the present Romish dissenters descended, and in which were retained all those errors in opinion and practice, all that rubbish which the Catholic Church in England had at the reformation rejected and swept away. Let it always be remembered that the English Romanists separated from us from them: we did not go out from them, but from us. The slightest acquaintance with that selected branch of learning, ecclesiastical history, will convince us of this. They left the Church of England, to which they originally belonged, because they thought their Bishops had reformed too much, and become too Protestant; just as Protestant dissenters left us, because they thought we had not reformed enough; that we were, as they still style us, popish. The one party left us because they wanted reform, the other because, instead of a reformation, they wished a religious revolution—the reformation of the Church of England carefully preserved the safe path.

BIOGRAPHY.

DR. HAMMOND.

Besides Dr. Hammond's kind benefactors, Sir Isaac and the "good lady Pakington," many others of the eminent clergy besides himself were inmates of the mansion at Westwood. Fell, his biographer, Morley, and Gunning, found an asylum there. Dr. Sanderson. He calls Jeremy Taylor "my very worthy friend;" and, being associated with him in collecting the contributions for the loyal address, must have had much communication with him. Isaac Walton was another of his friends; as he sometimes went to London, he had opportunities of conversing with Archbishop Usher, and others. At the same time he maintained a friendly intercourse with several of his acquaintances by correspondence upon learned questions and the proceedings of the literary world. The principles of the Church of England, and form of her government, he had examined conscientiously; and he believed that her doctrine was scriptural, and her episcopacy conformable to apostolic usage: he loved and admired the fabric, even when she lay polluted in blood, and wished no greater blessing to her friends, or (for whom he daily prayed) most formidable enemies, than that of old Bartimeus for himself, Lord, that they may receive their sight; the scales may fall off from all our eyes, that we see and value what is so illustriously conspicuous in itself and not so bleak our sight with observation of the miscarriages in this kind, as to discern or value the designation [purpose, or] which, if the abuses, and excesses, and vices that have crept in were timely discerned and removed, and that which is Christian and apostolical, and restored in prudence and sobriety, yet again shew the world the use of that precept which is now so zealously contemned, and regret once the order and estimation of it; set saints on their knees in petitions for the restoration ever employed their hands towards the support of it. And pondering, as he says, "the tempests, and the so mutable habits of their minds," confident that in a few years, when the pleasure of the change should cease with its novelty, reason would come back in the cool of the day, and religion would again build up the prostrate Church. Meanwhile he employed all his energies to comfort and sustain her in her low estate. He liberally contributed, according to his means, towards the support of the indigent clergy, as well as collected subscriptions in their behalf; he sought place for them and chaplains, and obtained help for their families and orphans.

to be concluded in our next number.

"When the fatal interdict of January 1655 was enforced, disabling the episcopal clergy from doing any ministerial act, Dr. Hammond published a tract entitled 'A Parænesis, or Seasonable Exhortatory Discourse to all true Sons of the Church of England,' which he wrote 'first in tears, and then in ink.' He was led by that sad conjunction of affairs, when those whose office it was to speak to the people from God, and to God from the people, were solemnly forbidden all public discharge of these and all other branches of their sacred function, to endeavour to comfort and strengthen the souls of his brethren. 'I shall now,' he says, 'though the unworthiest of all my many brethren, assume the venerable office of being a remembrancer to the people of God, even to all those who have been brought forth unto Christ by our precious, dear, persecuted mother, the Church of England, and remain still constant to that faith which from her breasts they have sucked, and are not yet scandalised in her.'

He then reflected by what means the ruinous tendency of this tyrannical edict might be frustrated; and as he saw that the ancient clergy were hastening to the grave, and that in the present state of things they must all in a few years waste away, he formed the plan of training up young persons for the sacred ministry, and maintaining them in the universities; and although he was not assisted as liberally as he had hoped at first, he contrived, by the help of his friends, to carry his pious wishes into effect to a considerable extent; and he besought those who favoured his design to aid him in selecting candidates for that holy vocation, and carefully to seek out such as were religiously disposed, preferring that qualification before unsanctified good parts, since he was sure that exemplary virtue most restore the Church. When the prospect of the restoration began to open, Dr. Hammond's health was in a declining state. Sedentary habits had brought on, or aggravated, diseases which made it necessary for him to curtail his hours of study, and threatened to shorten his life. His bodily sufferings were sometimes very severe; but the power of religion made him patient and resigned, and thankful for any intervals of ease; nay, he acknowledged it to be a Christian's duty to entertain so deep a conviction of the goodness of God, as to behold in the present state the very best that could be wished or fancied. He anxiously inquired into the inward provocations which made such chastisements necessary, at the same time praying that God would remove whatever was displeasing in his sight, even by the sharpest discipline, if gentler means would not avail.

"Dr. Hammond was convinced that the retirement in which he had passed the latter years of his life was more to be desired than the honourable public station to which he was likely to be promoted. He had long enjoyed, as Dr. Fell expresses it, 'a constant, equable serenity, and unthoughtfulness in outward accidents.' I must confess, he remarked one day to a friend, with much feeling, 'I never saw the time in all my life wherein I could so cheerfully say my 'Nunc dimittis' [Lord, now lettest thou thy servant depart in peace] as now. Indeed I do dread prosperity, I do really dread it: for the little good I am now able to do, I can do it with deliberation and advice; but if it please God I should live, and be called to any higher office in the Church, I must then do many things in a hurry, and shall not have time enough to consult with others—and I sufficiently apprehend the danger of relying on my own judgment.'"

At the beginning of the year 1660, when there was an encouraging prospect that the king would ere long be restored, Dr. Hammond was desired to repair to London, to assist in composing the breaches of the Church. His disposition to obey any summons, as well as his inclination, resolved him to attend to this invitation. His first care was to fortify his mind against the temptations of place, business, and power. He prayed to God to help him and dispose of him entirely to his glory; and he requested one of his most intimate friends "to study and examine the last ten years of his life, and, with the justice due to a Christian friendship, to observe his failings of all kinds, and shew them to him."

The diocese of Worcester was the one destined for him; and he accordingly set about inquiring how he might best serve the cause of religion there: among

other designs he entertained was, the repair of the cathedral. He was now in a state of readiness for going to London on this important errand, when "a more importunate, though infinitely more welcome, summons engaged him on his last journey,—for on the fourth of April he was seized with an attack of a very painful disease, which had, however, some abatement for about four days, and returned on the eighth of that month with increased violence." He now foresaw that his death was not far off; and he said to his friends, that "he should leave them in God's hands, we could supply abundantly all the assistance they could either expect or desire from him, and who would so provide that they should not find his removal any loss."

Upon seeing one of them praying earnestly that he might be spared, he said with tenderness, "I observe that your zeal spends itself all in that one petition for my recovery; in the interim you have no care for me in my greatest interest, which is, that I may be perfectly fitted for my change when God shall call me: I pray let some of your fervour be employed that way!" Aware that the admonitions of the dying have a strong effect, he called together the younger members of the family, warned them of the dangers they had to encounter in this present evil world, entreated them to remember their baptismal vows, and gave them advice on the choice of friends and their conduct towards each other. Lady Pakington particularly requested him to give her the like privilege of hearing his sentiments and advice, with which he accordingly complied.

On the 20th of April, which was Good Friday, he received the holy communion; and again on Easter-day. When these words were read, "This is a true saying, Jesus came into the world to save sinners," he cried out, in a humble and earnest manner, "Of whom I am chief."

While he continued in this state, intelligence came to Westwood that General Lambert had been defeated. This event established the success of that cause which had so long engaged Dr. Hammond's affections. He did not, however, shew any unbecoming exultation at the news, but said, with tears in his eyes, "Poor souls, I beseech God to forgive them."

The twenty-fifth of April witnessed his release from his sufferings. After enduring much exhaustion from the peculiar nature of his complaint, and continuing to pray fervently until the evening, he departed, having uttered, a very short time before he died, these words, "Lord, make haste!" "It is very remarkable," (says Dr. Fell,) that the very day on which the parliament convened, which laid the foundation of our release and liberty, and brought at once this nation's return from its captivity, and its gracious sovereign prince,—this great champion of religion and pattern of all virtue, as if reserved for masteries and combats of exigence and hazard, for persecution and sufferings was taken hence, and by his loss repressed the overflowing and extravagance of those joys that waited the reception of his sacred majesty."

Thus died Dr. Hammond, in the fifty-fifth year of his age, and was buried on the evening of the next day, the 26th of April, decently, but, agreeably to his desire, without parade, in the neighbouring church of Hampton, in the burying-place of the kind family who had afforded him an asylum. Several clergy of the county bore his coffin on their shoulders, and deposited him in that place "where now he rests in peace, and in the full assurance of a glorious resurrection."—Concluded.

SELECTIONS.

Amidst all the opposition of earth and Satan, look upward and look forward. Your General is near:—he is near to aid you—he is near to reward you.—Doddridge.

Then I said—I have laboured in vain: I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God.—49 Isa. 4.

We should pray for such a lively sense of God's excellency and goodness as may excite in us an earnest desire to please Him, and to be made like unto Him.—Hic.

My son, hast thou sinned? do so no more, but ask pardon for thy former sins.—Ecclesiasticus.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, NOVEMBER 29, 1838.

ANOTHER VOLUME.—We have the pleasure of addressing the readers of the *Colonial Churchman* at the commencement of its Fourth Volume, and of the fourth year of our Editorial existence, and we cannot omit to express our thankfulness that we have been enabled thus far to continue our work, and that we are encouraged to persevere by the approbation of those whose opinion we value, as well as by a larger list of subscribers than we had at this time last year, with the promise likewise of still farther increase. While we must throw ourselves upon the kind indulgence of our friends for the many imperfections which have marked our course, for which some extenuation might be found in the numerous and ever present cares and duties of the ministerial office, we would also beg of them if they consider this journal useful to the cause of Religion and the peculiar interests of the Church, not to slacken in their exertions in its behalf, but rather to put forth new and more vigorous efforts to extend its circulation. And while we cordially thank those friends who have favoured us with their literary contributions, we would not let the occasion pass without casting another imploring look towards the many who have never moved a pen, nor shed one drop of ink in our behalf. We hope it will not be so for the future, but that many a finger, both lay and clerical, (if not grown stiff by three years repose,) will soon be at work to impart to our pages that beauty and interest with which so many are qualified to adorn them. It is our desire, and shall be our endeavour, to render this paper more worthy of support, and more directly influential in the great cause of practical godliness; and to this end we invite the assistance of all who desire the advancement of true Religion. At the same time that we express this desire, we add our conviction, that the interests of genuine piety will be best promoted by presenting them in close and prominent connexion with the church to which it is our happiness and privilege to belong.

We would always "speak concerning Christ and the Church;" and what God has joined together, we will not dare to put asunder. We have no concealment in this matter, but as at our outset we avowed our principles to be those of the church of England as by law established—as we declared our firm and unyielding attachment to her institutions, and our deliberate conviction that in her doctrines, in her ministry, and in her order of worship she preeminently claims the character of the "Church of the living God, and the pillar and ground of the truth,"—so we declare still, and by the grace of God will maintain to our dying hour.—At her altars it is our privilege to stand, and there we shall strive to uphold; her character we shall defend, her interests support, her claims set forth, her walls preserve, her sons unceasingly animate and confirm in their love to their holy mother, with all the powers and means which God shall lend us while "His breath is in our nostrils."—If this be bigotry we must be content to bear the burden of the name, but at the same time we sling back the charge of such a spirit to those who make it. While we "hold fast the form of sound words," we trust we can do it in "faith and love which is in Christ Jesus." We think we can honour genuine piety wherever it is found, as most assuredly we believe the kingdom of heaven is hourly receiving additions from every denomination of professing christians. And far from us be the narrow-minded assumption, that none shall enter there who have not walked with us here. There ever have been, and still are, numbers so situated, who are the 'salt of the earth,' and with whom we trust we shall be permitted to dwell in the scene of unity and peace above. We distinctly deny therefore and disclaim any such principles or feelings, and think we may appeal to our whole conduct, public and private, editorial and clerical, in confirmation of what we have here advanced.

Our desire is not to stir up strife, or foment divisions, but to promote unity and peace. And whatever of a controversial nature has proceeded from our pens, has been extorted from us by the unwarrantable aspersions and attacks of others. We have never been the aggressors, but have acted only on the defensive. If this be wrong, we avow our determination to persevere in the like course.—But if we have in so doing at any time overstepped the limits of christian courtesy, or inflicted an unnecessary wound, we are ready *ex animo*, heartily, to ask forgiveness of our opponents. This we shall ever be ready to do, although we will never compromise the strictness of those principles which we have upon deliberate conviction taken for our guidance.

☞ We had fully expected to have presented the *Colonial Churchman* to our readers to-day in a new dress, but circumstances beyond our controul have caused some delay. Meanwhile our readers may be assured that no pains will be spared to make improvements in the mechanical part of the work keep pace with the encouragement that they may afford.

☞ What we have said above may be enough for a reply to the fierce attack upon the Church and ourselves in the *Novascotian* of the 15th inst.—We shall always be ready to afford explanations to those who address us in a becoming manner, and evince any desire to understand the truth. But our readers will probably agree that their time and ours would be poorly employed in penning and reading a set answer to such a production. If its language be that of the gentleman, or its spirit that of the Christian, of which the writer pretends to be a teacher, then we have yet to learn both the one and the other. And as to argument, there is none to be found except what he raises upon premises of his own creation. He had better go back to the "page of history" to find out who were the "fathers of the Reformation," and what Church existed in England before ever there was popery in the world, or any of the various denominations of Christians in being now. And if he would learn how to speak of the Prayer Book, on which he heaps his sarcasms and his sneers, we would advise him to commune (if allowed) with the spirit of the pious Doddridge, who pronounced it "among the very first of uninspired compositions." Or with that of the excellent Adam Clarke, who said "next to the Bible the Prayer Book is the book of my heart." And while he is in such company, we would advise him to ask the shade of the worthy Morrison, the Apostle of China, what "influence prayer books have in converting the heathen," or why he took the trouble, Dissenter though he was, to translate that Book into the Chinese language. And when he comes back to the land of the living, he might be enlightened also by the Baptist missionaries, who in some cases have followed the steps of this godly man. And he had better coolly (if he can) inquire what writer in the *Colonial Churchman*, ever denied that preaching was a part of Gospel ordinances, though not the whole; or asserted that Dissenting places of worship are 'prayerless,' upon which assumed foundations he has built two columns of virulent tirade against the Church.

The meaning of the writer 'C.' whose little article has twice kindled such a mighty flame, evidently was that in the present day, preaching is exalted in the minds of the people above the paramount duties and privileges of prayer and praise. And who will deny this that is acquainted with the true state of things? Is not the preaching and the preacher the subject about which more is thought, and said, and felt, than

about the comforts, the duty, and benefit of all those things which are requisite and necessary to the soul? We deplore the prevalence of such a spirit amongst many of our own people, and we maintain that the tone of piety is not at the right place while the ear itches more for the sermon, than the soul longs for the intercourse with God in prayer and praise. And we are convinced that every thinking christian will agree with us in this opinion. We say this, not to answer such ravings as those of 'A.K.' but for the perusal of those reasonable persons who may have forgotten the explanatory communication of 'C. of the Colonial Churchman,' which appeared in this same *Novascotian*, nearly a year ago.—And here we cannot avoid expressing our surprise that the Editor of that paper, who affects to be so squeamish about admitting any thing in the shape of religious controversy, should have served up such a dish a second time within twelve months. He surely have forgotten that the article of 'C.' was before laid hold of in his columns by one 'F.' of the same family as 'A.K.' and that his acrimonious confusion was answered in the same paper by the said 'C.'; and yet after all this, the reluctant Editor allows the subject to be raked up from the ashes which it lay all the while that he pursued his transatlantic researches, and longer too; ushering it in with a homily on the necessity for caution on his part in meddling with such matters!—Truly we are at a loss to discover the transcendent qualities, which in the face of this caution, have procured such a "prominent place" in the *Novascotian*, for this communication. Nor do we understand how he can call of "general character" a piece as particularly, bitter and feloniously levelled at us and at our Church, any weapon was ever aimed, by those who "wait to destroy."

REV. DR. HOOK'S SERMON.—We call attention to a sermon preached before the Queen, part of which we found in previous columns. It created great sensation at the time in England, and passed rapidly through several editions. Various rumours were circulated as to the opinion of the Royal hearer on this sermon, and it was reported that through the influence of Whig advisers, Majesty had forbidden the preacher to officiate again in her presence. This, however, was distinctly denied by Hook in the public papers, and on the contrary, it is indubitably affirmed, that her Majesty listened with marked attention and feeling to the discourse, and caused her to be conveyed afterwards to the Reverend author.—We believe this gentleman is Vicar of Leeds, and one of Majesty's chaplains. We would particularly recommend a candid perusal of this sermon (if such a perusal is expected) to those who "have read history so wrong as to talk of other denominations 'claiming antiquity greater or greater than the church of England'—and speak of that church as beginning 'a sort of existence under the reign of Henry the Eighth!'"

RECTORIES IN UPPER CANADA.—A great cry was raised in Canada, and echoed in Nova Scotia, about Rectories, 'endowed,' as it was called, by the Government of the Upper Province, a measure which was denounced most fiercely as an intolerable grievance, and the means of establishing a spiritual tyranny over all other denominations of her Majesty's subjects.

We had before informed our readers that a great endowment was neither more nor less than the granting of a few hundred acres of wilderness in each parish for the support of a Minister of the Established Church of the land. While we would recommend the boldest opponents of a measure designed for the general welfare

SUMMARY.

The news from Canada has lamentably realized the forebodings in our last. The deluded victims of the wicked and designing demagogues who have for years inflamed that country by seditious acts and speeches, have again ranged themselves in open rebellion against their rightful sovereign, and imbued their hands in the blood of their fellow citizens. Several peaceable inhabitants have been barbarously murdered—their dwellings reduced to ashes, and their wives and children driven houseless abroad at this inclement season of the year. And many valuable lives were at the mercy of the rebels, into whose hands they had fallen.—A party of Indians while engaged at worship in their chapel, being surrounded by 400 rebels, performed a most gallant feat, in dispersing them, (though unarmed) and in taking 65 of them prisoners to Montreal—an earnest, we trust, of the general loyalty of the Indian tribes.

The accounts from Montreal are to the 14th inst. The main body of the rebels, consisting of 2,000 men, had fled at the approach of Sir John Colborne; but in an affair on the 13th, between a detachment of the 83d Regt. in conjunction with some loyalists, and a party of the rebels, 2 officers and several men, and 3 women were killed.—A brilliant affair had taken place at Odeltown, which place was attacked by rebels under Dr. Nelson, 1000 strong; but gallantly and successfully defended by Col. Taylor, with only 200 men. On the side of the rebels 50 were killed, and many wounded; on our side we regret to see a Capt. Allister and 4 men were killed; and Lieut. Odell and 9 men wounded. Strong symptoms of disaffection are said to have appeared in the neighbourhood of Quebec.

It is confidently stated that in addition to many thousand Canadians, who have arms in their hands, upwards of 40,000 persons within the American lines, are banded together and organized to act against the British Government. If this be true we must expect to hear of bloody work, although with the brave army now in the country (a handful though it be in comparison of what ought to be there) and with the strong body of loyalists ready to back them, there can be no fears as to the ultimate result. In the mean time, however, great will be the individual suffering, and lamentable the destruction of life and property caused by this most unnatural and unjustifiable rebellion; and most sincerely do we sympathise with our loyal fellow subjects in that troubled land. What must be the feelings, if feelings they have, of those whose restless spirit and factious opposition to Government, have plunged their country into this deplorable state. Let party leaders in every Province take a lesson from these things, and beware how they unsettle the minds of the people, or foster a spirit of discontent and a love of change, which may lead so much farther than they intend.

We would again call upon our fellow countrymen in these lower provinces, to consider the many causes of thankfulness which their lot affords, and to cultivate in themselves and all around them, a firm and devoted attachment to the blessed constitution under which we live, and to the mild and virtuous Sovereign whom Providence has placed on the British throne. Let the inhabitants of these colonies remember that they have every thing to lose and nothing to gain by the success of a Canadian rebellion. And let them estimate the advantage of a union with the neighbouring Republic by the fact now made manifest, that the Government of that country is unable to maintain its own laws!

The loyalty of these Provinces is unquestioned, and long may it so remain, and we should like to see a fresh display of it in an offer to supply the place of her majesty's troops, if they are required for the service in Canada, as we think they surely are.—At the last accounts all was quiet in Upper Canada, but a general expectation prevailed of an outbreak from within in concert with an irruption of marauders from without.

DIED.

On the 12th October, at Leamington, after a long and severe illness, JANE, Lady of His Excellency Lieutenant-General Sir COLIN CAMPBELL, Governor of Nova Scotia.—*English Paper.*

ent and eternal, of the people, if they think they have aim to similar privileges, to apply for like endowments themselves, rather than to rob their neighbours, it may lessen their fears of the growing wealth of the Church in Canada, if they read the following statement of value of a Rectory there:—

"I cannot give a better proof of the extent to which the lands are unproductive than by stating a fact which my own knowledge with regard to a Clergyman who was appointed to one of these rectories.—I wished to let a part of his endowment, a lot of acres, and he offered the land to a farmer on a lease of twenty one years, on the following terms—The first seven years for nothing, the second seven 6d. per acre, the third seven for 1s. per acre;—he could get no tenant on these terms. The reason of this is obvious—the expense of clearing and tilling wild land is about £3 per acre; for a few shillings more the farmer can buy the fee simple.—Therefore, will not expend capital on land which is not his own, and the clergyman cannot embark in the first outlay, on account of the uncertainty of life." *Mr. Pakington's Speech in the House of Commons.*

CHEER.—We had scarcely received the broadside referred to in another article to-day, when our eyes were refreshed by the sight of our fellow-labourer the "Church" of Cobourg, v. c. in a number of which we were the following kind notice of our bespattered journal for which, as well as for his suggestions, we beg leave to tender our best thanks. We heartily rejoice in the prosperity of this ably conducted periodical, from which we enrich our columns; and though we have never seen the Rev. Mr. Bethune, in the flesh, we shall not forget his brotherly kindness, shewn to us and our readers on several occasions. We wish him good in the name of the Lord.

Amongst the numerous exchange papers with which we are regularly favoured, there is none which we peruse with greater interest than the *Colonial Churchman*, published at Lunenburg, Nova Scotia. A valuable periodical has now been in existence nearly three years; and this we trust is but the commencement of a long and useful career. It was at a time when, in British America at least, there was an utter dearth of religious periodicals; and, bravely taking the field at such a period, we feel its conductors are entitled to the gratitude of the *Churchman*. Since that period, our own journals have been launched into the sea of earthly strife; but notwithstanding it has been with the angry waves of religious and political dissension, it has prospered in its way, and bids fair to outlive the fury with which it is assailed!

We regret to perceive, from the number of the *Colonial Churchman* last received, that the support it has experienced is not by any means such as the resources of the important Diocese whose interests it advocates could supply; yet if we might—on a short experience certainly—venture to offer a suggestion, it would be that the paper be made a publication, with a partial admixture of local general news. We may, as being subscribers of a useful journal, be chargeable with some degree of address in suggesting an arrangement which would render its visits to us more frequent; but we are from the best of motives, and from our knowledge limited as that may be—of what the circumstances of a new country require.

We regret to learn from the same paper of the loss of the excellent and indefatigable Bishop of Nova Scotia, and we trust he may soon be restored to the health to his Diocese. We had the pleasure of seeing much of his Lordship in England many years ago, and had many opportunities of observing the high estimation in which he was held as a man of great vigour of mind and unsurpassed ability in the duties of his important station.

We unite with our brethren of the *Colonial*

Churchman in regret for the spiritual destitution which prevails, it appears, as extensively in New Brunswick and Nova Scotia as in the Canadas, and with hopes as faint of any early or adequate supply.

"We can join with them, too, in most heartily praying that a spirit of zeal may animate the youth of the Colonies to enter themselves upon the culture of the spiritual waste which surrounds them,—unappalled by the cheerless prospect of earthly provision with which the profession is connected, and with a single desire to employ to the glory of God those talents which he has committed to their keeping."

We also beg leave to return our thanks to the Editors of the *Christian Witness*, published in Boston, from whose pages we often derive instruction ourselves and transfer it to our readers, for the following friendly notice:—

"NOVA SCOTIA.—We are much gratified by the receipt of the *Colonial Churchman*, published at Lunenburg, N.S. From the matter in the paper, which is ably conducted, we perceive the evidence of a spirituality in the Provincial Church, which is delightful for the Christian to contemplate. From the dependence of that Church on the mother Church in England, persons uninformed on the subject might suppose, that it partook much of the 'dignity of State,'—which is the danger of National Establishments. But while some of the high-sounding titles of the offices in the Church are retained, we rejoice that the spirit of evangelical religion is pervading that body. And the above remarks will apply with equal force to the Church in the Canadas."

CLERGY RESERVES IN CANADA.—We were a little surprised to see some remarks on this subject in the *Halifax Guardian* of the 14th instant. We have no wish to stir here the vexed question to which they relate, further than to set matters in their true light, and correct misrepresentations; and we would only remark that there seems little cause to "lament the pertinacious adherence of the church of England" to rights which never were called in question until a few years ago, and which it was in our humble opinion the full intention of the Act of Parliament to secure to her forever. What we are more disposed to "lament" is, that after these Reserves had been for so many years considered the exclusive property of the Established church of Upper Canada, (and let it be remembered that there is but one Established church in these colonies) advantage should have been taken of a somewhat loose wording of the Act, to advance claims that had not been dreamt of before. Better would it have been, and more sisterly, we think, for the new claimants, to have done as we suggest with respect to the Rectory endowments, instead of seeking to disturb those in actual possession of the Established church under the laws of the land. If the door is to be opened at all, and the exclusive right of the church of England set aside, we cannot see how in common justice any other denomination can be excluded. We refer our readers to extracts from the *Churchman* in our paper of the 19th April last for a correct statement of the question as it now stands.

THERMOMETER

At Lunenburg, marked at noon—northern exposure in the shade.

Average. Highest deg. Lowest deg.

September, 65½ 87 50

October, 58½ 78 39

November (to 29th) 38½ 61 14

The weather, after having been extremely fine throughout the autumn, and favourable for the ripening and gathering of the fruits of the earth, suddenly assumed a fierce and wintry character about the last day of October and first of November, on which latter day, 2 inches of snow fell. Then succeeded a few days of "Indian summer," followed quickly, however, by chilling frosts, and on the 18th by 4 inches of snow, much of which yet remains. On the 24th, at 11 p. m. the mercury stood at 14°. On the 25th and 26th at noon, at 18 deg. and 16 degrees.

For the Colonial Churchman.

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Messrs. Editors,

Having been disabled by a short sickness, I was induced for the first time in eight years, to make an excursion through the western part of Nova Scotia, thinking that a change of air and scene might prove of service to me, in which happily I was not disappointed,—I send you a few remarks made on that occasion;—and as they refer to subjects of a local nature, you may possibly consider them worth a place in your paper when not preoccupied with more interesting matter.

Having passed through Digby, Clements and Annapolis, I reached Granville on Saturday the 8th September. Sunday the 9th—preached this day in what were formerly termed the Middle and Lower Churches of this parish. The morning Service was rendered more than usually solemn by the Administration of the Sacraments of Baptism and the Lord's Supper. At that time of the service appointed by the rubric, an adult came forward with the greatest apparent sincerity, to receive at the hands of his regular authorised Minister, the Sacrament of admission into Christ's Holy Church. How sacred, how solemn, is that holy ordinance as administered with us!! Every eye was fixed—the attention of all was rivetted,—and he who was about to pledge himself that he would continue Christ's faithful soldier and servant to his life's end seemed wholly absorbed in the important business in which he was engaged. Having preached, I assisted the Rector in administering the Lord's Supper. To myself it was peculiarly gratifying to find so many kneeling to participate in the sacred feast, though I could not help being overcome at the thought that many of those whom I had been accustomed to meet in this holy place were slumbering in their narrow house, and that in all human probability I should never again meet those at the table of the Lord to whom I was now offering those emblems of a Saviour's love. God grant that we may so faithfully live and diligently improve by the means of grace, that through the all powerful intercession and merits of the Saviour, we may participate hereafter together in our Father's kingdom. Having ministered for five years among this people, I should be destitute of the common feelings of humanity, did I not feel some interest in them both for time and eternity.

Having paid my respects at their own houses to as many of my old Parishioners as the hurried nature of my visit would allow, I proceeded to Bridgetown at which place I had the happiness to see a few of those who were once my parishioners, and from thence hastened on my journey.

Windsor, Sept. 14.—How comfortable to repose if but for a day, in these Academic shades and to meditate among these tomes of learned lore! What a blessing to old England have been her Universities, where in learned ease her noble sons have devoted their days to the acquisition of true learning! where there is access to the accumulated wisdom of departed ages, and every thing conspires to the veneration of all that is good and great. What a blessing is from thence circulated through the length and breadth of the land!

Happy will it be for this University, when her sons shall be blessed with such learned leisure! Happy when crowds of young men shall assemble within

these venerable walls to pursue the pleasant paths of virtue and religion, who after having finished their brief career of Collegiate education, shall go forth with minds well stored, to advance throughout the land fervent piety towards God, sound loyalty towards the sovereign, and true charity towards all men! Alas! the jarring contention and strife which we have been compelled to hear of in the neighbouring Provinces, though thank God not to witness among ourselves, make us fear and tremble lest the union which now so happily subsists between this Country and the parent land, may in the course of revolving years, (which heaven prevent) be for ever severed.

I have had the honor of dining within our venerated old College, but—*tempora mutantur et nos mutamur in illis*.

Where now are those with whom I joined in the pursuits of learning? Some are filling high and respectable situations in Church and State in this and other lands, and some are sunk to the silent chambers of the tomb.

Such is the fate of the world. We spring up and grow as the grass, and flourish in youthful vigour, and seeking to bless and to be blessed, all unconscious of it, we hasten along to the middle and closing stages of the journey. Oh! Windsor, long may thy devoted sons rally around the scenes of their youth. How can we ever forget those kind instructors, who, whilst they illustrated the classic page, used every effort to instil at the same time into our young minds, manly lessons of truth, virtue, and religion! Shall we ever suffer to escape from our memories the fatherly care of him who now sleeps in the dust! Forbid it heaven, and grant that we may ever think with delightful transport of that revered shade which we can fondly imagine, still hovers around this venerable spot. It is some consolation, whilst meditating amongst these works of learning, to view these portraits so true to the life! Who can fail to recognize that dignified aspect, that ready smile, that full deep forehead, where the richest stores of learning were deposited, those feelingly expressive eyes; but alas they are closed in the silence of the grave. Farewell, Windsor, Farewell!

A PRESBYTER OF NEW BRUNSWICK.

For the Colonial Churchman.

THE PSALMS.—NO. III.

While joining in the services of the church on Sunday the 11th instant, it occurred to me that some illustration of certain passages in the Psalms for that day, with an attempt to place their meaning in such point of view as to suit the christian worshipper, would be desirable. But as this has been already done long ago by that most amiable and pious of christian bishops, the truly evangelical Horne, whose spirit is doubtless now joining in the psalmody of Heaven, I cannot do better than transfer to the columns of the Colonial Churchman a few extracts from his universally admired commentary on the Psalms—a work which every christian ought to have. It may not be amiss to repeat the remarks already made, that the imprecatory form of expression, common in the psalms, and which often jars upon the ear of the uninformed, may, in almost every instance, be changed with equal fidelity to the original, into the future tense, and thus assume the shape of a prediction. Thus in the 6th verse of the 58th psalm, where in the persons of Saul and his iniquitous counselors, the enemies of Christ and the Church are reproved, and their destruction foretold,—“Break their teeth, O God, in their mouths,” is the same as thou wilt break, &c.—i. e.

destroy them: and in the 7th verse, Let them melt, &c. the same as they shall melt, &c.: and in the 8th Let them consume away, &c.—the same as they shall consume away, &c. If this be borne in mind, together with another general rule, namely, that in the mouths of christian worshippers, all these psalms are to be spiritualized for the enemies of David we are to put the enemies of soul, the world, the flesh, and the Devil; and for prayers for victory over his foes, we are to substitute petitions for the discomfiture of all the enemies and obstructions of our salvation, and of the Redeemer's kingdom, then surely all scruple must be taken away, and the necessity of these songs of the ancient Israel, for the exhortations of christian men, must be manifest to all.

The subject of the 59th Psalm is thus given by Dr. Horne—

This Psalm is said to have been composed on occasion of David's escape, when Saul sent, and watched the house to kill him. See 1 Sam. xix. 18. David, in these, as in many other circumstances of his life, may be considered as the representative of Messiah, 1, 2. praying to be delivered from power of his blood-thirsty enemies, whose insupportable malice he, 3—7. describes; but, 8—10, dictates his own enlargement through the tender mercy and mighty power of God; as also, 11—13, singular vengeance to be poured out upon his enemies, for their punishment, and the admonition to others. The Psalm concludes with a strain of adoration and thanksgiving.

I give the 1st, 6th, 14th and 15th verses with the Dr. Horne's Commentary as a specimen of the spiritual exposition alluded to above.

1. Deliver me from mine enemies, O my God; for mine enemies, Heb. exalt me, from them that rise up against me.
2. Deliver me from the workers of iniquity, and from bloody men.

In these words we hear the voice of David, a prisoner in his own house; the voice of Christ, when surrounded by his merciless enemies! the voice of the church when under bondage in the world; the voice of the Christian, when under temptation, affliction, and persecution.

6. They return at evening; they make a noise like a dog, and go round about the city.

The miseries of Saul, coming after David at evening, besetting his house, and blocking up the avenues, are compared to a set of hungry hounds in quest of their prey. But the picture is drawn likewise for that herd of evening wolves, who thirsted after the blood of the Lamb of God, on whose throats their mouths were opened, crying, “Crucify him!”

14. And at evening let them, or, they shall return, let them, or, they shall, make a noise like a dog, and go round about the city.

15. Let them, or, they shall, wander up and down for meat, and grudge, or, howl, if they be not satisfied.

The punishment inflicted on the wicked often tries the mark of their crime. It is just that they have thirsted after the blood of the righteous, they want a drop of water to cool their tongues; the hunger of a dog is deservedly their plague, of which a resemblance of that unclean animal's disposition hath been the sin. Such is the present condition of the Jews, excluded from the church, and suffering the calamities of a spiritual famine; and such is the condition of all those who are to wail and howl in vain, without the holy city for evermore. xxi. 15.

The 60th Psalm is thought to have been composed by David, when, after his coming to the throne, the kingdom of Israel had submitted to his sceptre, and he was engaged in the reduction of the adjacent countries. It is to be spiritually applied, in the christian church, to the establishment and enlargement of Messiah's kingdom, figured by that of David.

6. God hath spoken in his holiness, or, by his holiness, One, I will rejoice, or, exult, i. e. as a conqueror, divide Shechem, and mete out the valley of Succoth.

LITERATURE.

TRAVELS IN SOUTHERN AFRICA. By Sir J. Alexander. London: Colburn. 2 vols. 8vo.

Lieutenant-Colonel Alexander must be known to many of our readers as the most enterprising traveller of modern times. For thirteen years his foot has scarcely quitted the stirrup, and whether warring against the Burmese, galloping through Persia, careering with the Cossacks against the Osmanlis, checking negro disturbances in the West Indies, passing at full speed through the back woods of America scattering the Caffers, or, as now, boldly making his way where the foot of white man before had never trod, we find him the same high-hearted soldier full of nationality, enthusiastic alike for his profession, his country, and his Queen. We know no traveller, except Bruce, who contrives to render his works so completely readable by omitting every thing of no moment, and simply telling what really deserves remark. It would be difficult to abridge these volumes, for there is not a single passage we should desire to see removed. A Whig bookmaker would have expanded them into a couple of quartos.

Hitherto we had thought the Tasmanian of all savages the lowest, but from this officer's account the Bushmen of the hills are yet more debased. Worship, moral principle, or even decency, have they none, and only by skill in preparing poison do they evince the smallest portion of even animal sagacity. A singular anecdote, by the way, is mentioned of one of these beings, who, chased a lion, escaped up a tree. The mighty brute, confident of his victim, lay down at the foot. Hours passed away without prospect of relief, when at last the bough on which the African sat broke and precipitated him on the lion's head: this proved his safety. The monster, startled at the sudden shock, sprang up, bellowed awfully, and secured away with the speed of lightning. Many of these animals fell by the carbine of Sir James, who not only discovered several new species, one of which is wholly white.

The lion seems, however, a contemptible foe compared to the rhinoceros, which, after receiving sixty or seventy bullets, often continues to charge, and can only be brought down by a shot passing through the eye or the carotid artery. Of this creature also a white species was discovered, but unlike its black brother, it is excessively timid, and could never be brought within rifle range.

Serpents swarmed in all quarters, yet injured none of the detachment, whose chief, however, suffered temporary lameness from the bite of a poisonous spider on his bare ankle. Snakes, serpents, scorpions, lions and leopards, appear nevertheless to have proved small annoyances compared to the want of water, which more than once seemed to insure destruction of the whole party by a lingering death. The description of their agony in the desert is most touching, and the pain displayed by the Colonel at the sight of his aged war-horse expiring on the sand, does credit to his heart.

The results of this expedition were not unimportant. After incurring more risk than in all his battles, and although a young officer he has seen many brave men fall by his side, the Colonel succeeded in ascertaining that there existed upon the banks of the Orange River a vast tract of high value and perfectly accessible, now that he has ascertained and fixed the route. Copper mines of uncommon value abound, and what is more important the land whilst enabling the colonists to rival as sheep farmers, the fortunate Australians, seem likely to furnish them with the means of monopolising the wine market both at Sydney and Tasmania.

If it were just to find fault with one who has suffered so much for rational advantage, we might say that his prejudices against the Dutch boers seem unreasonably strong. It admits, however, of much excuse; for the fiery spirit of the Highland race, to which danger is but play, and amuse a sport, contrast somewhat strangely with that of the cold, calculating, cautious farmers whose sole object is to grow corpulent with the slightest possible degree of trouble, and

who deem it the height of human happiness to devour five pounds' weight of mutton a day. The Highland aversion to fat is well known, and the opposite mode of fighting chosen by the two races is not less remarkable than the difference of their tastes in peaceful life, since the boer always uses a rifle, carrying a ball the size of a walnut to hit his enemy half a mile off whilst the Highlander loves at once, without firing, to close with steel; and we doubt whether Scotland has produced any son bearing more strongly than Sir James Alexander her distinctive marks.—*Ch. of Eng. Gazette.*

A brief History of the Church of Upper Canada, containing the Acts of Parliament, Imperial and Provincial: Royal Institutions, Proceedings of the Deputation, Correspondence with the Government, Clergy Reserves Question, &c. By the Rev. William Beltridg, B. D. Rector of Woodstock, Upper Canada, one of the Deputation from the late Bishop of Quebec, the Bishop of Montreal, &c. London—Simpkin and Marshal. 1838.

Although we have before mentioned and recommended this work in another way, we think it right to give it this formal notice, in consequence of the documentary matter which it contains, and of the profit arising from its sale being devoted to the good cause of the Church in Canada, which, like the rest of our colonies, has been most treacherously and scandalously treated by our Whig Government, who have sacrificed the interests of the Church to the demon of popery, which, with its agitation and rebellion, is driving this country to a pretty expense, in addition to the money which the priests are directly receiving in the form of annual salaries and gratuities. Newfoundland, for instance, is at this moment on the eve of rebellion through the concessions granted, on the Irish instalment system, to the Romish communion, who are clamouring and striving for ascendancy and independence there as in Ireland. However, we cannot enter here into the whole question, as our object is to recommend the pamphlet above-mentioned to the notice of Churchmen generally. As intimated above, the profits of the work are devoted to the support of the Church in Canada, and consequently, if it were not worth the price, the money would not be thrown away, but appropriated to the best of purposes. The work contains a great deal of useful information on the ecclesiastical affairs of Canada, and will be read by every Clergyman and sound Churchman with great interest. Mr. Beltridg has rendered great service to the good cause which he has so warmly espoused.—*Ibid.*

THE CHRISTIAN KEEPSAKE, 1839, edited by Rev. John A. Clark: Philadelphia. W. Marshall & Co.

This Annual for 1839 is now before us. Though the editor is one of our partners and fellow-labourers in the Recorder, yet in his absence from our office we may, without indelicacy, anticipate the judgment of the public respecting this book. The Christian Keepsake for 1838 was adjudged to be the most perfect of its kind issued from the press that year. We are very sure that the volume for 1839, now before us, will be pronounced even much superior to its predecessor. The engravings are finished in the best style, and do the very highest credit to the artists. The first one is a very good likeness of the President of the House of Bishops, Bishop Griswold, of whose life and character we have a sketch in the beginning of the volume, by one who is thoroughly acquainted with him. The letter press is much superior to any specimens we have seen of other like publications. The matter we have had but little time to examine, but the names of the contributors are a warrant that in this, the work will hold the first rank in the host of annuals. It is such as a Christian may put before his family with an assurance that while the text is pleased, the mind will be improved in the best sense. The best religious writers of our country, and some of the best in England, contribute to the work. If it should be displayed generally on the counters of our booksellers, we think that this edition will hardly be suffered to wait till presents for Christmas and New Year are wanted.—*Epis. Rec.*

a ground of hope and confidence, David here, that God, by the mouth of a holy prophet, spoken and promised him the success, for whichayed in the foregoing verse.

Gilead is mine and Manasseh is mine, Ephraim the strength of my head; Judah is my Languisher.

Gilead, Manasseh, Ephraim," and the other tribes, upon the death of Ishbosheth the son of whom Abner had set over them, joined the tribe of Judah, and came in with one accord to the aid of David. See 2 Sam. ii. 8. and v. 1. "Ephraim," as a tribe abounding in valiant men, is dignified by its prince, "the strength of his head," the support of his life and kingdom; and "Judah," the seat of empire, replenished with men of wisdom and understanding, qualified to assist the throne, is dignified with the title "Languisher." Thus are the tribes of the spiritual "subject to Messiah, and serve him in various capacities, as the Spirit furnishes different men different powers; some being endued with zeal and ardour to labour and suffer; others with knowledge and discretion to instruct and govern.

Moab is my wash-pot, over Edom will I cast out, and my shoe; Philistia, triumph thou because of Heb. Over Philistia give a shout of triumph.

The absolute reduction of these nations under his dominion, is expressed metaphorically, by the phrases "making them his wash-pot, and extending his shoe, setting his foot" upon them. The Son of David must "reign, till he hath put all enemies under his feet," 1 Cor. xv. 25. And the Christian, in these, now declareth his hope of being enabled to do the same; to conquer through his Lord, and to triumph with him.

Who will bring me into the strong city? Who will lead me into Edom?

Bozrah, the capital of "Idumea, or Edom," was a fortified town, situated on a rock, deemed impregnable. Considering therefore the strength of the adversary, David, by this question, acknowledgeth his impotency, and the need he had of superior aid to achieve this important conquest. How great then, have we of an Almighty Saviour, who enable us to overcome our last and strongest enemy! And it is very remarkable, that Christ's victory over this very enemy is set forth by the prophet Isaiah, under the striking image of a king of Israel, returning, in triumph, from the reduction of Edom. "Who is this that cometh from Edom, with garments from Bozrah," &c. Isaiah lxxiii. 1.

Will not thou, O God, which hast cast us off? Will not thou, O God, which didst not go out with our army?

The question in the last verse, "Who will bring me into Edom?" is here answered by another question, "Will not thou, O God," &c. that is, To whom we have recourse, for assistance but to thee; do thou go forth with us, and we shall again rise superior to our enemy. So saith the Christian soldier; and to whom shall we go? Thou hast the words of life; Thou hast overcome the sharpness of death, and opened the kingdom of heaven to all believers.

CONSERVATIVE PRINCIPLES.

Conservative principles, I mean the maintenance of the prerogative of the Monarch, the maintenance of the just powers and attributes of Queen, and Commons of the country, and the determination to resist every encroachment which can be made on the just right and settled privileges of one or other of those three branches of the Constitution. By conservative principles, we mean, that co-existence of the equality of civil rights and privileges, shall be an ESTABLISHED RELIGION, paid and supported by the State; and that this established religion shall maintain the doctrines of the PROTESTANT FAITH.—*Sir R. Peel.*

POETRY.

GETHSEMANE.

Hear Him in the garden suffering;
Hear the 'man of sorrows' groan:
'Tis the Lord, the appointed offering,
Come transgression to atone:
Sinner! here is hope for thee,
Turn to sad Gethsemane.

See, the streams of grief are flowing.
Bloody streams from every pore;
Now, this wounded Head is bowing—
Now, His cup of woe runs o'er:
Sinner! this He bears for thee,
Turn to sad Gethsemane.

Ask ye why He sorrows yonder?
Whence that agony of soul?
'Tis the law's tremendous thunder—
'Tis its curses on Him roll:
Sinner! would'st thou ruin flee,
Turn to sad Gethsemane.

Ye, whose harps upon the willow,
Murmur notes of dark despair;
Say, if sorrow's roughest billow,
Rushes not impetuous there!
Sinner! would'st thou murmuring flee,
Turn to sad Gethsemane.

Angel bands around are gazing,
One supports the Head they love;
Oh! 'twas love, 'twas love amazing,
Brought Him from the courts above:
Sinner! this thy solace be,
Turn to sad Gethsemane.

From the Child's Companion.

THE BABY.

I saw a lovely babe at play,
His brow was free from care;
He laugh'd and slept the live-long day,
Nor thought of future fear.

Again I saw that little child,
Laid quietly to rest;
And joyfully his mother smil'd
And clasp'd him to her breast.

I saw that tender babe again;
But oh! how changed! For now
His little limbs were drawn by pain,
Pain sat upon his brow.

When next I saw that lovely child,
He neither smiled nor wept;
But placid, calm, serene and mild,
He lay and sweetly slept.

But cold and lifeless was that clay,
His soul was upward flown;
Yet still so sweetly calm he lay,
I scarce could tell 'twas gone.

O children how that babe was blest
His sufferings are o'er;
He's welcom'd to the Saviour's breast,
And blest for evermore.

I felt as I survey'd that flower
Thus early snapt in twain,
I would not, if I had the power,
Recall it here again.

For well I know it blooms above,
In a more genial clime;
Safe shielded, by Almighty love,
From all the storms of time.

Children, who may be reading this,
Perhaps you soon may die,
May Jesus take you to be his,
To reign above the sky.

MAUD.

ARCHBISHOP WHITGIFT.

This prelate was an example of the Christian grace of humility. He was made archbishop in the year 1583; and the ingenious Sir Henry Watton, who knew him well, has left his character of him: "That he was a man of a revered and sacred memory, and of the primitive temper, a man of such a temper as when the Church, by lowliness in spirit, did flourish in highest examples of virtue." The following is an instance in which he displayed this temper, and showed the assimilation of his character to the example of him who was "meek and lowly of heart." He built an alms-house near his own palace at Croydon, in Surrey, and endowed it with maintenance for a master and seventy-eight poor men and women; and this place he visited so often, that he became familiar with all their names and dispositions; and was so truly humble, says his biographer, "that he called them his brothers and sisters." When the queen dined with him at his palace at Lambeth, which was very frequently, he would usually, the next day, visit his poor brothers and sisters at Croydon, and dine with them at his hospital. "You may believe," adds his biographer, "there was joy at the table;" for, after the example of his divine Master, "he was not ashamed to call them brethren."

EPISCOPACY.

The Lost High God came down to Mount Sinai and consecrated Moses; Moses laid his hands on Aaron; Aaron upon his sons; his sons successively upon those that followed them, until John the Baptist. John the Baptist laid his hands upon our Saviour; our Saviour upon his Apostles; his Apostles upon the Bishops that succeeded them; and they ever since on those who are admitted into holy orders.—*Morinus.*

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October 27, 1838.

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