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A horizontal timeline representing a 21-year period from 10X to 30X. The timeline is divided into 21 equal segments by vertical lines. Above the timeline, labels are placed at 4-year intervals: 10X, 14X, 18X, 22X, 26X, and 30X. Below the timeline, labels are placed at 4-year intervals: 12X, 16X, 20X, 24X, and 28X.

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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 IV.

LUNENBURG, N. S. THURSDAY, JUNE 27, 1839.

NUMBER 16.

THE VISITATION OF THE SICK.*

I.

The chamber's gloom grows more profound—
A hush comes o'er each household sound,
And stifled sigh, and whisper low,
And silent flitting to and fro,
Speak to all hearts of mortal clay
Fast wearing unto dust away.

II.

'Peace to this house'—how sadly dear
Enters that voice of blessing here!
That voice, to share whose glad employ
Of prayer and praise, in quiet joy
Oft walk'd the sufferer forth, when high
The Sabbath bells chim'd thro' the sky.

III.

There breathes a sound of murmur'd prayer—
The faint response scarce stirs the air,
Meek as the heaven towards which they steal,
As round the dying couch all kneel;
His household's parting prayer with one
Wending to God his way, alone.

IV.

Spread forth a sacred feast appears—
Yet blame not though 'tis shar'd in tears;
(For was there heard no sorrowing sound
That night when first such cup went round?)
Nor strange the thought that there hath birth—
'This is with him our last on earth.'

V.

But woe most for that hour too near,
When slow comes forth the muffled bier—
When loud is heard 'mid crowding din
A voice of mourning far within—
As graveward moves man's stronger kind,
The wail of woman left behind!

VI.

Be past all this, and ask we why
(And well such question claims a sigh,
From all such forms in this our day
Why falls our England's love away,
The forms that graced her church's prime,
The rituals of her elder time?)

VII.

The noblest with which man could bring
His praise before th' Almighty King;
The sweetest when his lips would move
In blessing all a Father's love;
The humblest when the soul would pray
For chastening wrath to pass away.

VIII.

All beauteous service! who, as while
He gaz'd up through some minster's aisle,
Where day, to crimson glory turn'd,
Strained through the tinted oriel, burn'd
Thy solemn chaunt yet idly heard,
His heart, his heart of hearts, unstirr'd?

IX.

Or better, where the church tower green
Look'd meekly o'er some hamlet scene;
Where in the breeze the rose amain
Bent forth to kiss each ivied pane;
Who 'mid the rustic choir hath stood,
Yet felt not to be there was good?

X.

Oh! pray that soon, all wandering o'er,
We ask for our old paths once more—
The paths in which our fathers walk'd,
And with our giant spirits talk'd,
Deeming with such they scarce could err,
With Ridley and with Latimer.

Dublin University Magazine.

* See Visitation Office, in the Book of Common Prayer.

MISSIONS.

STATE OF THE CHURCH OF ENGLAND MISSION IN JERUSALEM.

Extract from a letter from the Missionary to Rev. E.
Bickersteth, dated—

Jerusalem, January 10th, 1839.

"Notwithstanding the slow progress, and the many and various perplexities, anxieties, and vexations of it, the history of the purchase of ground for the church can be briefly given. It was finally concluded early in September last. I must not attempt to describe the ground, and yet I must just tell you that it is in the very best situation, right on Mount Zion, directly opposite the Castle of David, near the Jaffa Gate, just bordering on the Jewish quarter. It consists of two adjoining houses, with premises and gardens, and is just sufficient for the erection of the church, and houses for four mission families. Moreover, some adjoining premises may yet be had if required. The whole amount of the purchase expenses is 800*l*.

"Contracts have been made, for building materials, to be ready against spring, when, if duly authorized and furnished by the Committee, I shall commence the work, please God; and so I trust we shall in due time see a Protestant church completed on Mount Zion. But what is of more importance, I can tell you of a nucleus of a living Church already begun to form, not only of those who have been sent us from England, but of converts on the spot, or at least candidates for baptism, of whom we have seven in number, one family of four and three single individuals. These all attend our services, and are under regular instruction. Some of them I hope to baptize next Easter.

"But let me now attempt a hasty sketch of the history of the mission. Early in July last, Messrs. Puritz and Levi joined me. The plague was then in the city, but as soon as it subsided, the missionary work was resumed with trebled energy. Discussions were daily held with Jews, either at our own houses or theirs, or in their synagogues, and some general stir excited. In the latter half of August, I had to make a journey to Beyroot, on behalf of the purchase. During my absence, a young rabbi, who had already come frequently for discussion, made an open (perhaps premature) profession of his faith in Christ. The rabbi now took alarm. He was forced to divorce his wife, and at length prevailed upon to leave for Constantinople. We still entertain hope of him; but the rabbi has succeeded in preventing his being baptized in the Holy City, as the first rabbi of this place.

"Ever since the 22d July we have had regular worship every Lord's-day in the full form of our Church, in the morning in English, and in the afternoon in Arabic; and since the 23d of September in the evening in German. So you see I have to preach three times every Lord's-day in three different languages, and to read the service too. On the 5th of August, I administered the sacrament of the Lord's supper, for the first time it has ever been administered in Jerusalem, in the order of our Church. We were then only four communicants. Since that time, I have continued to administer it every first Sunday in the month, and our numbers have increased since. Last time, the first Sunday in the present year, we were six, and next time, perhaps, we may hope to be eight, being joined by our still expected Consul and his lady. At Easter, and thence-forward, we shall, please God, have an accession of communicants from among our present candidates for baptism. Ever since the 25th of July, we have had daily morning and evening prayers in Hebrew, in a room set apart and fitted up for that purpose in

my own house, till it shall be superseded by a regular church. At this service our full and regular attendance amounts only to ten persons as yet. We have occasionally, but rarely, a stranger (Jew) join us.

JOHN NICOLAYSON.

To the Rev. E. Bickersteth "

BISHOP OF UPPER CANADA.

We perceive by the following extract from the 'Church,' that we are likely to have a fourth Bishop in British North America:—

We have noticed in several of our contemporaries, that a rumour is prevalent that Her Majesty's Government have at length decided upon the partition of the too-extensive Diocese of Quebec, and have agreed to constitute Upper Canada into a separate see,—offering its Episcopal supervision to the Venerable the Archdeacon of York. We are aware that the formation of Upper Canada into a distinct Diocese has for some time engaged the anxious attention of her Majesty's Government, and that the claims of the Ven. the Archdeacon of York, to become its first Bishop have never, in the highest quarters, been disputed. Without speaking from any specific authority, we believe we shall be found correct in announcing that the formation of Upper Canada into a separate Diocese will very soon take place, and that the Venerable the Archdeacon of York will be consecrated to its episcopal charge.—And we may add, that unless some change in the arrangement heretofore contemplated for carrying into effect this important end shall have been made, the acceptance of this high office by the Archdeacon of York will be attended with a very large pecuniary sacrifice, as well as a vast addition to his personal toil and responsibility.

NEW CHURCH AT MALTA.

On the 20th of March her Majesty, the Queen-dowager, accompanied by his Excellency the Governor, and her suite, laid the foundation-stone of the new Protestant church. A very large concourse of the British residents, and of Maltese, had already assembled in the Strada Ponente, the site of the new church. There was a much greater proportion of English ladies present than I had ever before seen together in Malta, and the scene was still further enlivened by the rich uniforms of the officers of the army and navy, who were obliged to be present in full dress. Her Majesty was preceded on her way there by a band of the garrison, playing "God save the Queen," and moreover by twelve clergymen of the Church of England, chiefly chaplains of the navy, a rather novel and strange spectacle for this place, no Protestant service having ever been performed here publicly in the streets. Her Majesty looked exceedingly well, and was assisted by the Governor, Lord Howe, the Chief Secretary, the Hon. Sir Hector Greig, and Mr. Lankersheer, the architect. The stone was lowered down with all due form, and her Majesty afterwards took a coin of the present reign and deposited it in an aperture cut in the middle of the stone: a parchment with the following writing was also deposited with the coin:—"Glory to God in the highest, and on earth peace, good-will towards men." On the stone is engraved—"Laus Deo, hic lapis, adis sacræ Sancti Pauli, fundamentum, propriæ excellentissimæ et piatissimæ Adelæidis Regiæ viduæ nobilis, manu positus est, die xx Martii, A. D. 1839: cujus et pietate et sumptu hoc templum in usum Ecclesiæ Anglicanæ ædificatum est."

There is a true apostolicism in the character of St. Paul. It is a combination of zeal and love.—*Cecil*.

LITERATURE.

CHINA.

Its State and Prospects. By W. H. Medhurst, S. W., Paternoster-row, London; C. H. Belcher, Halifax, N. S.

This is another valuable work on China, for which we are indebted to the industrious zeal of a missionary. The avowed purpose is to disclose the prospects of China as a field for missionary enterprise; and most of the views brought under our consideration have an especial reference to the spread of Christianity in China. Notwithstanding the untiring, and in most instances well-directed exertions of the missionaries, the perusal of the present volume leaves on our mind an impression that Christianity will make small advance in China until foreign commerce or internal revolution shall have overcome the barbarous exclusiveness of the Chinese Government. The tracts and books of the missions are eagerly received by the lower classes with little more than nominal opposition by their officers and superiors, and the beautiful morality of the Christian doctrines is admitted, though the universal mental apathy seems to be in no respect aroused thereby. Probably such apathy may be eventually shaken by the spread of Christian writings; and when some external cause of impulse shall occur, the good seed now sown apparently by the way side may prove not to have been lost. At present our author candidly admits his auditors were more interested in examining the texture of his garments than in the perusal of his tracts. This points to the grand civilizer—Commerce—The laudable energy with which the study of the Chinese language is prosecuted by the missionaries, their formation of Chinese types, and the expenses they have incurred in perpetuating the means of reproducing these types, entitle them to the thanks of the community. This must in the end open the country to European intercourse. The abundant population of China is admitted, in fact concurrent accounts have now placed it beyond a doubt. The following passages in evidence of that fact, however, may serve as specimens of the writer's very easy style, and will entertain the reader.

CHINESE CEMETERIES.

It has been objected to the statement regarding the occupancy of a great proportion of the land in tillage, that the cemeteries of the Chinese are both numerous and extensive; and much of the soil being consecrated to the service of the dead, there must of necessity be a smaller quantity left for the support of the living. The force of this objection seems to be heightened by the consideration that the Chinese never allow old graves to be disturbed; and, generally speaking, dig a new pit for each individual. But, an acquaintance with the fact, obviates the supposed difficulty; for, the Chinese seldom select, for burial-places, situations capable of agricultural use and improvement; and inter their deceased friends on the hill side, or under the craggy precipice, where little else could be made of the soil. During the various excursions, which the writer has made into the interior, along the shores of three or four maritime provinces, he was extremely struck with the extreme paucity of graves. In one part of the province of Shan-tung, a cemetery was discovered in a sequestered glen; and, here and there, a white monument presented itself by the road side; but by no means equal to the hosts of living inhabitants, everywhere met with. Near the populous city of Shang-hae, coffins were seen in the corners of the fields, kept above ground till the bodies should decay; when the bones might be collected into jars, placed by the cottage door, and the coffin and the room might serve for other occupants. At the great island of Choo-san, scores of coffins were observed under a precipice, scattered about in confusion, some fresh, and others in a state of decay, all deni-

ed the right of sepulture, from the crying necessity of a want of room. In the neighbourhood of Peking, the cemetery may be large, because the population is great and the ground round the capital comparatively barren; but generally throughout the country, and particularly in the more level and fertile provinces, the living cannot afford much room for the dead, and the cemeteries are therefore contracted and few.

IMPORTANCE ATTACHED TO AGRICULTURE IN CHINA.

The encouragement given to agriculture would also argue a dense population. It is an ancient maxim with the Chinese, that when people are hungry there is no attending to the dictates of justice and propriety, and only when a population is well fed can they be well governed. Hence from the earliest antiquity, the Emperor has set an example of industry to his people, by personally and publicly holding the plough once a year, while the Empress does the same with regard to the loom. In arranging the various classes of the people, the Chinese place the literati in the foremost rank, as learning is with them the stepping-stone to honour; but immediately after the learned, the husbandman takes the precedence of all others, because being engaged in raising the necessities of life, he is abundantly more important than the mechanic, who merely changes the forms of matter and the merchant, who originates nothing, and only barter and exchanges commodities for the sake of gain. This honour put upon agricultural employments is evidently the result of design; and shows that the country, being overstocked with inhabitants needs cultivating to its utmost extent, in order to provide the people with sustenance.

The industry and skill of the Chinese, striving to produce as many of the necessities of life as possible, would also argue a dense population, ever struggling against threatening want, and compelled to exert themselves for their daily bread. In tropical climates, where the ground is fertile, and the population scanty, the natives find that, by a few months' labour, they can produce sufficient food for a whole year's consumption, and are therefore indisposed to exert themselves further. But in China the inhabitants are incessantly employed, and every individual is obliged to be busy in contributing his quota to the common weal. Every one in the least acquainted with the manners of the Chinese, knows that they are untiring in their exertion, to maintain themselves and families. In the business of agriculture they are more particularly active, raising two crops from the ground every year, extending their cultivation in every possible direction, and bringing the most unpromising spots into use, in order that nothing may be lost. Their skill in effecting these objects is not, considering their few advantages, contemptible. They thoroughly understand the importance of varying the crops; they know well the seasons and soils adapted for certain productions; and they are fully sensible of the importance of manuring the ground, in order to maintain its fertility. A stranger is struck with this, on first setting his foot on the shores of China. Almost every individual met with, in the paths and fields, is provided with a basket and a rake; and every evening the cottager brings home a certain quantity to add to the mest heap, which is a most important appendage to every dwelling. Having but few sheep and cattle, they are obliged to make the most of the sterco-aceous stock of men and swine. This is carefully collected, and actually sold at so much per pound, while whole strings of city scavengers may be seen cheerily posting into the country every successive morning with their envied acquisitions; little heeding the olfactory nerves of the less interested passers. Every other substance likely to answer the end is anxiously collected, and carefully disposed, so as to provide for future exigencies; such as decayed animal and vegetable matter, the sweeping of streets, the mud of canals, burnt bones, lime, and, what is not a little singular, the short stumpy human hair shaven from millions of heads every ten days, is industriously gathered up, and sold for manure throughout the empire.

To be concluded in our next number.

ADVANTAGES OF KNOWLEDGE.*

1. Knowledge in general expands the mind, exalts the faculties, refines the taste of pleasure, and opens innumerable sources of intellectual enjoyment.

2. By means of it, we become less dependant for satisfaction upon the sensitive appetites; the gross pleasures of sense are more easily despised, and we are made to feel the superiority of the spiritual to the material part of our nature. Instead of being continually solicited by the influence and irritation of sensible objects, the mind can retire within herself, and exult in the cool and quiet walks of contemplation.

3. The poor man who can read, and who possesses a taste for reading, can find entertainment at home, without being tempted to repair to the public house for that purpose. His mind can find him employment when his body is at rest; he does not lie prostrate and afloat on the current of incidents, liable to be carried whithersoever the impulse of appetite may direct.

4. There is in the mind of such a man an intellectual spring urging him to the pursuit of mental good; and if the minds of his family also are a little cultivated, conversation becomes the more interesting, and the sphere of domestic enjoyment enlarged.

5. The calm satisfaction which books afford, puts him into a disposition to relish more exquisitely, the tranquil delight inseparable from the indulgence of conjugal and parental affection: and as he will be more respectable in the eyes of his family than he who can teach them nothing, he will be naturally induced to cultivate whatever may preserve, and should whatever would impair that respect.

6. He who is inured to reflection will carry his views beyond the present hour; he will extend his prospect a little into futurity, and be disposed to make some provision for his approaching wants; whence will result an increased motive to industry, together with a care to husband his earnings, and to avoid unnecessary expense.

7. The poor man who has gained a taste for good books, will in all likelihood become thoughtful, and when you have given the poor a habit of thinking, you have conferred on them a much greater favour than by the gift of a large sum of money, since you have put them in possession of the principle of all legitimate prosperity.

OMNIPRESENCE OF GOD.

"How widely diversified, and multiplied into many thousand distinct exercises, is the attention of God! His eye is on every hour of my existence. His spirit is intimately present with every thought of my heart.—His inspiration gives birth to every purpose within me.—His hand impresses a direction of every footstep of my going.—every breath inhaled is drawn by an energy which God deals out to me. This body, which upon the slightest derangement, would become the prey of death, or of woeful suffering, is now at ease, because He at this moment is warding off from me a thousand dangers, and upholding the thousand movements of its complex and delicate machinery; His presiding influence keeps me through the whole current of my restless and everchanging history.

"When I walk by the wayside, He is along with me,—in the silent watches of the night, when my eyelids have closed and my spirit has sunk into unconsciousness, the observant eye of Him, who never slumbers, is upon me; I cannot fly from His presence, go where I will; He leads me and watches me, and cares for me; and the same Being who is now at work in the remotest domains of nature, and of Providence, is also at my hand to eke out to me every moment of my being, and to uphold me in the exercise of all my feelings and of all my faculties." *Chalmers.*

There is more true heroism in suffering God's will with meek submission than in doing our own, or the will of our fellow mortals, with the utmost valor that was ever exhibited in a field of battle.

* From Rev. R. Hall's Sermons, "Advantage of knowledge to the lower classes."

YOUTH'S DEPARTMENT.

THE SAILOR IN A STORM.

Sonnet, by R. Southey.

O God! have mercy in this dreadful hour
On the poor mariner! in comfort here,
Safe shelter'd, as I am, I almost fear,
The blast that rages with resistless power.
What were it now to toss upon the waves,
The madden'd waves, and know no succour near;
The howling of the storm alone to hear,
And the wild sea that to the tempest raves;
To gaze amid the horrors of the night,
And only see the billows' gleaming light;
Then in the dread of death to think of her
Who, as she listens sleepless to the gale,
Puts up a silent prayer, and waxes pale!
O God! have mercy on the mariner!

SHIPWRECKS CAUSED BY INTEMPERANCE.

We know that a vast proportion of all shipwrecks have been caused by the use of ardent spirits; either when the officer through whose misconduct the accident happened, was decidedly drunk, at the time, or had been in the stupefying habit of drinking to excess; or when the crew, under the influence of terror or despair, have shrunk from their duty, and sought, in ardent spirits, an oblivion of all pain and care. Instances, without number, might be brought, in proof of these assertions. The loss of the British Indian-man, the Halsewell on the rocks between Peverell Point and St. Alban's Head, in 1785, arose from the drunken desperation of an ungovernable crew. Many lives were lost, but nothing excited more sympathy, upon this melancholy occasion than the loss of Captain Pearce himself; who, after every exertion to preserve the lives under his care, was washed off by the merciless waves, with two lovely daughters, locked in the arms of one another.—The loss of the steam ship *Rothsay Castle*, in August, 1831, near Beaumoris, was caused, undoubtedly, by the intoxication of the commander; more than one hundred men, women, and children were buried in the ocean.—The *Kent*, East Indian man, burnt at sea, February, 1825. She was a fine ship, of 1400 tons; and had on board, at the time of her destruction, 20 officers, 444 soldiers, 43 women, 68 children, and 148 ship's officers and crew. Of these, 81 found a watery grave, upon that awful night. Guided by the fire, the *Cambria*, a small brig of 200 tons, bore down and rescued the remainder, with the exception of fourteen, who were picked up by another vessel, on the following morning. The fire originated from a cask of spirit, and, bursting, it is said to have caught from a lantern. Ardent spirit in some form or other, was at the bottom of the terrible calamity.—In Dr. Thatcher's history of Plymouth, there is an example so remarkable, and too applicable here, to be omitted. "December 26th, 1778, the inhabitants of Plymouth were called to witness a calamity, truly appalling to humanity. The brig *General Arnold*, mounting 20 guns, having a crew of 105 men and boys, commanded by Captain J. Magee, of Boston, sailed from that port, on Thursday, Dec. 21th, bound on a cruise; on Friday, anchored off Plymouth Harbor, being destitute of a pilot. In the night a heavy gale drove her on the White Flat. She soon filled with water, and it became necessary to cut away the masts. Unfortunately a great disturbance was occasioned by intoxication among the seamen, which was with difficulty quelled by the officers. A tremendous storm of wind and snow came on, and a considerable number of men died, on Saturday afternoon, in the night. Sunday morning, the vessel was in the most distressful situation, enveloped in thick ice and snow; and the whole shore was frozen to a solid body of ice, the winds and waves raging with the most dreadful violence, that no possible relief could be afforded to the miserable sufferers.—The inhabitants made every effort to reach the wreck in boats, but were obliged to desist, although aware that the men were in the arms of death; and, when the

miserable victims on board, saw the boats returning, leaving them in a condition of utter hopelessness, their spirits were appalled; and numbers were seen to fall dead on the deck.

On Monday, the inhabitants passed over the ice to the wreck. Here was presented a scene, unutterably awful and distressing. It is scarcely possible for the human mind to conceive of a more appalling spectacle. The ship was sunk ten feet in the sand. The waves had been for about thirty-six hours, sweeping the main deck. The men had crowded to the quarter deck, and even here they were obliged to pile together dead bodies, to make room for the living. Seventy dead bodies frozen into all imaginable postures, were strewn over the deck, or attached to the shrouds or spars. About thirty exhibited signs of life, but were unconscious whether in life or in death. The bodies remained in the postures, in which they died, the features dreadfully distorted. The few survivors and the dead bodies were brought over the ice, on sleds and boards; and the dead were piled on the floor of the court-house, exhibiting a scene calculated to impress even the most callous heart, with deep humility and sorrow. It has been said, the Rev. Mr. Robbins fainted, when called to perform the religious solemnities. The greater part of those, who were found alive, expired soon after. Captain Magee survived, and performed several profitable voyages afterwards. "He abstained entirely from drinking ardent spirits." "Those who drank rum were the more immediate victims," several being found dead in the very spot where they drank it." What a spectacle is here! Moral agents, accountable beings, reeling into eternity, staggering into another world and approaching the throne of Almighty God in a state of beastly intoxication! If there were no other argument against this Leviathan of vices, it would be enough to contemplate the bare possibility of being summoned away, in the twinkling of an eye, from the fatal debauch, and hurried, drunk, before the Judgment seat!

It is refreshing to the spirit, to turn away from such a scene as we have described, and to contemplate the character and conduct of the Christian sailor, in the hour of severest trial.

The *Lady Hobart*, British packet, was wrecked at night, on an island of ice in the Atlantic ocean, June 1803.—"From the first moment of the ship's striking" says Captain Fellowes, "not a word was uttered, expressive of a desire to leave the wreck; my orders were promptly obeyed; and though the danger of perishing was every instant increasing, each man waited for his turn to get into the boats, with a coolness and composure that could not be surpassed. I now perceived that the ship was sinking fast, and called out for the men to haul up and receive me, intending to drop myself into the cutter, from the end of the trysail boom; and I desired Mr. Burgess, my sailing master, who continued with me on the wreck, to go over first. In this instance, he replied, he begged leave to disobey my orders, that he must see me safe over, before he attempted to go himself. Such conduct, at such a moment, requires no comment. It is but justice to my ship's company to observe that not a man in the ship attempted to make use of the liquor, which every one had in his power.

While the cutter was getting out I perceived one of the seamen, emptying a demijohn, containing five gallons, which, on inquiry, I found to be rum. He said that he was emptying it, to fill it with water from the scuttle cask, on the quarter deck, which was then the only fresh water to be got at. It became afterwards our principal supply. I relate this circumstance as highly creditable to the character of a British sailor. We had scarcely quitted the ship, before she gave a heavy lurch to port, and then went down head-foremost." Under the conduct of Captain Fellowes and his sailing master in two boats, twenty eight persons, including three females, after being seven days upon the ocean, suffering hunger, thirst and various privations, were landed in safety, in Conception Bay, fourteen miles from St. John's. Do you ask for the cause of that order and discipline, and cheerful co-operation, which contributed to this happy result? The answer is at hand; the master mariner was not only a first rate seaman, but a temperate man—a moral man, a religious man.

"At the close of the first day," says the jour-

nal of Captain Fellowes, "we now said prayers, and returned thanks to God for our deliverance." This continued to be their daily practice, until land, at length, was fairly presented to their aching eyes. "At this affecting period," says the Captain, "though overpowered by my own feelings, I proposed to offer up our solemn thanks to Heaven, for our miraculous deliverance. Every one cheerfully assented; and as soon as I opened the prayer book, which I had secured, the last time I went down to my cabin there was an universal silence; a spirit of devotion was so singularly manifested on this occasion, that, to the benefits of a religious sense, in uncultivated minds, must be ascribed the discipline, order, and exertion, which had prevailed."

My friends, I put the question home to your understanding and your hearts,—is not this the only safe condition of mind in which man may go down upon the sea in ships, and occupy his business in great waters?

A NECDOTES.

Arranged for the Colonial Churchman.

THE HUMBLE ALGERINE.—After Algiers had been taken by the French in 1831, Hussein, the ex-Dey, proceeded to Paris to seek restitution for articles of which he had been despoiled by one of the French officers.—He displayed a meek deportment; and on one occasion approvingly cited from an ancient Moslem king the following remarks:—"The man who elevated above his fellow, is without pride to his inferiors, merits well of the Deity. I would banish even my brother from my sight if he was haughty. He who exalteth himself by vanity, shall be humbled by God: he who humbles himself shall God exalt." How much more, Reader, should we who bask in the full enjoyment of christian privileges, show our humility, by precept and example?

THE EXPIRING MARTYR.—When the Bohemian martyr (Huss) was about to be burnt, a paper mitre was put tauntingly on his persecuted head. He was told that on it was this vile inscription—"A ringleader of heretics." "What!" said he, "this is less painful than my Saviour's crown of thorns." In the midst of the flames arose his voice, exclaiming in submission and faith—(Oh! for such faith!)"—Jesus Christ! thou Son of the living God! have mercy on me."

"WE SHALL MEET IN HEAVEN."—In the midst of the pestilence in London, A. D. 1692, a pious non-conformist minister visited the infected. Having proclaimed salvation by Christ to a dying woman, among her last words were—"Thou servant of the most High God, we shall meet in heaven." Verily the holy will indeed meet there: but the unrepenting wicked will also meet—but where?

REV. JAMES HERVEY.—While once travelling, Mr. Hervey met with a lady who largely expatiated on the amusements of the stage, as being in her opinion superior to all other pleasures. She remarked that there was the pleasure of thinking on the play before she went, the pleasure she enjoyed while there, and the pleasure of reflecting on it afterwards. Mr. Hervey, who had heard her remarks without interruption, now said, with his usual mildness, there was one pleasure more which she had forgotten.—"What can that be?" she eagerly asked, for she thought she must have included them all. With a grave look, and a striking manner, Mr. H. replied, "Madam, the pleasure it will give you on a death-bed." The remark took her by surprise, but went to her heart. She had no reply to make. The rest of the journey was occupied in deep thought. She abandoned the theatre, and heartily pursued those pleasures which can afford satisfaction even on a death-bed.

OUDON

The path of the just is as the shining light that shineth more and more unto the perfect day.—*Prov. iv. 18.*

From the Christian Witness.

H Y M N.

'Casting all thy care upon Him, for He careth for thee.'
—St. Peter.

If seeds that in the heart were sown,
To cheer the darkening years,
Are torn with all their rooting forth,
Deep bathed in blood and tears,
While from that agony of pain,
No healing balm can flee,
I'll cast my care on Thee, my God,—
I'll cast my care on Thee.

Should sorrow to the spirit's cell
Intrude with baleful gloom,
And one by one, the friends of youth,
Forsake me for the tomb,
Till, lost in lonely grief, I bend,
A lightning stricken tree,
I'll cast my care on Thee, my God,—
I'll cast my care on Thee.

And when the last appalling hour
Its solemn signal brings,
When earthly honor, wealth, and power,
Are but forgotten things,—
When sun and moon, beheld so long,
Like sable shadows flee,
I'll cast my care on Thee, my God,—
I'll cast my care on Thee.

L. H. S.

RELIGIOUS MISCELLANY.

THE NECESSITY OF AN ESTABLISHED CHURCH.*

It is a fact of singular importance, that no nation known to history, with the exception of the United States, ever existed without an established form of worship: and that some signal judgment has not already destroyed that exception, may be accounted for from the circumstance that Christianity prevails to a considerable extent among the people, and therefore a space may be given for repentance: but already symptoms of destruction appear. Anarchy is making rapid strides, and the foundations of the social compact are giving way.

The devout believer in the Bible can have no more patience or sympathy with professing Christians who place themselves in opposition to religious establishments, than with the avowed infidel: for such institutions are scriptural and sanctioned by heaven. An ecclesiastical establishment was ordained among the Jews by God himself, and though in some respects inapplicable to the Christian revelation, it involves the great principle of National Religion, and may with some modifications be adapted to all nations believing in the Gospel. It would indeed be monstrous if a religious establishment moulded by the hands of God yielded no instruction—no practical example for human guidance. Far from admitting so profane and impious a supposition, we boldly avow that no sincere and enlightened reader of his bible can be opposed to National Church Establishments, or hesitate in admitting that the Jewish Church, separated from what was evidently special and temporary, furnishes the best ground-work of a national religious polity, and will operate in every sanctified mind as a clear revelation of the will of God, that every nation professing Christianity is bound to make provision for its being taught to all its people.

Nothing can be more clear than that the enemies of ecclesiastical establishments never read their Bibles with a sincere view of ascertaining the truth.—For in every page such an institution stands forth in bold relief, and presents a brief but complete refutation of all their objections.

Nor are the Scriptures less conclusive against making the Clergy dependent for their maintenance on the voluntary offerings of those whom they are ap-

pointed to instruct. The divine economy placed the ministers of religion in absolute independence of popular will or caprice, as well in regard to pecuniary support as to appointment and removal.

But although the ministers of religion among the Jews were secured in a comfortable maintenance adequate to their wants and station in Society, scope was still left for the manifestation of the spontaneous affection of the people towards them, and to their zeal also on special occasions when public spirit was likely to meet the demand. There was an annual gratuity to the Priests, left to the liberality of the people, and such as might give excitement to pious regard towards them and open the way for a reciprocal feeling on the part of the Clergy. It was also the usage of the Jewish Church, following the example of Moses, to appeal to the generosity of the nation whenever the house of God needed extensive repairs, or was to be rebuilt, or synagogues erected.—A generous enthusiasm was thus evoked and always surpassed the necessities of the occasion.

The Jewish polity, as established by God himself, likewise furnishes a complete refutation of the monstrous dogma of modern infidels and political dissenters, that governments ought to have no business with religion. "Thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness, to be rulers of thousands, &c., and let them judge the people at all seasons." In the teeth of this, modern reformers in Church and State prefer men without religion. Whether they or God be right, judge ye.

The administrators of government ought undoubtedly to be religious. They are individuals amenable to God, and being appointed to act in high trusts, it is their duty to sanctify their acts as public men by the offices of religion, otherwise their acts cannot be acceptable, but displeasing to God, and destructive to themselves. Irreligious men are in truth incapable of discharging the functions of government. When a nation is piously administered, it possesses the means of conveying religion to every one of its families; it has all the qualifications and conscientious inducements, spiritual and secular, to make its people religious—those who cannot afford to pay as well as those who are indifferent and disinclined; and to all it offers a prevailing example.

An established Church is therefore of infinite advantage to the well being of any nation. It preserves the purity of doctrine which ought to be the first consideration in every christian country, and sanctifies the State by maintaining the purity of political practice. In private life it gives confidence and uniformity to virtue and true dignity of manners. It secures the religious instruction of the whole population and fixes their minds on the purest principles, from which they cannot be easily shaken. Spread over the whole land, they cannot be influenced by any sudden wind of doctrine. Moreover, fortified by their creeds and Liturgies, standards of truth resting on the Bible, and with forms sanctioned by apostolic usage, they are kept steady in the true path, and proceed with a regularity eminently conducive to right-mindedness and holiness of life.

It is the duty of an Established Church to present religion with authority, to be what it really is, the first object of every man—his noblest interest—and what ought ever to be nearest his heart. Such an institution affords a general refuge for and defence of religious truth—a magnificent example of purity of doctrine, and a model of clerical manners and learning. Accordingly, among no class of men will there be found such exemplary purity of manners and conduct in all respects, as among the established Clergy of Great Britain and Ireland.

There is perhaps no greater blessing possessed by any nation than that which the mother country enjoys in having so many men whose behaviour and attainments are unquestionably far above the average, established as permanent residents all over the kingdom. The Protestant Church of the British Empire is the ballast of the state, the sheet anchor of its power, and the dispenser of the only sure principles of action—principles which, professed and steadily adhered to, must produce prosperity and felicity and from which to depart is to fall. These principles embodied in the forms of the Church, and engrained in the hearts of the people, offer a perma-

nent and formidable check to vice and folly in every shape. It is too large to be suddenly acted upon, and too much controlled by long established habits of feeling and opinion and complicated discipline, to yield to transient impressions, however general they may be for a time.

In fine, an established Christian Church is essential to the permanent existence of every government, and to the public good, and teaches those principles only on which all governments ought to be conducted. Completely independent in her spiritual character, she yields not her principles to the will of kings, ministers, statesmen or the people: and therefore it becomes essentially necessary that she should be allied to the State. She is the only fixed body in any country, able to influence its proceedings, to give it strength and an inclination of steady obedience to the people.

'TOO MUCH PREACHING.'

That the fashion of multiplying sermons to the same congregation, is not favorable to the real prosperity of religion, seems to me so obvious that I do not see how an intelligent person can think otherwise—and I must confess, that I have seldom met with a truly thinking Christian, who does believe otherwise.

One objection to this practice, is, that it interferes with that family instruction on the Sabbath which in a Christian family, ought never to be neglected.—I will not say family instruction is important,—it is indispensable. In other days, there was scarcely a family in New England in which it was not maintained, and then it was a principal means of placing each new generation under the sway of religious influence. I fear this custom is falling into neglect, and it certainly will be neglected where the Sabbath is so entirely filled up with sermons or religious meetings as to leave no opportunity for attending to it. In such a case, Sabbath afternoon will generally bring so much hurry, and so little leisure, that family instruction will be dispensed with. Let any one make the inquiry and he will find that what I am saying is true in point of fact.

Another objection to this multiplication of meetings on the Sabbath is, that it does not leave sufficient time for serious meditation. It is useless for a man to hear a sermon if he does not afterwards reflect upon, and digest what he hears. One part of our business on the Sabbath is to meditate. It is the duty of every hearer to cultivate such habits of attention and meditation, as will make him able to remember what he hears and lay it up in his heart. Now, what I have seen and experienced makes me confident that this cannot be done properly, if it be done at all, by any person who is accustomed to attend more than two services on the Sabbath. Such a person's mind has no opportunity to settle into the deep calm of meditation. It is hurried and confused, so that a sort of mental distraction takes place. His memory is weakened, until he becomes incapable of retaining and treasuring up the subject of a sermon. In almost every congregation there are some who seem to have settled in their minds that religious prosperity consists in this multiplication of meetings, and commonly persons of this class are so little accustomed to digest what they hear, that they have never formed such habits of memory as will enable them to retain even the leading thoughts of the preacher's discourse. Such persons derive but little profit from hearing, and they discourage their ministers;—for how discouraging it must be, after preaching a sermon on which he has bestowed the most careful labor, to hear one of his most serious hearers, a man of fair mind and mature age, say, "Ah! my memory is so poor, that I cannot remember a word of what I hear." In such a confession, the man acknowledges he does not attend to what he hears, and has always neglected to form habits of serious meditation.

Another evil of 'too much preaching' is, that by hindering habits of memory and meditation, it disposes the mind of the hearer to feel little or no interest in any sermon which is not calculated to produce a strong excitement of the feelings. And when a man has contracted this habit of hearing, it will be long before he adopts the notion, that religious con-

*From 'Letters on a General Union of the British North American Provinces.'

sists chiefly in feeling, and that the leading business of preaching and religious effort is to produce feeling—mere feeling. He can see no prosperity where there is not extraordinary excitement, attended with continual meetings. He doubts whether there can be any religion where there is no revival. He believes religious zeal is stagnant and dead, when it does not hurry and 'run glittering like a brook.' He thinks the preacher is very dull when he does not tell a story, or say something to make the people weep.

I am saying what I know to be true—what I have repeatedly witnessed—what any one may see, who will closely observe such persons. And what I am saying is invariably true of precisely that class of hearers in every congregation, who unceasingly crave to have meetings and sermons multiplied. In their view religion has but one direction, and must always have the same exciting form. Such persons are sincere in their feelings, and I would not think or speak unkindly of them. But their views and habits of mind are wrong and dangerous to the true prosperity of religion, and the voice of instruction should tell them so—kindly, yet decidedly. They should be taught that religion is designed for every-day-life, and embraces some points of cultivation which they have entirely overlooked. And in regard to religious feelings, they should be made to see that God is best pleased with

The depth, and not the tumult of the soul;
A fervent, not ungovernable love.

New Haven Record.

THE LITURGY.

As for the *Liturgy* no commendation can be too great for it. Being of human composition, it must, of necessity partake of human infirmity. But, taken all together, it comes nearer to inspiration than any book that ever was composed. Only let a person be humbled as a sinner before God, and he will not find in the whole universe any prayers so suited to his taste. They express exactly what a broken hearted penitent before God would desire to express: yet is there in them nothing of extravagance or of cant: all is sober, chaste, judicious; so unimpeachable, as to comprehend every thing which the largest assembly of worshippers could wish to utter, and at the same time so general, as not to involve any one to a greater extent than his own experience sanctions and approves. Throughout the whole, the suppliant is made to stand on the only true foundation, and to urge every request in the name of the Lord Jesus Christ, atoning Saviour, his all-prevailing Advocate. Throughout the whole, also, is the Holy Spirit's influence acknowledged as the only source of light and life, and implored as the gift of God to sinners for Christ's sake. In point of devotion, whether prayer or praise be offered, nothing can exceed the *Liturgy*, either in urgency of petition or in fervor of thanksgiving. In truth, if a whole assembly, were addressing God in the spirit of the *Liturgy*, as well as in the words, there would be nothing to compare with such a spectacle upon the face of the earth: it would approximate more to heaven than anything of the kind that was ever yet seen in this world.

Taking, then, the formularies of our Church in a collective view, I must say, that we have unbounded reason for thankfulness to Almighty God for the provision which has been made for the instruction of our minds, and the assistance that has been given us, for our advancement in the divine life.—*Rev. Charles Sumner.*

TRUE SPIRITUAL GUIDES.

Those who derive their authority by a continued succession from the Apostles; who are called unto and constituted in their office in a regular and peaceable way, agreeable to the institution of God, and the constant practice of his Church; according to rules approved in the best and purest ages; who are prepared to the exercise of their function by the best education that ordinarily can be provided, under sober discipline, in the schools of the prophets, who thence by competent endowments of mind, and useful furniture of good learning, acquired by painful study, become qualified to guide and instruct the people;

who, after previous examination of their abilities, and probable testimonies concerning their manners (with regard to the qualifications of incorrupt doctrine, and sober conversation described by the Apostles,) are adjudged fit for the office; who also in a pious, grave, solemn manner, with invocation of God's blessing, by laying on the hands of the presbytery, are admitted thereunto. * * * * Those also, who are acknowledged by the laws of our country, an obligation to obey whom is part of that human constitution, unto which we are in all things (not evidently repugnant to God's law) indisparably bound to submit; whom our sovereign, God's vicegerent and the nursing father of his Church among us, (unto whom in all things high respect, in all lawful things entire obedience is due,) doth command and encourage us to obey. Those, I say, to whom this character plainly doth agree, we may reasonably be assured, that they are our true guides and governors, whom we are obliged to follow and obey.—*Dr. J. Barrow.*

DEAFNESS OF THE AGED.

Nothing is more common than to hear old people utter querulous complaints with regard to their increasing deafness; but those who do so are not, perhaps, aware that this infirmity is the result of an express and wise arrangement of Providence, in constructing the human body. The gradual loss of hearing is effected for the best of purposes; it being to give ease and quietude to the decline of life, when any sounds or noises from without would but discompose the enfeebled mind, and prevent peaceful meditation. Indeed the gradual withdrawal of all the senses, and the perceptible decay of the frame in old age, have been wisely ordained, in order to wean the human mind from the concerns and pleasures of the world, and to induce a longing for a more perfect state of existence.—*Anon.*

ILLUSTRATIONS OF SCRIPTURE.

THE ARABS.

GENESIS xvi. 12.—"And he will be a wild man; his hand will be against every man, and every man's hand against him."

About midnight (the soldiers being in the head of the caravan) the Arabs assailed our rear; the clamour was great; and the passengers, together with their leaders, fled from the camels; I, and my companion, imagining the noise to be only an encouragement unto one another, were left alone, yet preserved from violence. They carried away with them divers mules and asses laden with drugs, and abandoned by their owners, not daring to stay too long, nor cumber themselves with too much luggage, for fear of the soldiers. These are descended of Ishmael, called also Saracens, of Sara, which signifieth a desert, and saken, to inhabit; and not only of the place, but of the manner of their lives, for Sarack imports, as much as a thief, being given from the beginning, as now, unto theft and rapine. They dwell in tents, which they remove like walking cities, for opportunity of prey and benefit of pasturage. They acknowledge no sovereign: not worth the conquering, nor can they be conquered, retiring to places inaccessible for armies, by reason of the rolling sands, and penury of all things: a nation from the beginning unmixed with others, boasting of their nobility, and, at this day, hating all mechanical sciences. They hang about the skirts of the habitable countries; and having robbed, retire with a marvellous celerity.—Those that are not detected persons frequent the neighbouring villages for provision; and traffic without molestation, they not daring to treat them evilly. They are of mean stature, raw-boned, tawny, having feminine voices, of a swift and noiseless pace behind you ere aware of them. Their religion is Mahometanism, glorifying in that the impostor was their countryman, their language extending as far as that religion extendeth. They ride on swift horses not misshapen, though lean, and patient of labour; they feed them twice a-day with the milk of camels; nor are they esteemed, if not of sufficient speed to overtake an ostrich.—*Sandys' Travels.*

EASTERN MANNER OF WASHING.

2 KINGS, iii. 11.—"Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah."

The Oriental method of washing is universally different from that practiced in the West. No where is water previously poured into a basin: but the servant pours water from a pitcher, upon the hands of his master. The custom of washing hands before dinner prevails also to this day. The servant goes round to all the guests with a pitcher, and a vessel to receive the water falling from the hands, and performs the office here attributed to Elisha. The same service is repeated when the repast is ended.—*Rev. J. Hartley.*

DEFERRED ITEMS.

Bath Church of England College.—It is proposed to erect a new College at Bath, to be called, "Queen's College," auxiliary to the Universities of Oxford and Cambridge, the site of which is to be on one of the heights called Claverton Down. The object is to check the progress of Romanism, by affording facilities for the education of youth in the Protestant faith and principles, and to cultivate in those intended for the Church of England, a sound knowledge of her claims and merits, together with adequate means for obtaining a literary and scientific education, of a profound and extensive nature, on the lowest possible terms. The sum required is not to exceed £50,000, nor less than £30,000, in shares of £100 each, which entitle the holder to the right of nominating one student for every share he holds. The number of students at first is to be limited to 215.

Testimony of respect to the Rev. F. Close.—In October last a subscription was entered into by many of the friends and parishioners of the Rev. F. Close, for the purpose of presenting to him a testimony of their respect.—The object contemplated was, that as Mr. Close had engaged to become the tenant of a house, then in course of erection, "instead of allowing him to be merely the lessee, his friends were anxious it should be made his own. The sum of £2,235 12s. the result of the subscription, was presented to the reverend gentleman on Monday last.—*Cheltenham paper.*

Singular Fact.—The Rev. Dr. Witherspoon, while president of Princeton College, educated five hundred and twenty-three young men, one hundred and fifteen of whom were afterwards ministers of the Gospel. He had the satisfaction to see many of his former pupils filling the first offices of trust under the government. And on returning one day from the General Assembly of the Presbyterian Church, then sitting in Philadelphia, he remarked to a friend, "I cannot, my dear sir, express the satisfaction I feel, when I observe that a majority of our General Assembly were once my own pupils."—*Gos. Mes.*

Caution to Boys.—Jeremiah, son of Gardiner, aged eight years, died in Sag Harbor on Sunday last. This death, we learn, was occasioned by an inflammation on the brain, from the ridiculous practice of boys standing on their heads. The Corrector remarks; "It was but the other day we passed a schoolhouse in this place, where there were a number of boys standing in this situation against it, like so many sticks of wood to dry."—*Ibid.*

Railway and Stage Coach Travelling.—It appears from a Parliamentary paper that 4,800,000 less persons travelled by stage coaches in 1838 than in 1836; and 14,400,000 more persons by railways in the same period.—*Ibid.*

A letter from Madgeburg of the 7th, states that 500 persons of the Lutheran persuasion in that province, and other parts of the Prussian dominions, intend to emigrate to North America in the month of May.—*Ibid.*

Idleness is the greatest prodigality in the world; it throws away that which is invaluable in respect of its present use, and irreparable when past; being recoverable by no power of art or nature.

"CONSIDER THE LILIES."*

Four of the psalms (xlv. lx. lxix. & lxxx.) are entitled "upon Shushan—Shoshannim—Shushan—eduth—Shoshannim eduth"—that is "concerning the lily—the lilies—the lily of the testimony—the lilies of the testimony"—These titles are rendered by the Septuagint—"concerning those who are to be changed;"† in this they appear to have taken the word *shushan*, a lily, to come from *shana* to change.

This view of the word strikingly coincides with natural analogy. Those psalms speak of a great change yet to take place in the Lord's people—his lilies—including the humanity of their Blessed Head. The lxix. describes his sufferings in deeply affecting terms, and concludes with a glorious change. v. 31-36.

"Let the heaven and earth praise him, the seas, and every thing that moveth therein: For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession.—The seed also of his servants shall inherit it; and they that love his name shall dwell therein." How aptly does the lily, laid in the mire of its earthly soil, and then brought forth in a resurrection glory, depict to us Him, who, for a season, had to complain "I sink in deep mire," but was at length to sing "I will praise the name of God with a song, and will magnify him with thanksgiving." The lxxx. mourns the desolated state of Israel and Judah who even in their desolation are the "*Shoshannim-eduth*"—the "lilies of the testimony."

They are still as the Apostle informs us "beloved for the fathers' sakes." They are a testimony to God's truth in the infliction of his threatenings—to his power in the preservation of them as a distinct people—to his unchanging love in reserving them for predestined blessedness.

True to this characteristic of the lilies this psalm also intimates the hope of a blessed change. "Let thy hand be upon the man of thy right hand upon the Son of man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved. Ps. lxxx. 17-19.

This change is compared to a resurrection by Ezekiel "Thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Ezek. xxxvii. 12

The lx. psalm is precisely similar: but the xlv. is still more specific. It describes the second coming of Christ, in glory and majesty; and the changed state of the king's daughter in her resurrection beauty as "all glorious within" and externally as to her body "her clothing is of wrought gold."

The progress of this change from suffering to glory, from sin to holiness, from anguish and affliction to peace and blessedness is briefly but expressively, intimated by the prophet "I will heal their backsliding, I will love them freely: for mine anger is turned away from him, I will be as the dew unto Israel; he shall grow (or bud) as the lily." This intimates another feature in the progress of this change—"he shall bud as the lily."

The Lord's people shall not attain to full blown beauty by an instantaneous fiat. They shall bud: their graces shall gradually unfold—daily developing themselves under heaven's genial influences until at length in their full blown state "they shall be like him seeing him as he is."

Solomon's temple most significantly symbolized the same truth. Its stones represented the living stones of that temple of the Lord which Jesus "the man whose name is the branch" is yet to build.—Its pillars, (Jachin and Boaz—"he shall establish them in strength") represented the resurrection state of the elect who "having overcome" shall be made "pillars in the temple of my God to go no more out." Its holy of holies represented Christ's present intercessory work. Its holy place presented those who even now are priests unto God—those who from a renewed heart are enabled "to offer up spiritual sacrifices acceptable to God by Jesus Christ."

In the holy place and upon the pillars we meet with lilies. The molten sea we are told was "for the priests to wash in," (2 Chron. iv. 6) They could not perform the priestly duties until they had washed their feet in this sea. "He that is washed," said Christ, "needeth not save to wash his feet." Every time they went on their lawful business into the society of the world their feet received a soiling from earthly contact. This needed to be washed off before they were permitted to offer a sacrifice to the Lord.

At their consecration one general washing was given to them: every time they appeared before the Lord they needed a partial washing. So has our Divine Master taught us renewally to ask for pardon every time we present ourselves before him "when ye pray say.....forgive us our trespasses."

This laver (or molten sea) had around its brim the figures of lily-buds: not full grown flowers but buds. Teaching us that while on earth our regeneration, as to reality of change, is as truly effected as the lily-bud is changed from the mass of earthiness in which it once lay entombed; and yet as to degree and development, it is as far from its perfection as the bud is from the flower in its full grown beauty. "If any man be in Christ he is a new creature: old things are passed away, behold all things are become new." Yet all things are not perfected: we are being changed into the same image from glory to glory.

The lily-bud is in all things new in comparison with that state in which it was when a decaying root: it is progressing however in gradual unfoldings from glory to glory.

The next position in which we find the lily is in the chapters of the pillars in Solomon's temple. There they are no longer buds but full blown flowers, representing to us the bodies as well as the spirits of "just men made perfect." They occupy that conspicuous position in the Lord's house for which they had been prepared by the long process which gradually brought them onward from the grave of earthiness, through the incipient life of regenerated buddings to the full grown clothing of glory and beauty such as Solomon in all his glory could not boast of.

We have now only to examine the Song of Solomon, to complete a subject which the Christian cannot contemplate without profit. "Consider how they grow." One was standing by them whom once they knew not—one who unceasingly fostered their growth though invisibly. "My beloved is mine and I am his: he feedeth among the lilies." The last act of his love (as far as respects this life) is depicted under the same figure. "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." Having watched their progress and effected their development through their various stages until their full blown ripeness, he then gathers them to his bosom and gives them a place in his heavenly house. Oh blessed completion! Happy, happy change. My soul! Mayest thou be found thus occupying a place in the temple of thy God.

One other analogy and I have done. "As the lily among thorns, so is my love among the daughters." Can. ii. 2. Where the lily is found, there may be found also the thorn. The children of light scattered amongst the children of wrath. Reader! Can you apply all this to your own soul? Have you emerged from the grave of earthly mindedness? Instead of "loading you with thick clay," does your connection with earth only supply with materials the genial energies of heaven to clothe you with resurrection graces and glory. Look at the lily: look at the thorn. Ask yourself have you the fruitlessness of the one, or the fragrance of the other. Can it be said of you, as it was of our Divine Master, "his lips are as lilies dropping sweet smelling myrrh?" Can. v. 13. Having "your speech as ways with grace, seasoned with salt."

If not, you are but too like the thorn whose end is to be burned: if you are, happy are you: the spirit of glory and of God resteth upon you.

Blessed Jesus! "Shortly accomplish the number of thine elect and hasten thy kingdom," hasten that day when all thy lilies shall have been gathered together, and shall in one resplendent blaze of light show forth thy goodness who art to come again to be "glorified in thy saints and to be admired in all them that believe."

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JUNE 27, 1839.

DIOCESAN CHURCH SOCIETY.—The following Resolutions, passed at the late special meeting held at Halifax, were omitted in our last:—

1. Resolved—That the Clergy be requested to renew their exertions in forming local committees in their respective parishes, and that this resolution be added to their Report.

2. Resolved—That the THIRD Wednesdays in the months of August, November, February and May, be the days of Quarterly Meeting for the General Committee.

King's College, Windsor,

June 1st, 1839.

At a convocation held this day, the Rev. Charles Oliver Wiggins, A. B. of this University, and Rector of the parish of Prince William in New Brunswick, was admitted to the degree of A. M.

CHURCH IN UPPER CANADA.—We take the following letter of the Archdeacon of York, with the prefatory remarks, from a late number of the "Church:"—

We have much pleasure in giving insertion to the following Address from the Venerable the Archdeacon of York, to the members of our communion in this Province; and well assured we are that it must be read with satisfaction by the friends, and without disapprobation by the opponents of the Church, in which he deservedly holds so exalted a station:—

Toronto, May 27, 1839.

My brethren of the Clergy and Laity;

Now that the Legislature have determined to refer the disposition of the Clergy Reserves to the Imperial Government, it becomes necessary that the sentiments of the members of the Church of England, both lay and clerical, should be placed without delay before the British Parliament. With this view I request your immediate attention to my circular of April 29, and the petition which it enclosed. That petition, as you will have observed, is purely of a defensive character, and simply states our right to the religious ministrations of the Church of England in every portion of the Colony where her members are to be found.

The great wisdom of referring the whole question respecting the Church property home, for the decision of the supreme power,—which is the natural arbitrator, judge, and reconciler in all matters which agitate, disturb, and divide any of our Colonies,—is freely acknowledged by a vast majority of the inhabitants of the Province. It is true, a few spirits still remain discontented, because they delight in agitation; but the great body of the people rejoice that religious contentions will now disappear, and that henceforth the only rivalry amongst the various Christian denominations will be that which arises from increased zeal and renewed exertions in the cause of our common Lord and Saviour, for the glory of God, and the salvation of souls.

All men of reflection know that the waste lands of the Colony are the property of the British Crown, and that the disposition of these, whether for the temporal or spiritual benefit of the inhabitants, ought to be settled by the supreme Government. And as this will soon be done, it is our duty to lose no time in putting that Government in possession of the facts of the case, so far as we are concerned, and resting them on evidence not liable to contradiction.

In doing this, our desire is to avoid the slightest appearance of agitation, which we have always sedulously discouraged; and in pleading our cause, it is not our intention even to mention—much less to interfere with—the pretensions of other denominations. Our object is simply to state our claims, founded as they are upon the British as well as the Provincial Constitution,—to rectify the misrepresentations respecting our numbers,—and to prove from official returns that, instead of being a small

* From the Achill (Ireland) Missionary Herald.

† Symmachus renders *shushan* by the generic word—flowers; Aquila more accurately—lilies.

fraction of the community, as our enemies state, we are in reality more numerous than any other denomination, and count fully, if not more than, one third of the whole population of the Province. Moreover, this proportion will infallibly increase by emigration any one, not previously enabled, to exercise spiritual from the Mother Country, in which the Members of the Church of England are more numerous than all the Christian divisions put together. When we have furnished the necessary information, we shall wait for the decision in respectful silence, and consider it our duty—whatever that decision may be—to submit without murmur or remonstrance.

It was well observed in one of the late numbers of "The Church" that every Christian Government is entrusted with the guardianship of the public morals, and to make provision for the religious instruction of all its people; and this more especially in a Colony, which is gradually filling up with emigrants who have in general no means of procuring it for themselves. We can anticipate the satisfaction and consolation it must be to those who have just left for ever their native homes, to find in every township a church open to receive them, and to meet in every neighbourhood a spiritual friend and adviser—a composer of differences—an instructor of their children in the most essential of knowledge—a promoter of peace and contentment, of loyalty and obedience to the constituted authorities—a spiritual director and guide to the blessedness of heaven! All this may, by the Divine blessing, be accomplished; and as the true spirit of Christianity becomes diffused, moral obligations will be strengthened and religious unimities disappear.

I remain, my brethren of the Clergy and Laity,
Your affectionate friend and devoted servant,
JOHN STRACHAN,
Archdeacon of York.

ENGLISH STATUTES.—We extract from the New York Churchman, the following communication respecting the operation of certain laws in England upon Clergymen of the Church not ordained by English Bishops. It is to be hoped that these enactments may soon be modified so as to present no obstacle to the Colonial Clergy, in the event of their removal to the mother country.

THE CHURCH OF ENGLAND.—My attention having been turned to the situation of American ordained clergymen in Great Britain, and unable, after many inquiries, to arrive at any sound conclusion as to the law which prohibited their officiating in the British dominions, or to attain any exact information as to their real disabilities, I was induced to apply to a legal gentleman in London for an opinion upon the subject. His answer to my letter I send to you; and as it cannot but prove interesting to many, you will perhaps have the goodness to insert it in your columns. That such a restriction, as it now exists, is unwise, is, I believe, the opinion of some of the most influential characters in England; and it is to be hoped that, before long, ministers, ordained in this country, being of the same apostolic origin, and of the same communion, may be allowed to preach the same Gospel in British pulpits. There appears to be some progress making towards such liberality, from the following paragraph, which is extracted from the 'Church of England Magazine.' 'It has long been matter of deep regret to the members as well as friends of the Episcopal Church, that the clergy ordained by the Scottish bishops should not be permitted to officiate in England. There appears now, however, to be a probability that such a restriction will be removed, with the sanction of the highest members of the English hierarchy. There seems, in fact, to be not a little inconsistency, in debarring those from ministering in our churches the validity of whose orders cannot for a moment be questioned. It must be borne in mind that the clergy thus ordained by the Scottish bishops do not seek for admission to English cures, but simply to be acknowledged to officiate in England.' I am, your most obedient servant. T.

THE LETTER.

'The only statutes I find now in operation, with regard to foreign ordination are two, the 26. Geo. III. c. 84, and 59. Geo. III. c. 60. Previously to these statutes being passed, no person could exercise a

spiritual office in this kingdom, unless he was duly ordained by an archbishop, or bishop of this kingdom. The question is simply therefore, whether these statutes made such an alteration as to enable this proportion will infallibly increase by emigration any one, not previously enabled, to exercise spiritual from the Mother Country, in which the Members of the Church of England are more numerous than all the Christian divisions put together. When we have furnished the necessary information, we shall wait for the decision in respectful silence, and consider it our duty—whatever that decision may be—to submit without murmur or remonstrance.

The former statute enables the archbishops and bishops of this kingdom to consecrate as bishops subjects of other kingdoms, where Protestants might be residing; but it expressly, by the 3d section, provides that no person ordained by such foreign bishop shall be enabled to exercise his office in the United Kingdom. The latter statute enables the Archbishops, or Bishop of London to ordain clergymen for the colonies, without title, &c.; and it, by section 2d, provides that clergy so ordained shall not be capable of holding livings, or being curates in the United Kingdom, without the consent of the Archbishops, or Bishop of London, and of the Bishop of the Diocese in which the preferment is held. The difference between the effect of these statutes, then, is this, viz. that ordination under the provisions of the former never can be recognised in this country, so as to entitle those claiming under it to exercise spiritual offices in the United Kingdom; whereas, the ordination conferred under the latter statute may, with the consent required thereby, be made effectual, and recognisable in this country. Now the position of clergymen ordained by American bishops is either within the provisions of the former statute, or of neither. In either case, however, clergy ordained by them will not be in such orders as are recognised by the Church in this country. If they are not within the statute, then they are not ordained at all in the eye of the Church here; nor, if they are within it, could they, even with the consent of the bishops, officiate, in positive contradiction to the 3d section of that statute.

NEW CHURCHES IN LONDON.—A private letter, says the Gambier Observer, just received from the Bishop of London, mentions that his subscriptions for the building of new churches in London, amounted, at the date of the letter, (April 3) to 130,000l.—enough to build thirty churches. That diligent steward of his lord's vineyard expresses the confident belief that much more will be added; but says—'We are at a fearful crisis, and stand in need of your prayers, and the prayers of all our brethren, for the peace and security of our Israel.' We add, 'O pray for the peace of Jerusalem. They shall prosper that love thee.' Each of those new churches, with a faithful pastor will be an anchor in the storm.

CHURCH SOCIETY OF NEW BRUNSWICK.—We have received (but only last week) the third Report of the proceedings of this Society. The funds seem to be in a prosperous state—the subscriptions and donations for 1838 amounting to £403 7s. 9d. of which, however, only £1 appears to be derived from the city of St. John.

The following are among the Resolutions moved by Rev. Dr. Alley:—

Resolved, That the several Missionaries be requested to recommend, for every place of Public Worship, so many of the most pious and religious persons, being desirous and qualified to read the Service, to receive licences as lay readers, from the Bishop of the Diocese, or such other person as may be authorized to grant the same, which lay readers shall be entirely subject to the direction of the Minister of the Mission, as to the part of the Liturgy and Prayers, and also as to the Homilies and Sermons, which they are to read from the Desk.

Resolved, That the several Missionaries be recommended to organize subsidiary Church Societies at each of the Stations, where a suitable place can be procured, for the orderly and decorous performance of Divine Service; and that he instruct the said lay readers in those parts of the Liturgy, according to the Rubrick, which are to be read on all occasions,—as to the proper manner, time and place, of giving public and Parish notices, and furnish them with Sermons and Homilies, pointing out to them the Sermons to be read;—and also to impress on these lay readers a strict adherence to the instructions which they may receive.

Resolved, That the Venerable the Archdeacon be requested to compose a prayer to be offered up, by and with the Bishop's concurrence, to Almighty God, in such part of the service as he may please to direct, by every lay reader, to the effect that our Lord, in his Providence, may graciously vouchsafe, in his good time, to provide for them ordained Ministers of his Church, who may rightly instruct them in his word, and duly administer his holy Sacraments.

Resolved, That the subordinate Church Societies or corporations being duly organized under the presidency of the Missionary, arrangements may then be made for the establishment of Sunday Schools at each place, where the children and youth of both sexes may be instructed in the Church Catechism and Liturgy,—the part the congregation is to take in the reading of the Psalms by alternate verses,—the customary responses, and in singing praises; and that the best qualified females be invited to take part in such services of instruction.

Resolved, That such arrangements would very much extend the sphere of usefulness of the present Missionaries, and thus the regular course of ordinary services would be never interrupted, whether he be sick or absent; and that the Missionary may so arrange his visitations, that all communicants may have the comfort of the Sacrament duly and regularly administered; and that thus the cords of the Church would be lengthened, and her stakes strengthened.

Present of Plate to St. Luke's Church, Portland Village, (N. B.)—We have this week seen a very neat and elegant communion service of silver, consisting of a Flagon, two Goblets, two Salvers, and two plates; intended for the use of the altar in St. Luke's Church. They bear the following inscription—
ST. LUKE'S CHURCH, PORTLAND.

PRESENTED BY

JOHN WILKINS SMITH, ESQ.
PORTLAND, NEW BRUNSWICK.
A. D. MDCCCXXXVIII.

(This handsome gift cost £125 14s. Sterling.)

We have also been informed that an excellent bell intended for the same edifice, is expected shortly from London; it is a present from James White, Esquire, High Sheriff of this City and County.—The above, in connection with donations from other liberal minded individuals which we have previously recorded, evince a noble and highly praiseworthy spirit of disinterested liberality.—*City Gazette.*

Insanity in Pennsylvania.—The number of insane and idiotic poor in the whole State is estimated, from returns received from nearly half the counties, to be probably not less than one thousand: a large proportion of whom are kept in county prisons or poor houses, or by families who have no interest in the sufferers excepting the compensation they receive for their boarding.—*Ibid.*

The cost of the Earl of Durham's mission to Canada,—the chief result of which has been to disgust the loyal and encourage the disaffected,—is stated to have been £31,443 3 7; exclusive of expenses to a large amount paid in Canada.—*Church.*

LETTERS lately received—L. H. DeVeber, Esq. with remitt.; Rev. John Black, with do.; Rev. Charles Elliott, with do.; Rev. James Robertson, with do.; Rev. Charles J. Shreve, with do.

COMPLAINTS have been made to us from St. John, N. B. of irregularity in the transmission of our paper by mail to that city; and we are also informed that the C. C. in several instances, had not reached the parties at all.—We are sorry for this, but we can assure our friends that every number of the Colonial Churchman is carefully put up—each parcel being examined two or three times before it is covered and sent to the Post Office here. We are not a little astonished, therefore, at the frequency of these complaints; and we feel confident that the blame should not altogether rest with us, while we take such precaution for the safe conveyance of the paper to each subscriber.—We shall, however, make some additional exertions to discover where the evil exists;—if with us, it shall be removed:—but if elsewhere, we shall not hesitate to notice the matter as it deserves.

POETRY.

THIS MORAL MUST PUT ON IMMORTALITY, AND WE
SHALL BE EVER WITH THE LORD.

Way-worn pilgrim, child of fears,
Cease thy sorrows, dry thy tears;
Earth has pierced thee,—rest, alone,
Urge to heaven that bitter moan.
Pilgrim, wanderer, though thou be,
Heaven shall soothe thy agony;
Soon that pulse shall throb no more,
But heaven has life, when life is o'er:
Soon thou shalt thy Saviour see,
Soon shalt with that Saviour be,
For this mortal shall be free.
Clothed with immortality.

List, ye weary; list, ye faint;
List the martyr and the saint;
List the young, whose panting soul
Ardent eyes the distant goal;
List the old, whose setting sun
Speaks that goal already won;
Ye who tremble, ye who sigh,
Ye who, living, daily die,
Pleased to tread, to meet your God,
The path of thorns your Saviour trod;
List from heaven that Saviour's voice,
Which bids you midst your fears rejoice;
That tells of worlds to earth unknown,
And calls those blissful worlds your own.
Yes, ye shall your Saviour see;
Soon shall with that Saviour be,
Where this mortal shall be free,
Clothed with immortality!

Sinner, list! the bolt is hurled!
Ope the bright celestial world,
Ope the caves of night forlorn,
The abode of bitterness and scorn!
Rocks are falling, worlds decay,
Heaven and Earth have passed away!
Thou the Saviour too must see,
Saviour, not, alas! to thee:
Mortal gladly wouldst thou be,
Death thy immortality!

BIOGRAPHY.

REV. H. J. ROSE.

"It is with more than ordinary sensations of grief that we record the death of one of the most gifted men of his age, the Rev. H. J. Rose, a native of the eastern part of this country. For some time back, the health of the deceased had been on the decline, and lately he had been advised to try a warmer climate; not so much with any idea of recovering his health, as of receiving a temporary relief from the disease under which he had for so many years labored. He had proceeded as far as Florence on his way to Rome, where it pleased the Almighty to remove his soul into a better world. He has left a widow, but no children to lament his loss, besides an aged father and mother, to all of whom he had proved himself a blessing and an honor.

To say that the death of such a man as the late Mr. Rose is a public loss, is to say but little. Never, perhaps, humanly speaking, was the death of any single individual more calculated to be deeply felt and regretted. Other men's labours may have been more extensive and voluminous, but few men's more fruitful of good. Deeply read in the history of the Church, and polished to the highest degree in the classics of Greece and Rome, he became, at an early age, a champion of the Church and of general literature at the same time. And we rejoice to say, he laboured not in these great causes in vain. The first thing that seems to have struck his attention at

the university, was the undue preference given to mathematical studies, to the sad discouragement of the more noble and endearing attainments of literature. To the correction of this bias, as Christian Advocate, he bent his great and varied powers, and with the best success. Several admirable improvements have been introduced into the educational course at Cambridge, in consequence of his efforts. But, what of all, perhaps ranks him highest, are his exposures of the fallacies of the German schools which have of late years become popular under a variety of forms, so as to endanger the very being of the Christian religion. Almost single handed he took up the cause of primitive Christianity against Neology; and he has lived to see his labours crowned with a no small portion of triumph. Had he been spared, he might, as we doubt not he would, have had the joy of seeing yearly fresh proofs of the soundness of his views, and the hollowness of those of that class of divines to whom he was opposed. Had he been spared, he might have added much to the debt which the church and the country already owe to him for the high tone of feeling, and thinking, and acting, which he has been the instrument, in God's hands, of producing throughout all the ranks of the clergy. Many a young man has blessed the hour when he first heard the impressive eloquence of his lips in the University pulpit; and many more, who had not that advantage, still bless the day, when he gave his discourses, "On the Duties and Commission of the Clergy" to the world. But had he been spared ever so much longer, he could not have rendered it more clear to the world, that his piety was of the most sincere kind; that his conduct, public and private, was that of genuine faith, and that his attachment to the Church of Christ planted in these realms, was of the most unadulterated and devoted kind. It was his distinction to be, in the proper sense of the phrase, a high churchman; and it is his glory now he has gone from this world, to have left many high churchmen behind him, treading, though at a distance, in his own steps. It is for the historian of the Church, and not for us, to enter into his character at full length. We confine ourselves to a mere notice of his decease, with one or two of the features by which his life was distinguished, and for which, among many others that we cannot now revert to, his death is to be so greatly deplored. It would be but to present but a half view of him, however, did we close this brief notice of the exalted individual in question, without adding a word or two upon his character as a parochial clergyman.

Painful as the state of his health must have rendered the discharge of his pastoral duties, even from the earliest days of his ministry, no man ever felt more sincerely the awful responsibility of the sacred office than did the deceased. This he conveyed in almost every thing which he wrote and uttered, and in such a way that the most callous could not fail to perceive, and to be impressed by it. The writer of these lines (most unworthy of their subject!) has had the happiness to know that the ministrations of his hands, in a parish where much irreligion prevailed, were blessed in an extraordinary degree. Hundreds are the souls among the poor who are yet after an interval of nine years, ready to attribute their first impressions of religion to the simple and affectionate exhortations and addresses spoken by him in the course of a few years among them. It would be an insult to the memory of so great and good a servant of Christ, to say that he was an attractive preacher; though his preaching not only captivated all hearts, but was the admiration of all who had either the taste to discern or the virtue to honor excellence in that most difficult and rare of all sacred accomplishments—the art of speaking with power and intelligibility to a congregation composed of the various grades of society. Perhaps no preacher was ever more free from the ambition of making proselytes to himself than he was; and no man probably ever made more than he did, or in a more legitimate way. Spurious eloquence he had none. All glitter he shrunk from in the pulpit and in his mode of living, as unworthy of the sacred mission upon which he had been sent forth, and of the self denying character of Christianity. Nothing could be more dignified than his appearance and manner, when clothed in the robes, and engaged in the offices of his profession. In the

tones of his voice there was even much to favor the peculiar and impressive form in which his ideas were conveyed to the ears of his audience.

These—such, alas! is the inadequacy of any attempt to retain in words the picture of one who has been withdrawn from a world of sense to a world that is invisible—these are but a few meagre touches of the great master in Israel who has fallen and been removed from among us. We hardly know where to look for one with so much learning, talent, and self devotedness to the cause of God, and possessed in the same degree of those secondary qualities which are wanted to make the former tell on the world, that will be able to supply the void which his fall has made. But though we may grieve at this circumstance, we must not repine. His memory and his acts are still with us, left as a legacy to incite and enable others to imitate his virtues and emulate his zeal. With these, then, let us rest satisfied, and make that use of them, for which Providence designs all such solemn bequests.—*Ban. of the Cross.*

THE WEALTH OF THE ENGLISH CLERGY.

How can we forbear to warn mankind against the voice of Judas, which, even now, is evermore crying out, *Why all this rustle?* Why should large revenues be placed at the command of men, whom it would better become to emulate the poverty of the Apostles, than to be revelling in affluence which might at most best fit a prince? Is it nothing, then, that wealth should, here and there, be placed in the hands of those, whose very education and profession are constantly reminding them, that it is a part of their office to shew the world how wealth may be best spent; and who, if ever they should forget that they are the stewards of the Lord, are sure to be pursued by the scorn and execration of the world? Let any man search into the result of this distribution. Let him look back through a long range of centuries; men behind him, treading, though at a distance, in his own steps. It is for the historian of the Church, of morals, of charity, of religion, has, on the whole, been best promoted by the wealth of laymen, or by the wealth of ecclesiastics. If churchmen had always been indigent stipendiaries, where would have been numberless monuments of benevolence and piety to which all, save the children of disobedience, look up, to this day, with affection, and gratitude, and reverence?—*Le Bas' Life of Laud.*

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April 16th, 1839.

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