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Should any inquire how sinful man, who too often times has erred and strayed from the path of holiness, shall be able to appear before his God without spot and blameless,—the answer is, that the same Holy Scriptures and the Church we love, direct the humble penitent to Jesus Christ, the willing and Almighty Saviour, "that precious corner stone which God has laid in Zion for a sure foundation." Washed from his sins in His most precious blood, and covered with His righteousness, he shall be blameless, and find a solid resting place capable of sustaining his soul when the heavens shall pass away as a scroll, and the earth be seen no more; and shall be put in possession of happiness large as his utmost wishes, and lasting as his immortal soul.

INDAGATOR.

For the Colonial Churchman.

RELIGIOUS CONTROVERSY.

Messrs. Editors,

I beg permission as a hearty well-wisher to the cause of truth, to offer to you a few thoughts that occurred to my mind at the close of the past year, distinguishable in the annals of the christian, no less than of the political world, for unusual occurrences.

Since the glorious days of the Reformation, I believe no period like the present has ever occurred in the history of the church of Christ, when more important differences concerning the religion of the New Testament have prevailed, and to such an extent, as almost to tempt the weak and timid believer to renounce his faith, and to give occasion to infidels to triumph, and to indulge the sneer "aha!" so would we have it. It becomes then, the duty of every man who wishes prosperity to Zion, to endeavour, as far as it may be safe and practicable, to put an end to those disputes by which her cause has been affected, and not to minister occasion to the enemies of God and his word to triumph, and to say 'see how these christians hate each other, instead of being proud to exclaim behold how they love each other.'

It is deeply to be regretted, Messrs. Editors, that at this era of religious knowledge, so much disunion in sentiment should continue to exist between the followers of the lowly Jesus, and afford a pretext to the careless and ungodly for desisting from a serious investigation of the religion of the New Testament, which in spite of all the efforts made to oppose its progress, must ultimately prevail over all opposition: for the unerring word of prophecy has declared, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

I have been pleased in observing that you have been particularly moderate during the past year, and that you have abstained from a Controversy, so unpalatable to most of your readers, into which it appeared to be the desire of some christian writers to draw you, whether you would or not;—and I must at the same time say that I almost regret that one of your number should have been induced to take up the glove so uncourtously thrown down, and to enter the lists with a champion, who judging from the temper of his communications, never will submit to the mild reasoning of his gentle though ready opponent.

Thankful am I that your own pages are not occupied with the wordy warfare, which would not only

render them unpleasant but unedifying to many of your readers; for I believe it to be a fact, Messrs. Editors, that long controverted articles very seldom find many attentive readers,—while the few who do peruse them, are actuated not so much by a desire of information, as by the malicious wish of ascertaining how the one can abuse the other.

I am pleased also with your Editorial at the beginning of the year; and I fervently pray God to enable you to adhere strictly to your several resolutions manfully expressed therein.

Methinks you will behold in the success of your work at the close of another year, should you be permitted to witness it, the wisdom and propriety of such a conduct: and that however you may invite the reproaches of a few, you will certainly secure the warm and hearty cooperation of the many who desire to keep in mind the apostolic rule—"Let not your good be evil spoken of." Be firm to your purpose. Be strong in the grace that is in Christ Jesus; and continue to refresh the minds of the Brethren with a pure statement of Divine truth, charging them before the Lord, that they "strive not about words to no profit, but to the subverting of the hearers." Maintain the ground you have taken; but let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

You will have, I hope, the prayers of all who love our Lord Jesus Christ in sincerity; certainly of all who wish well to our Zion, and especially of those who would by a temperate defence of her constitution, uphold the character of our national church, distinguished as it is no less for its moderation, than for its purity of doctrine, and spiritual and edifying forms of public worship. May the Lord prosper your labours—send you help from the sanctuary, and strengthen you out of Zion. Thus prays yours, &c.

FRATER.

For the Colonial Churchman.

THE PSALMS.—NO. IV.

I transfer to the columns of the Colonial Churchman some further illustrations by the inimitable Bishop HORN, of difficulties in the Psalms, embracing those used in the services of last Sunday. The first is in the 86th psalm, 2 v—"Preserve thou my soul, for I am holy," which latter expression requires some explanation as used by sinful man.

If we understand "holiness" in its strict sense, no one but "he whom the Father sanctified, and sent into the world," to redeem lost man, could say to him, "Preserve my soul, for I am holy." But the word properly signifies "good, merciful, pious, devoted to the service of God," &c. The Christian, therefore, only pleads, in this expression, his relation to Christ, as being a member of Christ's body, the church, and a partaker of the gifts, which, by virtue of that membership, he has received through the Spirit of holiness. So that this first part of the verse, "Preserve my soul, for I am holy," when repeated by us, is equivalent to another passage in the Psalms, "I am THINE, O save me."

In the 87th psalm, the last four verses likewise demand some elucidation. The text is according to the Bible version.

"I will make mention of Rahab, or Egypt, and Babylon, to them that know me: Behold, Philistia, and Tyre, with Ethiopia, or, Arabia, this man was born there. And of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her."

The accession of the nations to the church is generally supposed to be here predicted. God de-

clares by his prophet, "I will mention of," or "call to be remembered, Egypt and Babylon, the old enemies of Israel, to, or "among them that know me," that is, in the number of my worshippers; "behold also "Philistia, and Tyre, with Arabia," there shall become mine; "this," or each of these, "is born there;" i. e. in the city of God; they are become children of God, and citizens of Zion; so that "Zion," or the church, "it shall be said, This and that man," Heb. a man and a man, i. e. great numbers of men in succession, "are born in her;" alluding to the multitude of converts under the gospel, the sons of that Jerusalem, "which is the mother of us all," Gal. iv. 25. "and the highest himself shall establish her;" as he saith, "Upon the rock will I build my church, and the gates of hell shall not prevail against it," Matt. xvi. 18.

"The Lord shall count when he writeth up the people, that this man was born there.

In the book of life, that register of heaven, kept by God himself, our names are entered, not as born of flesh and blood by the will of man, but as born of water and the Spirit by the will of God; of each person it is written, "that he was born there," in the church and city of God. That is the only birth which we ought to value ourselves upon, because that alone gives us our title to "the inheritance of the saints in light. In Jesus Christ there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian," noble or ignoble, "bond or free: but Christ is all, and in all," Col. iii. 11.

"As well the singers as the players on instruments shall be there; all my springs are in thee."

The burden of the song, thus joyfully sung in praise of Zion, was to be this; "All my springs, or fountains, "are in thee." And if such be indeed the incomparable excellence of the church, and the benefits of her communion as they have been set forth in the foregoing verses, what anthem better deserves to be performed by all her choirs? In the O Zion, is the fountain of salvation, and from thence are derived all those springs of grace, which flow by the divine appointment, while the world last for the purification and refreshment of mankind upon earth.

For the Colonial Churchman.

MORNING MEDITATIONS.—NO. V.

THURSDAY.

God the Punisher of Sin.—God bears long with transgressors. He allows to all space, and gives all opportunities and exhortations to repentance. This forbearance causes some to entertain a doubt of his inflexible determination to punish sin of every kind. But they forget that the impatient are reserved for the day of judgment to be punished—this world is the scene of education and of discipline—the next will be that in which God's justice will be fully manifested. Sufficient examples of severity are afforded to prove the Divine hatred of every sufficient patience and kindness is shewn to encourage those who can be persuaded to turn away from it.—*White.*

FRIDAY.

Our Sacrifice.—It was customary both among the Greeks and Romans, in case of any extraordinary pestilence or calamity, to sacrifice some whose ashes were thrown into the sea, with the expression, "Be thou a purification for us;" and this St. Paul seems to allude when he says (1 Cor. iv. 13), "we are made as the filth of the world, the offscouring of all things;" the word rendered "offscouring" being precisely that used when sacrifices were offered.—*White.*

SATURDAY.

Christ crucified.—Jesus, though "crucified through weakness," was yet "delivered for our offences." God forbid that we should glory in any thing but this same "cross of Christ." Let us strive to be in fellowship with his sufferings, by being made conformable to his death.

SUNDAY.

The Sacrament.—This sacrament doth not represent a wonder that is already past, but exhib-

new. The bread and wine that we receive are not bare and empty signs, to put us in mind of the death and sufferings of Christ. Our Saviour has them his body and blood; and such, without addition, they are to all spiritual purposes and advantages. We are not obliged to believe, that after consecration the bread and wine do vanish, and the body and blood of Christ succeed in their room: for sense and reason do assure us of the contrary; the Scripture doth no where affirm it, nor did ever the ancient Church believe it: nor is it possible to receive the use or benefit of this strange and unchangeable change. "It is the Spirit that quickeneth, the flesh profiteth nothing." These words of our Saviour "are spirit and life," are to be understood in a vital and spiritual sense. But though these elements be not changed in their nature and substance, yet they undergo a mighty change as to their efficiency and use; and that food, which before could yield but little refreshment to the body, is now become a mean to nourish and strengthen the soul, an instrument to convey unto us all those blessings that the body and blood of our Saviour can afford us.

MONDAY.

Salvation.—The term "salvation" implies a contention with some great evil, in order to give it a specific import. Thus, "salvation from famine," "salvation from shipwreck;" and as God is the great Author of human destiny and events, and as earthly events are but the machinery in his hands, by which he allots good, or permits evil to his creatures, so every deliverance wrought for individuals or nations, may be properly called God's salvation; but in the history of the world there is one paramount calamity, one overwhelming disaster, which, as it mocks the power and defies the instrumentality of man to heal or to mitigate, so it has called forth the pity and invoked the agency of God himself to effect its removal; and it is the actual deliverance from this one awful catastrophe, which is called, emphatically and exclusively, "his salvation."—*Noel.*

TUESDAY.

Growth in Grace.—The Christian is obtaining a daily and visible conquest over his corruptions. He is daily pressing toward the mark; "going on unto perfection;" "abounding more and more;" approaching nearer to the "measure of the stature of the fulness of Christ;" rescuing at every step of his progress a new portion of his character from the waste, and clothing it with verdure and fruitfulness. The corruptions of the men of the world, because left to themselves, or nursed up in the cradle of self-indulgence, are daily gaining strength; and like the cloud seen by the prophet, if at first the size of a man's hand, at length cover and darken the whole sky. The corruptions of the Christian, on the contrary, are like the leaf withering under the curse of the Redeemer.—*Cunningham.*

WEDNESDAY.

Forgiveness is offered to those who see themselves to be sinners—if they repent, and trust in Jesus. Is it not written—"Blessed are they whose iniquities are forgiven and whose sins are covered?" The same covering must make both you and me fit (through Christ) to enter into Heaven, or we never shall be fit.

RELIGIOUS MISCELLANY.

From an Address of Rev. Hugh McNeil.

TRUE AND FALSE CHARITY, OR LOVE.*

Now, if charity be understood in its true scriptural meaning, and taken in its full and enlarged scriptural application, I am ready most cordially to agree in the aphorism that "Charity is the sum of true religion." Because the scriptural meaning of the word is Love. It is the same word which is translated "Love" in the Epistles of John, and "Charity" in the Epistle of Paul. The original word is "Agape." Love is indeed the sum of true religion; love to God, and love to man; on these two commandments hang all the law and the prophets. The

*Selected for the Colonial Churchman.

love of God in man is a response to the manifestation of God's love to man. God has manifested his love in that he has given his Son to be a propitiation for our sins; and looking to that manifestation of the divine love, and having the power of it engraven upon the heart by the Holy Ghost working in us, we love him because he first loved us; so that God's love to us, exhibited in the Cross of Jesus is the eloquence of heaven, and producing an echo of love towards God among men on earth. This love is productive of love to our fellow men. The affections being excited by the love of God, being delivered from the littleness of selfishness, attain an elevation, from whence they flow literally over the whole human species whom God loves and for whom Christ died. So that in this sense, we are altogether prepared to say "Love or Charity, is the sum of true Religion." But if charity be restricted to what is now the fashionable meaning of that term, then we are bold to declare that such charity is a desertion of all true religion. It means nothing more than indifference; it means to leave every man in any falsehood which he may please to adopt, and to have no concern about the truth of God. There is neither love to God in it, nor is there love to man in it. There is no love to God in it, because it stands tamely by and hears his name taken in vain, his truth vilified, his word mutilated, his day desecrated, his people despised; and are these tokens of love? Where is the love that can stand regardless of the character of the object beloved? Even the heathen could see through the fallacy of such a profession of love, and could brand, as a being unfit for the association of his fellow countrymen, the man who would hear his absent friend assailed and not defend him.

"Absentem qui rodit amicam: qui non
Defendit alio culpante, hic niger est, hunc
Tu Romane caveto."

There is not love to man in it; for it treats him as if his highest destiny were his present ease. It sacrifices truth; it sacrifices the interests of eternity to the hollow, superficial ease of the present moment.

TAYLOR'S MEMOIR OF HANNAH MORE.

JOHN NEWTON.

So desirous was Miss More to acquire comprehensive views of the Christian system, that she read nearly all the works of our best theologians. In one of her letters at this time, she says, playfully, "I am up to my ears in books." Ample proof is given, in her correspondence, that she read with discrimination and judgment. Her remarks upon each writer were usually pertinent and just. To works illustrative of experimental piety she gave a decided preference; hence she valued Newton's "Cardiphonia," far beyond the productions of more erudite authors. Elegant compositions on the great subjects of religion, such as they pleased her taste, if they touched not the heart, she prized but little. Mere moral disquisitions, however eloquent, if not founded upon Christian principles, she thought of no value. Jortin's Sermons, which she had then been reading, she says, "are cold and low in doctrine."

A short time before Miss More quitted London for Cowslip Green, which she did early in June, 1787, she went to hear the Rev. John Newton preach, in the city. She was so much pleased with the sermon, that she requested an interview with him after the service, in which she was equally pleased with his conversation. A friendship was thus formed which lasted through life. She could hardly have met with an individual better able, or more willing, to urge her forward in the course of virtue on which she had entered, and to give her the information she now needed. May we not suppose that the same Providence which directed Peter to Cornelius, directed her to this eminently useful and experienced minister? Of this we may be assured, that where there is an ardent thirst for religious knowledge, means will be provided for its supply, by that Being with whom alone it can originate.

Understanding that Miss More was about to leave London, Mr. and Mrs. Newton kindly urged her, before she did so, to pay them one friendly visit. To this she readily consented, anticipating the pleasure

she should derive from it; but, before the appointed time arrived, to her great regret she was prevented by an attack of illness. Mr. Newton wrote her a suitable letter on the occasion. Her reply is an interesting exhibition of the state of her mind at the time, "Many thanks for your kind letter, and the affectionate interest you are so good as to take in my welfare. It is worth while sometimes to be a little sick, were it only to try the kindness of one's friends. I am sometimes inwardly rejoiced when a slight indisposition furnishes me with a lawful pretence for not keeping a visiting engagement; but this was far from being the case on Friday last, when I anticipated not only much pleasure, but profit. But you have said so many consolatory things upon the subject, and have put me in the way of drawing so much good out of these little incidental evils, that I hope I shall be better, not only for this disappointment, but also for many future ones. I am thoroughly persuaded of the necessity of seeing and acknowledging the hand of Providence in the smaller as well as in the greater events of life; but I want more of the practical persuasion of this great truth. Pray for me, my good sir, that I may be enabled to obtain more firmness of mind, a more submissive spirit, and more preparedness, not only for death itself, but for the common evils of life.

EXTRACT FROM AN ADDRESS,

On the Claims of the Sunday School, delivered in the Episcopal Church, at Nashville, by A. STEPHENS.

"It will be easily seen that our remarks have been principally confined to that class which enjoys all the advantages of secular education. As it is the one most exposed to temptation, as well as the most important class in the community:—the one which in after life must furnish the prominent and leading characters in our country:—whose influence will be most widely felt, and whose principles will give tone in a great measure to society. If the blessings of the S.S. were extended to this class alone, what an incalculable amount of good might even then be done, by forming and training them to the principles of Christian morality,—by raising up in each successive generation a band of Christian Statesmen, Christian Orators and Christian Legislators. But the S.S. system acquires fresh beauty, additional moral grandeur, when we contemplate it under the character of a great national institution, which aims to renovate the great mass of the people, and consequently to strengthen the very base which supports all our civil, political and religious institutions; to purify the fountain of our liberties, the source of our individual property, and our national security.

But should it be maintained in opposition to the claims of the S. S., that moral instruction must be the work of the Christian parent alone, and were it granted that every such parent faithfully discharged his duty to his helpless offspring, (and no admission would be more lamentably untrue) still, we would ask, what is to become of that overwhelming majority that have no Christian parent? Must they be cut off from the band of the faithful? Shall these unnumbered multitudes be for ever shut out from the hope of immortality as the acknowledged heirs of perdition? Humanity revolts at the thought. Christian obligation forbids it, as an impious violation of the eternal principles of Justice which bind us to do unto others as we would have them do unto us. This countless number of little wanderers, the Sunday school throws open its doors to receive.

YORK, Oct. 24.—On Sunday last, the venerable archbishop of this diocese preached his farewell sermon in the noble cathedral of the see, before a crowded congregation.—Earl de Grey, and the officers and men of his regiment, the Yorkshire Hussars, (who are at present in training there), were present, and Lord Milton, M. P., with nearly all the members of the Harcourt family, were among the auditors. The archbishop has attained his 84th year, and he told his flock that he felt he had arrived at that period of life when it was necessary for him to abstain from preaching. He said that it was probable that they now heard his voice for the last time, and affectionately urged upon them the duties of religion.—*English Paper.*

ORIGINAL.

RELIGION.

Where a Spirit of Religion exists, there is the force of Heaven itself quickening and entwining those who are influenced by it. As on the other hand, all such unhallowed and defiled minds are within the attractive power of hell, and are continually hastening their course thither, being strongly pressed down by the weight of their wickedness. Sin doth not hover, as it were, over the bottomless pit, or mere flutter about it; but is continually sinking lower and lower. Neither doth true grace make some feeble attempts toward Heaven, but by an energy within itself is always soaring higher and higher. It is not an airy speculation as a thing to come that can satisfy a good christian's longings, but the possession, if so it might be, even in this life.

It is to be wished, that there be not among some so low an estimation of bliss as makes them more to seek after assurance of Heaven, only in the idea of it as a thing to come, than after heaven itself, which indeed we can never be well assured of, until we find it rising within us and glorifying our souls. When true assurance comes, Heaven itself will appear as it were upon the horizon like the morning light, chasing away all dark and gloomy doubts before it.

We may be too nice and vain in seeking for signs and tokens of Christ's spiritual appearances in the souls of others, or even in our own. Let us rather wait until the works that He shall do within us may testify of him, and let us not be over-credulous, till we find that he doth those works which no one else could do. As for a true and well-grounded assurance, say not so much "who shall ascend into Heaven," to fetch it down from thence; or "who shall descend into the deep" to bring it up from beneath, for as in the growth of true internal goodness it will freely unfold itself within us, so will it in the progress of true Religion, stay until the grain of mustard seed itself breaks forth among the clouds that buried it,—until through the descent of the heavenly dew it sprouts up and discovers itself openly. This holy assurance is indeed the budding and blossoming of felicity in our souls; it is the inward sense and feeling of the true life, spirit, sweetness and beauty of Grace, powerfully expressing its energy within us.

U. T.

Messrs. Editors,

Seeing in one of your late papers an exhortation to the clergy to exert themselves in removing the objections to sponsors, I enclose you a sermon preached not long since in my parish church with that express design. And if you think it likely to produce good by a more extended circulation, you are welcome to it for your paper.

Galatians 6 verse 10.

"As we have opportunity let us do good unto all men, especially unto them that are of the household of faith."

In this text, the only words that require explanation are the last. The command to do good to all men is very plain; but it requires a little attention to discover who in the Apostle's estimation those are who have such an especial claim upon our good offices—who those are that constitute the household of faith. If we look through the same apostles' letter to the Ephesians we shall find that all christians—all whose faith was established in Christ Jesus—who trusted in him as their Redeemer and depended on him as their Saviour, are called by an expression very similar, "the household of God;" and they are there said to bow the knees unto the Father of our Lord Jesus Christ. And if we look into the epistle to the Hebrews we read that all those are of the household of God who hold fast the confidence and the rejoicing of the hope in Christ firm unto the end.

Bearing in mind therefore that in those days the church of Christ was undivided into sects as in the

present day, and that it was at unity in itself, we learn from these passages that the words household of faith mean generally all christians, as being aliko children of God, adopted into his family through the atonement of Christ; and more particularly such as being united in one place and in one church are more immediately bound together by one common interest as brethren.

You must perceive very plainly that as christians we are required by our heavenly Father to do good whenever opportunity is afforded us to any of mankind—more particularly it is required of us to be kindly affectioned to all christians; and most especially we are bound to be ready on all occasions to promote the temporal and spiritual interest of such christians as belong to the church of which we ourselves are members.

From these words, therefore, I propose calling your attention to a preeminent means which God has placed within the reach of all of us of doing good to this household of faith, in the office of sponsors to children brought for admission by baptism into this household of God. I shall first endeavour to throw some light upon the difficulty (for I am sorry to observe that many persons find a difficulty in getting sponsors for their children,) which I fear must arise either from a mistaken notion of the Godparents' duty; or else from what is far worse, a carelessness of the spiritual condition of our fellow creatures.

The portion of Scripture selected for the gospel in the baptismal service (if there was no other) we consider sufficient authority for bringing our infants to that sacrament; and if children are to be thus early admitted into the church of Christ, and to the privileges therein conveyed, it is but reasonable every precaution should be taken that such infants may as early and as effectually as possible be trained in such knowledge as may secure the benefits, and be taught to avoid that ignorance and those vices which will assuredly deprive them of them.

To secure such instruction as effectually as may be, the church has enjoined that in addition to the parents whom we must in christian charity suppose to be anxious above all things for the eternal happiness of their offspring, that some persons should for God's sake, and for the promotion of the kingdom of Christ, be entrusted with authority to lead these infants into the ways of righteousness as they grow in years. And surely a more effectual opportunity could scarcely be afforded to a christian of doing good to his helpless fellow creatures who belong to the household of faith.

Hence it is plain that parents impart to the sponsors a privilege and power to train their children in the ways of godliness, and it is a power which all good christians ought to be glad to undertake. How is it possible that a man from his heart can say the Lord's prayer and implore God that his kingdom may come, and his will be done on earth as it is in heaven, that is, that salvation through the death of Christ may be extended to all the world, and his laws be universally obeyed, unless he feels a desire to do all in his power to effect it.

Therefore instead of refusing the office, we really ought gladly to embrace the offer, and use our influence to train the young in such paths as shall be most likely to advance it.

That such was the highly honourable design of the office of Godfathers, we may learn from the practice of the christians in the days of the apostles, when the majority of the people were heathens, and therefore comparatively few were fit to be entrusted with the office. In those days the Communicants as a body undertook the charge, and as soon as the baptized were old enough to learn, they were regularly brought together before the communicants on the Lord's day, who instructed them by catechizing in all the rudiments of religion, and who were vigilant to notice their ordinary conduct, and reprove them whenever they saw anything contrary to their profession.

We can readily imagine the pleasure these early christians felt when numbers of children were brought for baptism, and how their joy would increase as their power increased of instructing a multitude of infants in the truths of the gospel. And such would be our feelings if in this day we were such christians as they were, such would be our feelings whenever a parent should be supposed to place such confidence

in us as to give us a like influence over their offspring.

So needful was it considered to train children early in the ways that they should go, that besides parents and the sponsors, the church has made their effort to instruct the youth, by providing a ritual instructor to feed the lambs of Christ's flock. And it was on account of this duty of their office that the clergy obtained the appellation of Fathers, which is still retained in the Roman Catholic and some other churches at the present day. And although our church the name is dropt, yet the duty still laid upon the clergy, for they are bound to be every child in their respective parishes what a sponsor is to the child he brings to baptism, it is my duty, and the duty of every brother clergyman, to call upon the children under our charge to go to church and hear sermons, and to provide that they may learn the creed, the Lord's prayer and the commandments, as well as such other things a christian ought to know and believe to his soul's health; and to endeavour that they may be brought up to lead a godly and a christian life."

To be continued

MINISTERIAL.

REMARKS ON THE CLERICAL OFFICE.

By the Bishop of Limerick, (Dr. Knox.)

If stations of honour and trust among men require persons of knowledge, fidelity, and zeal to fill them, how infinitely more does our office require that should be possessed of qualifications, in some measure corresponding to the high and holy vocation whereunto we are called. Yes, my brethren, whatever contempt the ministerial office may have lain under from the misrepresentations of the enemies that surround us on every side—or how much sneer it at times have been disgraced and rendered unwelcome, even injurious, by the careless or indolent, or unworthy conduct of such as have thrust themselves into it from base and mercenary views; yet, in its own and in its natural tendency, it is the most noble, benevolent, and useful office in the universe. To be the minister of the Lord Jesus Christ, to be the fellow-worker in the salvation of precious and immortal souls. To make a multitude of wretched and perishing sinners rich in the unsearchable treasures of the Lord Jesus Christ. Let those therefore who are called to this blessed work, join with St. Paul and thank the Lord Jesus in "that he counted the faithful putting them into the ministry." Let them magnify their office, not by assuming airs of superiority or making claims to power they do not possess, but by acting up to their high character, and by so exercising it, as to render it an extensive blessing to the world.

Beloved brethren—if Aaron could have trifled when he stood before God—between the living and the dead to stay the plague—if Abraham could have trifled when he petitioned the Almighty to save the cities of the plain—if David could have been weak and heartless, when in the midst of a perishing multitude he pleaded before God under the very scourge of the destroying angel—if Moses could have been so time for foolish vanities, when he raised the brazen serpent in the poisoned and perishing camp—how may we devote our time to merely human pursuits unconnected with our ministry and "be guiltless!" But how can we be so, when we consider that, in the circumstances of interest, attached to any case what they may—they were as nothing, compared to the solemn crisis in which we stand—as offering salvation, everlasting salvation, to perishing souls. Our office, my brethren, is of a heavenly origin—our employment is of a spiritual character, and its fruit is to remain, not for a time only, but for ever and ever. We are called, to make full proof of our ministry—publicly and from house to house, testifying repentance toward God and faith toward our Lord Jesus Christ.

But if instead of preaching, "Christ and him crucified," which ought to be the Alpha and Omega of our discourses we are content to preach Socrates or Seneca;—if we make no other use of our high commission, as Bishop Horsley remarks, "than to come abroad one day in seven, dressed in solemn looks"

and in the external garb of holiness to be the apes of Epictetus—if, instead of the everlasting gospel of the living God, we deliver an abstract philosophical essay, difficult for the writer to express and consequently difficult for the hearer to understand. If, bringing forward the leading doctrines of Christianity, “the fallen state of man; redemption through Christ; sanctification by the Holy Spirit; the salvation of sinners, by the free grace of God in Christ Jesus; justification by faith;” we burthen them with so many conditions, so many things to be done on our part; at one time declaring man’s utter helplessness to assist himself, and the next moment investing him with super-human powers. Now bidding him to fly to the city of refuge, whose gates are always open, but telling him that they will be closed, unless he stops on the way and raises a temporary refuge of his own—in short, so mingling the law with the gospel, so misplacing faith with works, so confounding the inward principle with the visible evidences, as to leave his hearers, “halting between two opinions.” I say, if the trumpet gives so uncertain a sound, who will prepare himself for the battle? If husks like these, be ever offered to the famishing flock, while there is bread enough in their father’s house, and to spare, who can be surprised, if they stray into other pastures, and seek their food from any hand that offers to bestow it! But in deprecating cold and lifeless discourses, I would by no means be understood to encourage vague and empty declamation, or that the affected tones of the theatre should issue from the mouth of the kneeling minister, or that its rants and gesticulations should vulgarise the place in which we stand, when we are delivering the word of life, the truths of the everlasting gospel. But surely, where “holiness to the Lord” and an ardent zeal for the enlargement of the Redeemer’s kingdom, is not eminently conspicuous in the life and conversation and discourses of the minister of Christ, the preaching of the gospel will be without success, the prayers of the church without avail, and all the ordinances of religion, and all the means of salvation, unedifying and unserviceable to Christians.

Remember, it is not in general an extreme degree of guilt that will bring ruin on ourselves and discredit on the ministry. Remember, that there are more that will be punished for omissions of their duty than for the actual commission of gross and open sin—and remember, the barren and dead tree were struck with the same curse; and the gospel condemns to the same darkness and the same torments the careless and the unfaithful servant. Let us, therefore, animated with a holy and apostolic zeal, labour in the vineyard with all our might for the salvation of our flocks.

YOUTH’S DEPARTMENT.

THE SHIPWRECK.

The following narrative affords several lessons to those who read not for amusement only. The sad effects of Drunkenness as dreadfully exhibited in the conduct of the Captain, and the merciful help afforded by that Providence whose eye is ever about and around us, are placed before us in a striking light. Here then is my story; but I must first mention that the wrecked vessel was about prosecuting a voyage last year from Liverpool, England, to the Pacific Ocean, when she met with destruction.

SIGMA.

“Nothing of more or less note occurred for the first few weeks. We had brilliant weather, and held on steadily; the Tigris getting a head sometimes, at others we took the lead. Soon, however, the Tigris shot away rapidly, and after a few days we lost sight of her. Upon this, the captain who before had been all life and activity, was observed to grow gloomy and reserved; and the surmise was rife among the crew that some heavy stake was pending on the sailing powers of the two vessels. To allay his chagrin, the captain drank spirits in large quantities, and symptoms of insanity were speedily discerned. One night, pacing the deck and talking incoherently, he suddenly stopped, and lifting up his dog who crouched at his feet, by the neck, flung him

overboard, saying, ‘poor devil! I shall soon follow you.’ After this he was watched narrowly; the surgeon of the vessel not considering himself justified in putting him under arrest, nor did he think it absolutely necessary. He contrived, however, to elude our vigilance, and a few days after his exclamation threw himself overboard, and though a boat was instantly put out, he sank before it reached him. The command of the vessel now devolved upon the mate, named Spurze, a well conducted but inexperienced seaman, who got out of his latitude; and after many weeks of wandering and anxious pain, we were eventually wrecked on an uninhabited island; which, as we afterwards learned, was 10 deg. S. of the line, and between 600 and 700 E. of Madagascar; crew and passengers, twenty-six in number, including one lady, the wife of a naval officer on board, all being saved. The island, called Astovia, was a coral rock, and nowhere could we discover any vestige of vegetable matter. After hoisting some remnants of canvass from the wreck in three different parts of the island, which was about six miles long, by three or four wide, we set out in quest of fresh water, but to our inexpressible anguish the search was without success. Our thirst became intolerable; and, to appease it, we were compelled to wring off the heads of sea fowl (with which the island providentially abounded, and which were not by any means difficult to catch) and drink the blood. Our food was turtle; and we used to take it by going out in small parties of six or seven in number, and wading through a creek, on the banks of which they congregated. Here we were in constant danger of our lives from the sharks that paddled slowly up the creek; and on one occasion a poor fellow, too daring and adventurous, was seized, and torn piecemeal among them. After the lapse of two weeks fourteen of the crew agreed to take the long boat, with a single barrel of biscuits, the only provision saved, with a solemn promise to touch at the first island to which they came, if possible to procure aid, and return to us. Their parting shout was the last we ever heard of them. A day or two after they had left us two of the crew picked up a barrel of spirits which had been washed ashore, and for sometime kept it to themselves, and upon Spurze, the mate, discovering it, and upbraiding them with the selfishness of their conduct, they, in inebriation, drew their knives and would have dispatched him on the instant, had not some of us rushed to his rescue. The poor lady, the only female, suffered dreadfully, and notwithstanding we did all that was possible under the circumstances to alleviate her condition, and whilst she endeavoured to bear up with a seeming fortitude, it was evident her spirit was completely broken. With the canvass and spars from the wreck we erected a sort of tent, where she was in some measure protected from the intense heat of a tropical sun. We had been three weeks on the island, and our only drink was blood, and, for the last few days, the spirits which had been secreted by the men and discovered by the mate, when to our infinite joy a fresh water spring was at last discovered, and one and all scoured away yelling like bedlamites with delight at this priceless godsend. Week after week passed away, and still no sign of deliverance. To mark the days, we cut, like Croesus, notches in a spar. At one time we were buoyed up with the hope of rescue, at others steeped in the lowest depths of wretchedness. In consequence of the nature of our diet, many of our number suffered severely from diarrhoea, though no fatal consequences attended it. At the expiration of seventy days our signal was discovered by a whaler, by which we were taken to Mabo, an island, or rather a cluster of islands, the governor of which supplied us with necessaries, and forwarded us to the Cape, from whence we took passage to England in a vessel that touched there shortly after our arrival.”

SHORT SERMON.

Retirement to a well regulated mind is, in the season of affliction, an indescribable source of comfort. The world can never fill the aching void, occasioned by the loss of a beloved object; but in the secret chambers of the heart, when abstracted from the confusion of surrounding objects, a still small voice is often heard, which whispers comfort to the wounded spirit, speaks peace to the broken heart, and sets the captive free.

From the New York Observer.

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MR. DUCKINGHAM’S LECTURES ON PALESTINE.*

Bethlehem.

Passing over the plain of Esdraclon, and leaving Tabor and Carmel on the right, we pass through Samaria, and travelling south, arrive at BETHLEHEM, a spot second only to Jerusalem in the interest it excites in every Christian bosom. It lies six miles from Jerusalem in a direction nearly due south from that city. It is called in Scripture “the city of David,” having not only been the place of his birth, but his frequent resort for recreation and repose. This is not astonishing, since it must have been endeared to him by many tender recollections, and by all those fond associations, which carried him back to his youthful days when he was a shepherd’s boy. Here were the fields in which he tended his father’s flock, and here that bubbling brook from which he filled his scrip with smooth pebble stones when he went forth to meet Goliath. To us it is yet more hallowed as being the spot consecrated by the birth of Messiah. Jerusalem stands on the barren ridge of Mount Zion, and it is on a continuation of the same ridge that the road conducts you thence to Bethlehem. The ride has few attractions. It is destitute alike of verdure and of shade. The landscape around is dark coloured, parched and dry, and the way monotonous and tiresome. But when you come to the edge of the ridge, Bethlehem, with all its beautiful environs, bursts at once upon the view. It presents the appearance of a large natural hill, having a rocky base, but its sides clothed with soil and verdure, rising in the centre of a rich and fertile valley. Rills of water interspersed with perpendicular rocks are seen around, and the whole assemblage has a romantic beauty, which reminds one of the description of the Happy Valley in Dr. Johnson’s Rasselas.

Many interesting associations connect the spot with the pages of scripture. On the fields before you sat those shepherds, keeping watch over their flocks by night, to whom the first annunciation of the Saviour’s birth was made by a vision of angels. The sweetness of the locality might well tempt them to select it as a pasture ground, and it is still a favourite resort of those who are similarly employed. I was forcibly struck with the number of sheep in view at once, and the numerous groups of tents in which the shepherds had formed little encampments for their families. I accounted for those frequent allusions to pastoral life, which we meet in the Psalms of David. In the height and pientitude of his regal power, he seems never to have forgotten the employments and impressions of his youth. The shepherds, however, of Judea are a very different class of beings from those who bear the same name in Europe, and their habits and the peculiarities of their employment fully illustrate many passages of the Bible, which, to a western reader, want half their real force and beauty. In England we have shepherds; but they are persons of no great importance or consideration. They are taken from the inferior ranks of society, and usually hired by the year, like other agricultural labourers, by our great landed proprietors. These are never seen tending their own flocks. It would be beneath their station in society. The condition of their shepherds is an humble one. They never have an interest in the flocks they tend, and are induced to faithfulness chiefly by the desire to retain their place and earn their daily bread. They have little to do; and as they watch over considerable numbers of sheep scattered widely over the downs, they do not know one sheep from another. But in Palestine, the flock is not thus widely scattered; the sheep feed in closer companies; the shepherd is the owner, and has a deep interest in the preservation of the flock! He lives among them, with his family, in tents, removing from place to place, wherever the sheep go to graze; his very infants know the sheep, as it were, personally, call them by name, are intimately acquainted with their condition and strongly attached to them; and no wonder; for their father’s flock is their little world. The shepherd himself knows each sheep individually, by its countenance, or voice. I have seen a hundred brought to a shepherd, and he could

*Concluded.

find any particular sheep that he wished, and point it out with readiness. It seems strange to a European, to whom the faces of the sheep seem all pretty much alike, to witness the proofs of this particular and individual knowledge of one from another. It is sometimes carried so far that a shepherd can tell his sheep when blindfolded, by the different sounds of their voices,—an experiment I have myself witnessed. In the time of yearning while the ewes are weak, and the lambs tender, or during an interval of severe weather, the shepherd's family will abridge themselves of their comforts, sooner than that the flock shall suffer want: nor will they partake of their own repose, until the sheep have first been fed and placed in safety. How beautifully does all this illustrate the promise, "He shall feed his flock like a shepherd; he shall carry the lambs in his bosom, and gently lead those which are with young." No one can fully appreciate all the beauty and force of that figure, who has not been in the East; and when the ministers of Christ are called pastors, and shepherds of the flock, there is a fulness of meaning comprised in the term, to which those who dwell in other countries must remain comparatively strangers. To me, it seems at once to settle a question which has sometimes been raised, as to the degree of association and intimacy which ought to subsist between a minister and his people. If he is to be to them what an eastern shepherd is to the flock committed to his care, then certainly no association can be too frequent, no intimacy can be too close; he should know them each one personally, and be acquainted, if it were possible, with their inmost heart. When Jesus Christ says, "I am the Good Shepherd," he says all that language can express, and comprises in one word, a whole world of meaning.

Entering into Bethlehem, you perceive that it is larger than Nazareth, and having a population of about ten thousand souls. It is walled, and some of the ancient towers still remain, though disfigured by subsequent addition of much inferior excellence, the work of the Mahomedans. The only object of intense interest which attracts a Christian traveller is the spot supposed to have been that of the manger, where Christ was born. There can be few doubts as to its identity, although a European, on first beholding it, is apt to be incredulous. For it is a cave, or crypt; and we in Europe and America, regard a stable as some sort of building above ground. A further acquaintance, however, with the customs of the East, will convince him, that what at first raised his doubts, ought, in fact, to strengthen his belief. Caverns are there universally preferred for the stabling of animals; and there is a very good reason for it. The vicissitudes of heat and cold are greater, and more sudden, in Palestine, than even in this country. I have witnessed, in a single day, a change of 58 deg. of Fahrenheit. Against such rapid and trying vicissitudes, man can, in some degree, protect himself, by the use of art, and of extra clothing; but this the animals cannot do; and they require that man should care for them. A cave is a natural provision, affording a much better safeguard against these extremes of heat and cold than such slight wooden buildings as we usually erect for stables. When the thermometer rises to 100, as it often does in Palestine, the animals are driven into a cavern, where they are cooler than in any building whatever. Here too they are sheltered at night from bitter sleets and frost; and in the winter, if the cold is very intense, fires are sometimes kindled at the entrance of the cave, by which all the air it contains is raised to a comfortable temperature. David, who was a shepherd, and often a wanderer, was well acquainted with such caves, and often sought them as his own place of refuge; and the Scripture will be found to contain many allusions of which the fact I have now stated furnishes a satisfactory illustration. Besides were it otherwise, a locality so remarkable and so impressive as the birth-place of Jesus Christ must necessarily have been from an early period to his followers, having become once known, was not likely ever after to be forgotten, or mistaken, so long as a single Christian either resided in the town, or resorted to it. It was a favourite resort, too, as we know, to pious Jews belonging to the tribe of David.

THE REV. T. T. BIDDULPH, A. M.

In the year 1798 he united with some other clergymen in setting on foot a small theological miscellany, entitled *Zion's Trumpet*, the name of which was afterwards changed to that of the *Christian Guardian*. This useful publication was removed to London in the year 1809, and has been continued ever since, with firm adherence to its original principles. He published a sermon, entitled the *British Jubilee*, on the commencement of the fiftieth year of the reign of George the Third, and four other sermons, on the funeral days of the Princess Charlotte of Wales, Queen Charlotte, George the Third, and the Duke of York. He also published a missionary sermon entitled, "Christian Charity exerting itself by means of missionary excitement for the correction of Hindoo Idolatry." It was during seasons of illness and withdrawal from public labors, that he wrote several of his publications, such as "Divine Influence, or the operation of the Holy Spirit, traced from the creation of man to the consummation of all things;" and his "Lectures on the Fifty-first Psalm." He defended the doctrines which he preached, in his "Charge of Non-conformity repelled;" his remarks on the tracts of Dr Mant; his "Search after Truth, on the subject of some novel opinions in Theology;" his "Conversion, not a miracle, the standing test of Divine Influence in the Christian Church;" and his "Dialogues of Baptismal Regeneration." This last work he recently republished, with alterations and additions, with especial reference to the errors inculcated in the Oxford Tracts.—*London Christian Observer*.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, FEBRUARY 21, 1839.

ACADEMY AT LUNENBURG.—It is not long since under this head we had the pleasure of noticing the very creditable examination of the School in this place, which elicited the approbation of all present. We now feel ourselves called upon to use it for a different purpose, namely,—to notice an article in the *Halsfax Guardian* of the 6th February, on the subject of an Academy at Lunenburg, which we have read with extreme astonishment. We know not at which to wonder most—the unbecoming spirit of interference with our local affairs, which that article displays, or the tissue of misstatements of which it is composed. It has called forth a very general expression of disapprobation in this community, and it is necessary, that the writer of it should know that such is the case, and that his interference with the subject on which he writes, his hotel on the present efficient School, and his ungenerous attempt to injure the professional character of its Teacher, and the jealousy of the Established Church which his production shews,—are duly appreciated here. The latter feature especially is everywhere prominent, notwithstanding the attempts to hide it.—To those on the spot, it is unnecessary to point out the misrepresentations of the article in question. But for the sake of truth, and of those who may be prejudiced by the statements of the Editor of the *Guardian*, we feel it our duty to remark—that so far from its being true that the Public School here has never attempted any thing but a 'common school education,' the course has for years embraced the higher branches of English Education, to which there has now for some time been added classical instruction. That so far from being an inferior school as the writer insinuates, we know of none in the Province where more of sound and useful knowledge has been thoroughly imparted. That so far from the Teacher's qualifications being such as the Editor ignorantly (we hope not maliciously) declares, he has had a college education, (and that, too, north of the Tweed,) and can lead the Editor a walk through the higher branches of Mathematics, of which perhaps he might soon be tired. And moreover, that though he is not so fortunate as to please the *Guardian* editor, yet (what is perhaps of as much consequence,) we has for several years given entire satisfaction

to the inhabitants of Lunenburg. That as to the bold assertion that the School is on a "narrow and restricted plan, and intended chiefly to advance the interests of the Episcopal Church"—the flat contradiction to that is before the public, in the fact that children of every denomination in the town, have always received, and do still receive, the same advantages there as those of the Church of England. That as to the "large" endowment of this "restricted" school, on which the Editor casts a wishful eye, it may console him to know that "the large Grammar School allowance" he has given us, is nothing more than the very moderate one assigned by law to any combined Grammar and common School. And from Rents of School lands, the Institution has received—just nothing at all! Equally incorrect is the assertion, that Lunenburg has never hitherto received from the Provincial funds, "the least assistance for instruction in the higher branches of Education"—whereas it is well known, that long before this knowing Editor came abroad to exercise more than Episcopal care over this benighted land, there was a respectable Academy in Lunenburg, which continued as long as the law under which it was established—to say nothing of the Grants since received for the present Institution, where such branches have long been taught.

As to the "members of the Church of England who are at present compelled to send their sons to Windsor," and have therefore joined in an application to the Legislature to establish a new Institution here, there are precisely ten persons thus circumstanced, neither of whom, we believe, has signed the Petition in question. And respecting the assertion, that "many Episcopalians" have signed it;—we know of a few who did so, but have since expressed their regret for so doing, and declared that they were led to believe the Petition was in behalf of the present School, instead of being against it. And we have been told that of the seventy signers paraded in the *Guardian*, the most have neither chick nor child, and knew little and cared less about the whole matter.

We pass over several other parts in this article—such as the anxiety of the surrounding population of Lunenburg for "classical instruction"—which may well create a smile with those who have for years found it most difficult to raise even the paltry pittance for the support of common English Schools, as also the modest hint that the Academy (that is to be) is to take possession of the National School (House, perhaps is meant) and of course turn its present inmates, by the exertions of whose friends and parents it was built, into the street. But we have said enough to expose the spirit and the misstatements of this extraordinary effusion. As to the Editor's disclaimer of all "angry prejudices and hostile feelings," we wish there did not exist evidence to the contrary. The whole concern—Petition, Editorial puff and all, is in direct opposition to the interests of the present Institution, with which its supporters, comprising a large majority of the parents in this place, are satisfied, and have so declared themselves in their Petition to the House of Assembly. And since in this Academy, Education suited to the wants of the community as far as they are known is provided, we search in vain for any other ground of interference, than that stated by the Editor himself, namely, that the institution is under "the immediate patronage and superintendence of the ministers and members of the Episcopal Church." But whether that is a reasonable objection, let a jury even of 'liberals' say, after being told that the majority of children in this town belong to the Church of England, and that the grievous management does not exclude one single child of any denomination or rank whatever from the whole benefits of the School, nor impose any religious tests upon them. And moreover, that the respectable clergyman of the Lutheran Church is now a Commissioner of Schools, as his predecessor was a Trustee to his death; and that for seven years a Methodist minister was also a Commissioner.—But *delenda est Carthago*.—No matter what reason or justice say, the would-be-Sovereigns cry of the Church-

"down with it, down with it!" To this cry the Editor of the *Guardian* has lent an echo rather louder than is seemly where a "Sister" Church is concerned.

OUR LEGISLATURE has been now six weeks in session, but does not appear to have made much progress in the public business. Much time was occupied in speeches upon the Dispatches from Lord Glenelg, and much that was said had better have been unsaid—especially all that tends to disturb the present contentment of the country. Let what is really worth seeking from the Imperial Government be sought in a calm and respectful way, and not place this little Province in the ridiculous attitude (to give it no worse name) of *threatening* the mother country, to which it is indebted for everything, and separate from which, it would be utterly insignificant.—The matter has issued in the appointment of a Delegation to proceed to England. We see that a Bill respecting School-lands has passed the House, with the provisions of which we are not acquainted; but we gather from the speeches of its opposers, that its aim is to take from the Church the control of lands granted to the Church! If so, we trust it will meet its quietus like its predecessor of last year. We have yet to learn what the grievance is with respect to School-lands, that demands this interference of the Legislature to change the trust. Have the Trustees in any one instance been proved guilty of mismanagement? Have the children of Dissenters been excluded from any School that is aided by the rents of these lands? We do not believe that any gentleman in either branch can bring forward a solitary instance to prove the affirmative in either respect. Then why introduce any change? Is there any reason but prejudice against the Church? And is that sufficient foundation for Legislative enactments?

LEPANTIC ASYLUM.—Among the useful objects to which the attention of our Legislature might properly be turned, we have seen no mention of that which stands at the head of this article, and yet there are few that commend themselves more entirely to the best feelings of humanity or would redound more to the honour of the country, than the establishment of such an institution for the benefit of those who are visited with the sorest affliction that can befall them here.—We believe there are very many of this unhappy class scattered throughout the Province, some of whom might perhaps be restored to usefulness and to their friends, if placed in an Asylum where judicious treatment could be applied. But the expense of sending them to the United States for such advantages is more than many can afford, besides being painful to the feelings of their relatives to consign them to a land of strangers where they cannot have the satisfaction of seeing and inquiring into their condition. All which would render it exceedingly desirable to have some place of refuge within our own borders, where these unfortunates might enjoy such advantages as skill and experience can supply, and the blessing of God perhaps render successful. We pretend to do no more than throw out the suggestion in the hope that some philanthropic individuals of our Legislature may take up the matter and, if possible, effect so praiseworthy an object. We remember seeing some discussion about it in N. Brunswick a few years ago, and perhaps if the undertaking were thought too great for Nova Scotia alone, the two Provinces might be brought to unite in accomplishing it.

Surely, such an appropriation of the public funds would be cordially approved by every friend to suffering humanity throughout the land, and would yield a rich interest in the happiness it might be the means of securing, and the blessing it would call down upon its supporters from those to whose "minds diseased" it might successfully "minister."

LENT.—We are again entered upon that solemn season which has been distinguished from the earliest ages

of the Church, as one for turning to the Lord in fasting, humiliation, and repentance, in commemoration of the Saviour's fast of 40 days and 40 nights for our sakes, and in order to prepare us for the due celebration on Good Friday and Easter of "all the mighty acts which He in our behalf has done." Let us not suffer the period to pass away without some profitable exercises of soul—examining with more than common care our spiritual condition, and seeking with fresh earnestness for pardon and peace through the blood of Jesus. To quicken and assist us in these holy duties we would recommend as closet companions the daily collect, and also the solemn service of the Communion, appointed for Ash-Wednesday, which stands in the Prayer Book next before the Psalms. In the exhortation, every argument that can be desired to lead us to Christ is arrayed in the strong language of Scripture; and in the 51 psalm and spiritual prayers which follow, the fittest words are supplied for conveying to a Throne of grace the feelings of a soul groaning under indwelling corruptions and accumulated sins, and earnestly desiring to be loosed from its burdens.—May God create in us all, new and contrite hearts, that worthily lamenting our sins and acknowledging our wretchedness, we may obtain of Him perfect remission and forgiveness through Jesus Christ.

MEETING OF THE CHURCH SOCIETY.—We hope our readers will bear in mind the 13th March as the day appointed for the general meeting of the Diocesan Church Society at Halifax, and that there will be a full attendance of Delegates and Clergy from the Country.

SIR GEORGE ARTHUR.—We feel proud to be able to offer the following tribute to the worth of the present Governor of Upper Canada, which we extract from the "Church."—It is cause of thankfulness that such a man holds the reins of power there at such a time:—

Fortunately for Upper Canada, our excellent and respected Governor, Sir GEORGE ARTHUR has never forgotten, in all his actions, that he is accountable to a higher and more awful jurisdiction than that of an earthly sovereign. Through the various obstacles which he has had to encounter since his assumption of the government of this Province, he has uniformly manifested a recognition of an overruling Providence, and afforded evidence that he is one who can say, "Thy servant feareth the Lord." Throughout his peculiar trials he has maintained a Christian equanimity, and he has surmounted difficulties which nothing but a combination of prudence and temper,—a scriptural admixture of the wisdom of the serpent with the harmlessness of the dove,—could have enabled him to overcome. He has happily succeeded, too, in allaying the stormy waters of religious strife; and if the untameable passions of a few will not permit the arrival of a perfect calm, his judicious appeal to the good sense and good feeling of a generous people has prevented at least a repetition of that suicidal dis-sension which distracted the infatuated and devoted Jews while even the battering-rams of their were shaking their city's walls! And though called upon by events which demanded the interposition of Justice in her severest form, to inflict capital punishment in almost twenty instances within a twelvemonth, he has exhibited a clemency which Mercy, in her mildest mood, would scarcely have ventured to explore. His measures, throughout our recent trials, have been well poised, deliberately planned, and promptly executed. He has unravelled a deep-laid and sanguinary conspiracy: and by his defensive and timely precautions, has rendered the country invulnerable to its diabolical machinations. Wherever our enemies have attempted to touch our shores, they have either been repulsed with slaughter and disgrace, or captured and reserved for ignominious punishment. His whole policy,—with much to embarrass and make it fall short of its end—has been successful in restoring unity and confidence to the Province, and in discomfiting its ungodly and murderous invaders.

To the exalted motives and the Christian measures of her Majesty's present Representatives in the two Provinces,—for to omit our well-tried Christian warrior Sir John Colborne in this tribute of honest praise,

were a dereliction of patriotic duty,—we have no hesitation in ascribing, under Providence, much of the success that has crowned their respective administrations; and while our cause is so just, and while they who are the principal instruments in maintaining it act so conformably to the Law of Laws, we see much to incite us as a people, and as individuals, not merely to a religious confidence as to the issue of the present struggle, but to the more careful practice of that "righteousness which exalteth a nation."

We take the following from the *Christian Witness*: *Cheering Intelligence from England*.—A clergyman of the Church of England, who for the last forty years has been zealously and successfully laboring in building up the kingdom of Christ in the West Riding of Yorkshire, writes us under the date of Nov. 27, 1838. Among many other interesting matters he says,—

'You will perhaps be surprised to hear that curates are very scarce now in England. There are two societies for providing salaries to curates. "The Church Pastoral Aid Society," and the "Society for employing additional curates in populous places;" these, with the new churches lately erected, have taken up all the spare clergy.

'Many dissenting chapels in London and elsewhere have been brought over to the Church. The bishops are much more accessible, and ready to countenance the clergy in all acts of Christian benevolence. Many school-rooms are licensed in distant hamlets, so that the design of our parochial system is carried out every where.

'In the town where I live, Mr. John Wood has built a beautiful Church, a parsonage house and school, and endowed it at an expense of 20,000*l.*, solely out of his own pocket. It will be consecrated in a few weeks. Mr. Bull is the incumbent.

'A gentleman from the Isle of Wight is about to build one at his charge in another part of the town, while a third is in contemplation by subscription in another direction. Mr. Hardy, M. P. is building one about four miles from here. So you see we have an awakening in this place which is truly refreshing.'

TO SUBSCRIBERS AND AGENTS.—In several of our recent numbers we called on some of the subscribers to the *Colonial Churchman*, to pay up their dues to the end of the 3d Vol., and we would now request them generally to fulfil their engagements in respect of the terms on behalf of the *fourth* Volume. Our Agents are requested to renew their exertions; and those who have funds in their possession, would oblige us by forwarding them as speedily as possible. We confidently hope that no further appeal will be necessary during the present year.

SUMMARY.

Sir James Allan Parke, one of the English Judges, is dead. He was distinguished by a life of consistent and devoted piety, as well as by his ability, uprightness, and independence as a Judge. A foul murder was perpetrated in Ireland on the 1st January on Lord Norbury, who is described as an amiable nobleman and kind landlord.—Storms of unexampled severity had been experienced in England and Ireland in the month of January, by which many lives and a large amount of property were destroyed. At Liverpool alone, the number of persons who perished was said to be 90. Much damage was also done in the United States, as well as in this province, by the freshets of the latter end of January.—The harbour of Halifax has been frozen for some days, so as to bear loaded teams—a circumstance not known for several years.—At Fredericton, N. B. the thermometer has been as low as 26° below zero.

DIED.

At Grenada lately, Rev. Mr. Heath.
— Bermuda, 15th Jan. Rev. Mr. Lough.
— Windsor, Eleanor, wife of John Otis King, Esq.
— Liverpool, N. S. on Friday last, of croup, Maria, eldest daughter of Mr. Edward C. Barrs.
At Sydney, C. B. on the 15th ult., Mrs. Mary Wollenhaupt, in the 80th year of her age, widow of the late Casper Wollenhaupt, Esq. formerly merchant of Lunenburg.

POETRY

For the Colonial Churchman

"THY WILL BE DONE"

Not only when abound,
My health, and friends, and peace,
And when my joys are found
Still to increase ;

Nor when the world's bland smile
Is beaming on my name,
Gladdening my heart, tho' while,
With fairest fame ;—

Not merely then, O Lord,
I'll bow before thy throne,
And humbly say this word—
"Thy will be done."

When pain and sickness wring,
When friends and wealth have gone,
Still I will meekly sing—
"Thy will be done."

When called to bear a cross,
And in grief's paths to run,
I will not deem it loss—
God's will be done.

When I forget Thy word,
Or cease thy paths to run,
Draw my soul back, O Lord,
"Thy will be done."

Hope shall desert me never,
Nor shall my faith be gone,
Nor from Thee will I sever—
"Thy will be done."

When Death his visit pays,
To bid my soul be gone,
I'll sing my Saviour's praise—
His will be done.

Lord ! let the various lands,
Beneath the circling sun,
Be turn'd to Thy commands—
So let Thy will be done.

SIGMA.

BIOGRAPHY.

From the Church of England Magazine.

MEMOIR OF C. GRANT, ESQ.*

"With regard to his efforts to serve religion," says one eminently qualified, from long personal intercourse, to form a correct opinion, and who now occupies the highest ecclesiastical office in British India, "and especially to promote the cause of Christianity among our native subjects in the East - when we consider the extensiveness of the work, and the powerful obstacles by which it was opposed, it is surprising how much he was the means of effecting. The results, indeed, of his labours did not fully appear during his residence in India ; and even yet we may trust that they await a further and a progressive development. Humanly speaking, however, he may be said to have laid the foundation of much, if not of all the moral and religious good that has been accomplished in India during the last thirty-five years. As early as the year 1783, he, in concurrence with two or three intimate friends, transmitted to a distinguished senator in this country an application, or memorial, earnestly recommending the adoption of additional means for the diffusion of Christianity among the natives. About the same time he purchased a church at Calcutta, which had been built by one of the Danish missionaries attached to the Society for promoting Christian Knowledge, and which was thence called the Mission Church. This church still remains a monument of his zeal and piety ; and here, before he left India, he had the satisfaction of procuring the establishment of a clerical friend, who was afterwards, through his means, appointed chaplain to the presidency ; a person eminently qualified for the ministry of the Gospel,

*Concluded.

and whose solicitude to promote the glory of God and the best interests of mankind, was altogether congenial with his own.

"At an early stage of his Indian career, it pleased God to visit him with a succession of severe domestic afflictions, painfully illustrative of the vanity of human hopes, the precariousness of earthly enjoyments, and the awful nearness of the things which are unseen and eternal. He was in circumstances very unfavourable to religious instruction and improvement ; heathenism and false religion prevailing all around ; the partial intermixture of Christianity which existed, possessing little of that Divine religion beyond the name ; his situation ill allowing of seclusion from worldly occupation and society. Yet that season of heavy calamity was blessed to his mind. It led him to the only true source of felicity. He derived, on this occasion, much useful spiritual counsel from a friend, who afterwards became his near connexion, and who was himself the friend and disciple of the celebrated missionary Swartz. Thus, in a soil prepared by the means of grief and trouble, it pleased God that the good seed should be sown ; it was subsequently cherished amidst the silence and comparative solitude of one of the remoter stations in our Indian dominions ; and it produced blessed fruit to the praise and glory of God.

"The deep persuasion of the importance of religion which now possessed itself of his whole soul, did not slacken his attention to his proper duties. On the contrary, he laboured, if possible, only the more abundantly. Let it not, however, be thought that his good deeds formed in any degree the ground of his hopes before God. His reliance was on the meritorious cross and the mediation of Christ. It was indeed a remarkable feature of his character, through his whole life, that, while no man entertained a stronger sense of the obligation of duty as such, or more assiduously strove to discharge with fidelity the trusts reposed in him ; none ever avoided more carefully the ascription of merit to his own good works, or watched with more jealousy against the delusions of that self-righteousness to which the human heart is so lamentably prone, and which is apt to mingle with, and tarnish, even the graces of the most confirmed Christian."

After his return from India, Mr. Grant led an active and eminently useful life, both as a director of the East India Company, and its chairman, and also as a member of the House of Commons. His conduct was marked by an inflexible integrity and honest boldness, which gained the commendation even of those who opposed his views. He was a practical man of business, whose opinion was much valued, and whose counsel was eagerly sought ; he thus commanded an influence which he brought to bear on the subject ever the dearest to his heart. To all institutions that had a reference to the promotion of the Divine glory, and the good of his fellow-creatures, he was a liberal benefactor. In all their proceedings he took a deep and lively interest, and was active in bringing their claims before others. By such his loss was severely felt and deplored.

Mr. Grant though retired from what might be termed public life, for he did not continue a member of the House of Commons after 1819, was still actively engaged in many good works—until the night of the 31st of October, 1823, when he was suddenly seized with illness, which very speedily proved fatal.

From the sermon already adverted to, many most interesting particulars might be extracted relative to Mr. Grant's character and conduct : but the limits of this memoir preclude it. The following quotation, however, powerfully illustrates the opinion which Bishop Wilson had formed of this most valuable and honoured member of his congregation :—

"I am hence led to mention the remarkable spirituality of mind which he maintained amidst a course of severe secular occupation. The apostle has told us what is the real talisman of a Christian's life ; 'For ye are dead, and your life is hid with Christ in God.' Our lamented friend felt himself to be a stranger and a pilgrim in this mortal state ; he was seeking a better country. His scene of service was on earth ; but his heart, like his treasure, was in heaven. It was scarcely possible to be admitted to any intercourse with him, and not to be struck with his heavenly-mindedness. He freely lent himself, as his

duties prescribed, to the affairs and the communications of the world ; yet it was with a chastised spirit, and under a prevalent recollection of heavenly and everlasting things. And if it be asked, by what means such a frame and temper of mind were preserved in the midst of a life so long and toilsome ? I answer, that it was, under the divine blessing, by the habitual cultivation of communion with the Father of spirits. He was much in prayer, in devout reading, and in meditation. The Bible was his daily study ; and the time allowed to his stated devotional exercises he would never, under the impulo of any exigency, materially abridge. He has been known to press the importance and advantage of these observances with peculiar earnestness on those, who, like himself, were of necessity deeply engaged in a worldly business ; observing, that such a practice, instead of hindering the due performance of their proper duties, would, like the pulse given to the Jewish captives, prove the best incitement to exertion, and truest source of success.

"Above all, he was attentive to the duty of hallowing the Sabbath. It may be observed, that, by a careful performance of this duty, he had, at an early period of his religious career, displeased, and even in some degree alienated, influential persons, in whose esteem he held a high place ; but to the end of life he maintained the same honourable singularity. Nor had he, on the whole, reason, even in a worldly view, to repent it. The declaration of the admirable Sir Matthew Hale, who was accustomed to say of himself, that he always found the week prosper in proportion as he had improved the previous Sabbath, was frequently in our departed friend's mouth ; and probably he could have verified it from his personal experience. He kept the day holy, not by passing through a mere routine of forms ; but by paying a serious attention to its duties both in the closet and in the sanctuary ; by not doing his own pleasure upon it, but esteeming it a delight—the holy of the Lord—honourable ; by considering it as a season set apart for God's peculiar honour and service."

To the latter circumstance, referred to by the preacher, we would especially call the attention of our readers, of whatever class they may be. An habitual sanctification of the Lord's day never fails to carry a blessing with it. Press of business, which must be attended to, is often the excuse for attendance to secular pursuits, by those who are called to fill high places in the legislature ; but surely obedience to the authority of God is paramount to every other claim ; and will be admitted to be so, not in theory, but in practice, by every man, who, like the subject of this memoir, is a Christian in deed and in truth.

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For 1839.

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October 27, 1838. C. H. BELCHER.

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