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THE COLONIAL CHURCHMAN.

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

VOLUME I.

LUNENBURG, N. S. THURSDAY, NOVEMBER 3, 1836.

NUMBER 25.

THE COLONIAL CHURCHMAN.

C A N A D A.

Having in one of our former numbers adverted to the expediency of forming in this province, local Missionary Societies, in aid of the purposes of the Society for propagating the Gospel, we are glad to have received through a correspondent in the Diocese of Quebec, some notices which he had promised us of the steps taken in that diocese for the accomplishment of the purpose for which we have pleaded. We subjoin this information for the satisfaction of our readers, together with extracts from some of the accompanying observations of our correspondent.

It appears that a Society was first formed at York, now Toronto, the seat of Government of Upper Canada, in the year 1830—the chief objects of which were, the conversion of Indians, (of whom many in that province are wholly without religious knowledge or ministrations,) and the supply of destitute settlements with the occasional services of missionaries. This Society was immediately patronized by the late able and excellent Governor of Upper Canada; was well supported by the leading persons at Toronto, and soon came into effective and successful operation: an immediate and formal union also took place between it and the Society for propagating the Gospel in Foreign Parts.—We are promised a copy of the Reports of their proceedings, so far as published, and shall probably give them a further notice in our journal.* This happy commencement was followed, in January 1835, by a similar proceeding at Quebec, when it was resolved at the annual meeting of the Society for promoting Christian Knowledge, that a branch-society should be formed at Quebec, with the same objects as that in Upper Canada, except with respect to the Indians, who in Lower Canada are almost universally Roman Catholic Christians, and within the pastoral care of priests of that persuasion. In further pursuance of this Resolution, another meeting was held at Quebec in June 1835, the account of which we copy, so far as material, from the old Quebec Gazette of the 17th June of that year.

A public meeting was held yesterday, in the Chamber of the Court of Appeals, for the purpose of establishing in this District, a branch of the Society formed in Upper Canada under the auspices of the Church of England, for converting and civilizing Indians and propagating the Gospel in Destitute Settlements.

The meeting, though not so numerous as had been expected, was composed of persons of the highest respectability, among whom were a number of ladies.

The Lord Bishop of Quebec having taken the chair, addressed the meeting, and in the course of his observations stated that the object in convening it, was to carry into effect a Resolution passed at the annual meeting of the Society for Promoting Christian Knowledge, held on the 29th January last, which resolution suggested the expediency of forming a Society in Quebec, similar to that in Toronto, for the conversion of Indians and the propagation of the Gospel in destitute settlements. His Lordship stated that the latter object was the one more immediately in view, (the Indians in Lower Canada being differently situated from those in Upper Canada,) and also for the purpose of supplying the spiritual wants of the emigrants at Grosse Isle during a certain portion of the year.

The Hon. A. W. Cochran, on proposing the first resolution, delivered an excellent and appropriate address, dilating with much effect on the spiritual wants of the inhabitants of the back settlements in the districts of Quebec, and on the good effects which might be expected to result from the attendance of a Clergyman at Grosse Isle during a part of the season.—The Resolution he proposed was as follows:—

1. That it is an object of high importance, and one which

* We will only mention here, that by the account published, with their report for the year ending in Oct. 1835, their year's income appears to have been about £400, of which a very considerable portion was contributed by persons in England; and that one or two branch Societies have been formed in other parts of that province.

calls for the exercise of Christian zeal and liberality, to form a Society within the District of Quebec, in imitation of that which by the Divine grace and blessing has been prosperously established in Upper Canada, for the purpose of affording the Word and Ordinances of God to those destitute of such advantages in that Province.

The Ven. Archdeacon Mountain seconded this resolution, and pronounced a most eloquent and impressive discourse, in the course of which he cited several cases which he had witnessed of the great and crying want of spiritual comfort, and a thirsting after knowledge in distant parts of the District.

The Resolution then passed unanimously.

T. C. Aylwin, Esq. proposed the second Resolution, as follows, and accompanied it with appropriate remarks:—
2. That this Society shall, for the present, be called "The Society for propagating the Gospel among destitute Settlers in the District of Quebec."

The Rev. Mr. Hudson proposed the third Resolution, and made some observations respecting the proceedings which had already been entered into.

3. That this meeting approves and confirms the proceedings thus far adopted in pursuance of a Resolution passed at a public meeting of the Society for promoting Christian Knowledge, held in this city on the 29th January last, which Resolution was to the effect which here follows:—

"That a subscription be immediately opened among the several congregations of the Church of England in this city, for establishing a Branch of the Society instituted at Toronto for the conversion of Indians and the supply of destitute settlements; and, with reference to the latter, which in this vicinity is the sole object for engaging the services of a Clergyman, to itinerate within the District of Quebec, and to occupy his station during a quarter of the year at Grosse Isle, so long as the quarantine establishment shall be continued."

William Sheppard, Esquire, proposed the fourth Resolution, as follows:—

4. That the Officers of the Society shall consist of a President, three Vice-Presidents, and a Managing Committee, with a Secretary and Treasurer; such Officers having power to frame Rules for the Society, to fill up vacancies, and to add to their own number;—and that the Lord Bishop of Quebec, be requested to accept the office of President; the Hon. the Chief Justice, the Hon. J. Stewart, and the Hon. A. W. Cochran, that of Vice-Presidents; the resident Clergy of the Church of England at Quebec, and J. Bonner, D. Burnet, S. J. Burton, Esqrs., Captain Elgee, R. A. J. M. Fraser, Jeffery Hale, J. Heath, J. G. Irvine, J. Jones, J. H. Kerr, G. Pemberton, W. Sewell, H. Sewell, Esquires, and Captain Wright, R. E., that of Members of the Managing Committee; E. Motzambert, Esq. that of Secretary, and J. Hamilton, Esq. that of treasurer.

The Lord Bishop stated that His Excellency the Governor-in-Chief had consented to become Patron of the Society.

The Rev. Mr. Brown moved the fifth Resolution:—

5. That the thanks of this meeting be offered to the Rev. E. W. Sewell and the Congregation of Trinity Chapel, for the collection made in that Chapel in aid of the designs now undertaken by this Society; also to the Rev. J. Cochran, of Belleville, U. C., who as Preacher upon the occasion, so zealously recommended those designs.

The business of the day being at an end, the Lord Bishop left the chair, and the Hon. A. W. Cochran was called to it, when J. H. Kerr, Esquire, moved the following Resolution, which passed with acclamation, and the meeting separated:—

6. That the thanks of this meeting be offered to the Lord Bishop of the Diocese, for his zealous promotion of the object of this meeting and efficient conduct in the chair.

A missionary had previously been engaged and in actual employment, under the resolution of the Quebec Branch of the Society for Promoting Christian Knowledge, of January preceding; and his services, we learn, were most usefully and efficiently continued during the summer of 1835, partly at the quarantine station of Grosse Isle in the St. Lawrence, about 35 miles below Quebec, and partly in itinerant visits to different destitute settlements in that portion of Lower Canada forming the District of Quebec. In February last, another meeting took place for the purpose of giving a more complete organization to the Society, and adopting proper regulations for its government; for the proceedings at which meeting see No. 22 of the Colonial Churchman.

The only question that arose, to create any difference of opinion in the Society, was, as we are informed, upon the 6th regulation, which as originally proposed, established an immediate connection and union with a recent association in England, denominated the "Upper Canada Clergy Society."—But as this association was but recently formed, its constitution, management and principles, almost unknown, and its connexion with the Established church of England as little ascertained, the regulation was modified to the general shape it now bears;—The Upper Canada Clergy Society appears to have been formed about two years ago by a number of pious individuals in London, and in other parts of England and Ireland, for the purpose of sending out Missionaries to Upper Canada. The Earl of Galloway, a most exemplary and amiable young nobleman, nephew to the excellent Bishop of Quebec, was among its earliest and most leading members; and its Secretary is Captain Wellesley, whose name indicates his distinguished connexion. But the views of the Society, or at least its principles of action and organization, appear to have been very indefinite and vague, until, about the time when the proceedings above alluded to took place in Quebec, the Archdeacon of Quebec, now Bishop of Montreal, being in London, induced the Provisional Committee of the Society to adopt the rules we subjoin,—which as our correspondent observes, appear in some degree to diminish the epicene character of the association.

1. The management of the Society is to be conducted by persons who hold the doctrines and discipline of the Church of England.

2. The selection and adoption of the missionaries are to rest entirely with the Society, subject to the approval of the Bishop of London or the Bishop of Quebec, whether in the case of persons presented for ordination, or of ordained persons engaged as missionaries of the Society.

3. The location of the missionaries,—or, if they itinerate, the circuit assigned to them is to be settled in each case by correspondence between the Society and the Bishop; the former, where they see good to do so, placing the missionary at the disposal of the latter, according to his free discretion; and in other instances, specifying any particular field of labour which they desire to occupy.

4. Should any unhappy necessity arise, for severe admonition or inhibition of duty, or other coercive measure on the part of the Bishop as it respects the missionaries of the Society, it is understood that his Lordship should communicate with its committee immediately upon the subject, and inform them of the grounds upon which he has proceeded; and in case of his seeing reason for the removal of any missionary to a different station, or the discontinuance of his services, where no grave or palpable charge can be alledged against him, that such removal or such discontinuance should only be carried into effect in concert with the Society after a representation of the case laid before them.

5. If the Bishop should be absent or incapacitated from duty, the Archdeacons, so far as their powers extend, shall act in his stead within the limits of their respective archdeaconaries, with reference to the proceedings of the Society.

6. The missionaries shall be instructed to keep a journal of their labours in detail, for the use of themselves and for communication to the Society, from which materials they will also furnish a quarterly report to the Society and to the Bishop, upon which his Lordship will be requested to make his own observations to the Society.

Our correspondent objects to the terms of the 2nd and 4th Regulation, as too lax in expression and substance. Without proposing to adopt his views, we give his strictures. "If (he says) the selection of Missionaries by the Society be sufficient, in any case, with the sanction of the Bishop of London alone, for such is the plain meaning of the regulation, the Bishop of the Diocese is in such cases set aside: The approbation of the latter ought to have been made indispensable in all cases. The Bishop of London may know very well what a man is fit for, generally, but the Bishop of a Colonial Diocese has the best, or rather the only means of knowing, who are particularly unfitted for the service of the Church

in his Diocese. The approval required should therefore have been in the conjunctive instead of the alternative. There are besides, in the present circumstances of the Church in England, some peculiar reasons, not unknown to that part of the English public who look sharply at the conduct and bearing of the English Bishops, which render it far more desirable that with a view to an *uncompromising* support of the true doctrines and discipline of the Church of England, the choice of missionaries should be left to the approval of the Archbishop of Canterbury, or some other Bishop of our Church, rather than the Bishop of London. And if the Bishop of the Diocese has not a power of rejecting, or removing a Missionary, sent by a Society so constituted, it may be apprehended that under the operation of the 4th Regulation, much mischief may sometimes be done; for according to its spirit, it would only be in the case of a grave or palpable charge against a Missionary, and *with the consent of the Society*, that he could be removed by the Bishop. Here is a source of probable danger, or probable mischief, to an undefinable extent. What will a society, which may consist, in a large proportion, of half or whole dissenters from the Church of England, consider to be a grave and palpable charge against a missionary sent out by them? Is there any thing short of actual immorality that is likely to come under such a description in their view of the matter. And yet, how much damage may be done to the Church, and to sound religion, by the innumerable shades of "*anfractuosities*," (to use a phrase of old Johnson,)—of fanaticism, wrong headedness, presumption, and folly! Are these to be left unchecked, except with the consent of a Society whose local habitation is in London. True it is, "and pity 'tis, 'tis true," that the Colonial Church is in that strait, that it cannot afford to repudiate any aid that is rightly and reasonably offered to it. But let me ask the well intentioned, zealous founders, or *gatherers*, of the Upper Canada Clergy Society, this plain, simple, searching, stringent question; why did they not join the Society for Propagating the Gospel, on condition of their contributions being limited to the particular object they profess to have in view? Was it not because they wished to be free from certain restraints in the selection of their instruments;—and to send Missionaries of a peculiar school?

"These queries and hints will not be without their application, if a Provincial Missionary Society should be formed in Nova-Scotia and should seek to place itself in connection with the Upper Canada Society, (if the objects of that should be extended) or with any similar association that may be formed in the mother country. In such case, I should earnestly urge the maxim, *stare super vias antiquas*, as a good one to set out with, and to follow. There are two ancient Societies, one of which is wholly, and the other in a subsidiary manner, devoted to the propagation of the Gospel in these colonies; and I do conceive that whether we look to their constitution and objects, or to the experience of a century and a half, we may safely say that on none other foundation need any man, or any other Society in the British dominions, build any further scheme for advancing that Church, of which Christ is the 'chief corner stone.' To them, in their several spheres of action, it is no disparagement to any Society to be affiliated and subordinate; and in them will be found, while the Church of England stands, a steady regulating principle and power, which will restrain, modify, or render innoxious, the outbreaks of untempered religious zeal. These things, as you know, are far removed from my ordinary range of action; but they have long and frequently attracted my attention and thoughts, amidst very different employments;—and I am quite convinced, that in these American colonies especially,—abounding as they do in a rank growth of multifarious enthusiasm and dissent, any new missionary society, professing to be for the Church of England, whether formed in Nova Scotia, or in England for colonial missions, will be *unsafe* in its progress, if not placed in early and close connexion with the authorities and the other Established Societies of that Church. This may shock the large liberality of those who deem every new bustle in religious matters to be, as if *ex vi termini*, good in itself."

From the Gospel Messenger.

"THE OLD PATHS;"

OR, THE APOSTOLIC CHURCH.

By G. Boyd.

"Thus saith the Lord: Stand ye in the ways and see, and ask for the old paths; where is the good way and walk therein, and ye shall find rest for your souls."—Jer. vi. 16.

It only remains that I now point out how the "Protestant Episcopal Church is identically the same church as the Apostolic, and has been perpetuated in succession from the apostles' time. The resemblance of this branch of the Christian church, to the apostolic, cannot fail to have struck the reader all along.

The "Church of England," was founded in apostolic times, and existed in Great Britain long before there was any connection between it and the Church of Rome, and entirely independent.

Clemens Romanus, the same whom we have already quoted, so called to distinguish him from Clemens Alexandrinus, the companion and fellow laborer of St. Paul says, "that St. Paul preached righteousness through the whole world, and in so doing, went to the utmost bounds of the West: an expression (remarks the editor of the Churchman, to whom I am indebted for many valuable selections upon this branch of the subject,) which is equivalent to Britain, and similar to that of Catullus, "*Ultima Occidentis Insula*." Arnobius also speaks of the Britains, "As the bounds of the gospel to the West."

Origen likewise says—"That the power of Christ was seen in Britain, as well as Mauritania."

And Tertullian, in the second century, speaks "of places which proved impregnable to the Romans, but were subject to Christ." And a little after, he says, "Britain lies surrounded by the ocean. The Mauri and the barbarous Getulians are blocked up by the Romans, for fear they should extend the limits of their countries. And what shall we say of the Romans themselves who secured their empire only by the power of their armies; neither are they able, with all their force, to extend their empire beyond those nations; whereas the kingdom of Christ and his name reaches much further. He is every where believed in, and worshipped by all the nations above mentioned."

Chrysostom too, a native of Antioch, who became Bishop of Constantinople, and lived in the fourth century, one of the most illustrious fathers of the Church, speaking of the Christian religion in Great Britain says: "The British isles situated beyond the sea, and lying in the very ocean, have felt the power of the word, for churches and altars are erected even there."—Again, "How often in Britain have men eaten the flesh of their own kind? but now they refresh their souls with fasting."

Eusebius, the same as before referred to in his third book of evangelical demonstration, having named the "Romans, Persians, Armenians, Parthians, Indians and Scythians, (adds) that some passed over the ocean to those which are called British islands;" and St. Jerome gives a similar account.

From these authorities it appears,

1. That the gospel was preached in Britain in the times of the apostles.
2. That it was preached there by some of the apostles themselves.
3. That St. Paul was one of the apostles who preached it there.

Bishop Gibbon says, "From these authorities, (especially that of Clemens Romanus) it follows not only that the gospel was preached in Britain in the times of the apostles, but that St. Paul himself was the first preacher of it. This is further confirmed by observing, that from the time of his being set at liberty, in the fifth year of Nero, to his return to Rome, were eight years which the ancient writers of the Church generally agree were spent in western parts; that having taken leave of the eastern parts, and assured them "they should see his face no more," it cannot be supposed that he returned thither, but that he employed his time in planting the gospel elsewhere; and that Gildas saith, (an ancient British historian, and not a Saxon,) "The gospel was here received before the fatal defeat of the Britons of Antoninus Paulinus, which was the seventh or eighth year of

* *Concluded.*

Nero, that is the third or fourth of those eight years which ancient writers say St. Paul spent in the western parts."

So early as the year A. D. 175, Lucius, a king of Britain, and several other kings were numbered among its converts. This was only ten years after the martyrdom of Polycarp. Of Lucius, Archbishop Parker says, "Through the instrumentality of British Christians, he became imbued in Christian doctrine, and resolved to organize his kingdom on the Christian model."

In the year A. D. 314, at least three of the British bishops were present at the Council of Arles; the decrees of that council having been signed by Eborac, Bishop of York—Restitutus, Bishop of London—and Adolphus, Bishop of Colchester. Upon this fact, Bishop Stillingfleet remarks that it was customary "to send but one or two (bishops) out of a province where they were most numerous," to attend a council. And that these churches were acknowledged to be apostolical, is plain from the fact that the British Bishops were admitted to a seat; for according to Tertullian, the apostolic character of a church depended upon its being able to trace the "succession of its bishops from the apostles."

"This council of Arles affords conclusive proof (remarks the editor of the Churchman) not only that the British Church was at this time independent of the jurisdiction of Rome, but that the figment of papal supremacy was equally unknown to the continental churches. At the present day, it is accounted a distinguishing prerogative of the pope to confirm the decrees of a council, and without such sanction, the decrees are considered invalid. But the council of Arles, at which the Bishop of Rome was not present, did not defer in any way to his authority, and appear to have been entirely unconscious of the prerogative which, in later times he has ventured to arrogate." The bishops assembled at Arles, after passing the decrees among themselves, by common consent, and independently of the Bishop of Rome, inform him as a brother bishop, of what they have done, and ask him, not to confirm them, but only to publish them. "*Quoddecimus communi concilio, charitatis tuæ significarem, ut omnes, sciant quid in futurum observare debeant.*"

After this, the British Churches were represented at the council of Sardica, in the year A. D. 347, and at the council of Ariminum, A. D. 359.

In the year A. D. 368, St. Hillary, being banished into Phrygia by the emperor, published his book, "*De Sinodis*." In the beginning of this book, "he salutes the Bishops of Britain among the rest of the prelates of Christendom, and complains a little that the distance of place and the disadvantages of banishment, had barred him the satisfaction of receiving frequent letters from them. After this complaint, he congratulates their orthodoxy, and that they had preserved themselves all along from heretical infection." (Collier Ecc. Hist. vol. 36)

It was not until A. D. 595, that Augustine was sent into Britain by Gregory the Great, Bishop of Rome; and even then the idea of any supremacy over other Churches, was expressly condemned by Gregory himself. Before this time, John, Bishop of Constantinople, had assumed the title of Universal Bishop. Gregory, in his letter to the Empress Constantia, inveighs against it as great pride and presumption in his brother and fellow bishop, John. In another letter to the Emperor Mauritius, he says, "I am bold to say, that whosoever uses or affects the style of Universal Bishop, has the pride and character of Antichrist, and is in some manner his harbinger, in this haughty quality of mounting himself above the rest of his order. And indeed both the one and the other seem to split upon the same rock. For as pride makes Antichrist strain his pretensions up to Godhead, so whoever is ambitious to be called the only or universal prelate, prefers himself to a distinguishing superiority, and rises, as it were, upon the ruins of the rest." Again, "I beg of you" (he says to Eulogius, Bishop of Alexandria, who had saluted him with the title of Universal Bishop,) "not to salute me in such language for the future, for by giving another more than belongs to him, you lessen yourself. As for me, I am but a brother of the order. Neither do I desire to flourish in respect but in behavior: nor do I reckon that an honor to myself, which is paid me at the expense and prejudice of my brethren. My re-

putation lies in the honor of the Universal Church, and in preserving the dignity of the rest of the prelates. I am only then respected to my satisfaction, when every one else has the privileges of his character secured to him. Now if your Holiness treats me with the title of Universal Bishop, you exclude yourself from an equality of privilege. But pray let us have none of this."

Gregory's plan with respect to Augustine's mission, was to put all the British bishops under his jurisdiction. Supported by the interest of King Ethelbert, Augustine accordingly endeavoured by a correspondence with the British bishops to bring them into a conformity with the Roman Church. For this purpose, a conference was proposed, at a place called Augustine's Oak, in Worcestershire. At this meeting, Augustine endeavoured to persuade them to take him by the hand, to make one communion and to assist him in preaching to the unconverted Saxons. But neither his arguments, entreaties, or his reprimands could prevail upon them.

The articles insisted on by Augustine were, "that they should keep Easter and administer baptism according to the usages of the Roman church, and own the Pope's authority." They replied "that they could yield none of these points, and particularly as to the Pope's authority." What their sense was upon that article, appears by the Abbot Dunstons answer, who spoke the opinions of the rest.

The following is the substance of the answer: "That the British Churches owe the deference of brotherly kindness and charity to the Church of God, and to the Pope of Rome, and to all Christians. But other obedience than this they did not know to be due to him whom they call Pope. And for their parts, they were under the jurisdiction of the Bishop of Caerleon upon Usk, who under God, was their spiritual over-seeer and director."

At this conference, there were present no less than seven British bishops, together with a number of their clergy.

From these last historical records, it is evident that the "Church of England," which was planted by the apostles, was continued in a regular succession, down to the period when Augustine was sent into that country by Gregory the Great. From that time the continuance of the Church is no matter of dispute. It has also appeared that up to the time of Gregory, no supremacy was claimed by the bishop of Rome over the British Churches, or allowed by them, when it was suspected in the demands of Augustine.

From that time it is not to be denied, that through the operation of political causes, the Bishops of Rome did claim, and were admitted to exercise, extensive and disastrous authority over the Churches of Western Europe. During the long night which intervened between the acknowledgment of papal power, and the morning of the Reformation; though the river of life was impure, its ancient channel was not interrupted, nor was any authority exercised in the preservation of the episcopal succession which was not admitted to be lawful over all the christian world. At the reformation, the church of England was cleansed from its impurities—When Cranmer, illumined from above, and led on by an Almighty unseen arm; when not one stood by him, but "had shrunk away and complied with the times, even them he trusted most," persevered, and contrary to all expectation, his book of Articles was declared to be the faith of the Church of England. These "Articles" from the basis of the present Thirty nine Articles of the Church of England, and of our own Church.

I have now finished the task which I assigned to myself for your instruction. If I have satisfied you that the Church of Jesus Christ is a divinely constituted society; organized according to his command; with which all who hear the gospel ought to be in union; and that the church with which you are in fellowship is that apostolic Church; I have secured the end which I had in view. Let me request that you will make yourselves so acquainted with the facts by which this conviction has been wrought in your minds, that you may be able to give a reason to them who ask you why you are Episcopalians, in preference to being members of any other religious society whatever.

It is not reasonable that any one should call himself a christian and belong to a Church, and yet be unable to give a satisfactory explanation of the reasons

why he is so. Neither ought he in these days of division and dispute, to neglect any means within his power, that he may ascertain, beyond a peradventure, that he is "a very member incorporate" in the visible "body" of Christ's Church: the very Church which was instituted by his authority, upon "the foundation of the apostles," and to which his promise is given that he will be with it to the end of the world. Noah built but one ark, in which the Church was saved through the deluge of waters; so the apostles built but one Church, into which all christian people will do well to gather and be prepared for the deluge of fire which is coming upon the earth.

Let me exhort you, dearly beloved, to entertain enlarged views of "the Church of the living God." As a society, the Church was planned in Heaven. Its order was established in the council of the adorable Trinity; its chief corner stone was laid in Paradise; its foundation is upon the apostles and prophets; its builders have been "called," commissioned and prepared "of God" in all ages; and its materials should be none else but "living stones," fitly framed together, a spiritual house, for God to dwell in.

Regard the Church in all its appointments, aims, and ends, as deserving more of your heart's best affections, and more of the devotion of your lives, than any other form of association whatever. The affairs of nations, the administration of human governments, the deliberations of senates, and legislatures, are not half so deserving of your time, your study, your influence and exertion, as are the affairs of the Church of God. What has become of all those splendid combinations of human power and wisdom, which filled the world with admiration from age to age? Where are now the Babylonian, Persian, Macedonian and Roman empires? They have passed away like the shifting scenes of a drama, and only exist upon the page of history to illustrate the weakness of human power and the folly of human wisdom. But the Church, though "persecuted" by the world, has "not been forsaken;" though often "cast down," has not been "destroyed." The kingdom of Messiah, the anointed of the Father, upon whose shoulders the government of the world is laid, and who is purposed to sit upon his holy hill of Zion, will be established. "The kingdom and the dominion, and the greatness of the kingdom under the whole Heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7, 27.)

From the Christian Witness.

I AM A CHURCHMAN.

Because the Church to which I belong is one of the oldest branches of the Christian Church; she can trace back her history not merely, as some would have it, to the times of the Reformation, but to the days of the Apostles; for she was not first formed by the Protestant Fathers, she was only reformed, and brought back to her original state of purity in doctrine; and they were her own children who purified her from the errors and defilements of popery. I love my mother Church the more because she is old; her hoary head is a crown of glory. The wise man hath told me, "Thine own and thy father's friend forsake not," and I have seen no reason to forsake her.

I AM A CHURCHMAN—because I know no Church that holds the great leading truths of the Gospel more simply, more fully, or more clearly, than the Protestant Episcopal Church. This appears from her Articles, especially those on Original Sin, Justification, and Salvation by Christ only. God has long made her a shield and a shelter to the true faith in this country. Many, without her pale, have lighted their torch at her altar, and even when her ministers and members have walked in wifful darkness, she has still, in her Articles, her Creeds, and her Services, held forth the pure Word of Life.

I AM A CHURCHMAN—because I find from the Epistles of St. Paul that the primitive Church had the orders of Bishops, Priests, and Deacons, and I find the same orders existing in our own. Change of time and circumstances has indeed created some differences in her constitution, but I believe that on the whole she comes nearest to the model which the Apostles left us.

I AM A CHURCHMAN—because no Church has produced more able champions for the truth; nor has any furnished a more goodly company in the "noble army of martyrs."

I AM A CHURCHMAN—because I am persuaded that our Church is surpassed by none in the tone of moderation and the spirit of charity which not only distinguish her services, but which, since the glorious Reformation, have marked her general conduct towards those who have differed from her.

I AM A CHURCHMAN—because the Protestant Episcopal Church is remarkable for the care she has taken to provide for the young.—By requiring sponsors for every child at baptism, by supplying an admirable Catechism for youth, and by maintaining the Scriptural and most useful rite of Confirmation, she has beautifully shewn her maternal solicitude and wisdom—she has kept her Saviour's injunction in remembrance—"Feed my Lambs."

I AM A CHURCHMAN—because I find the liturgy of our Church, so plain, so full, so fervent: being intimate with it, I love it as a long-cherished friend; I can understand it, I can enter into it, so well, that I find nothing like it for public worship.

I AM A CHURCHMAN—because our Church does so highly honor the Bible. How much of the pure word of God does she bring before the minds of her children in all her services, both on the Lords' day, and on every day in the week!

I AM A CHURCHMAN—because I love, I pray for, unity. My Saviour loved and prayed for it. I will not, therefore, I dare not leave the Church of my forefathers and promote disunion, unless I can discover such reasons for deserting her, as convince my conscience that I am bound to do so; and no reasons ought to convince my conscience which are not founded upon the Word of God; which directs that we should mark those that cause divisions, and avoid them.

I AM A CHURCHMAN—because I find that her doctrine excites the bitterest malignity, and endures the fiercest assaults of the infidel, the lawless, and the profane; I cannot believe that she can be bad, since they so much hate her, for their hatred is the best testimony in her favor.

I AM A CHURCHMAN—because I see that God is blessing our Church. He has revived His work in the midst of her. How wonderfully have her faithful and devoted ministers recently increased in number, how rapidly are they still increasing! At the same time, the tone of godliness, among her serious members, is so simple, so practical, and so exemplary, that it has been frankly declared by several highly respectable and candid dissenters, that there is more exalted piety to be found within her pale, than can be met with amongst all those who differ from her. God has not then forsaken her,—and ought I to forsake her?

I AM A CHURCHMAN—because, though I am told my Church has many faults, and though I in part believe it, I can find nothing human that is faultless; and if I look closely into other Christian bodies, I find many blemishes there. I would say, therefore, of my mother Church, as it has been beautifully said of our mother land—"with all thy faults I love thee still."

Whilst then I love all those who love the Lord Jesus Christ in sincerity; whilst I respect the scruples of those who conscientiously differ from me; whilst, as my brethren in Christ, I freely offer them the right hand of fellowship; whilst I avow it as my choicest, my noblest distinction, that I am a CHRISTIAN, I rejoice to add, I thank God that I am able to add also, I AM A CHURCHMAN.

TEMPERANCE ANECDOTE.

A blacksmith in one of the Southern States who had been fond of the social glass, and whose house and land were under mortgage, recently joined a Temperance Society. About three months after, he observed his wife busily employed in planting rose bushes and fruit trees.

"My dear," he says, "I have owned this lot for five years, and yet I have never known you before to manifest any desire to improve and ornament it in this manner."

"Indeed," was her reply, "I had no heart to do it until you joined the Temperance Society. I had often thought of it, but I was persuaded that should I do it, some stranger would pluck the roses and eat the fruit. Now, I know that, with the blessing of Providence, this lot will be ours! and that we and our children shall enjoy its products. 'We shall pluck the roses and eat the fruit.'"

Selected for the Colonial Churchman.

THE FAMILY CHANGED ;

OR,

A Story for All.

I was very young when I left the parental roof, and was separated from my mother. My father lived in one of the finest regions in France, and passed all the year upon his estates, which obliged him, for the sake of my education, to separate me from him, when I had attained my ninth year, and to place me in a college at Paris. Until this age, my mother had the sole care of my education. Each day she devoted several hours to giving me lessons, and often made me read, after her, portions of the holy scriptures, which she afterwards explained to me in a persuasive and touching manner. This exercise, and the prayers I had been accustomed to repeat morning and evening, together with the sermons which I heard on Sundays, were the only means of improvement which I enjoyed. I had been three years in college, when my father requested one of his friends to bring me to Languedoc, a province in France, to pass the time of my vacation there. The health of my mother was so much impaired, that the physicians felt the greatest anxiety on her account. She was so changed that I hardly recognised her. Although very young I felt the deepest sorrow, and could not bear to fix my eyes upon those pale and faded features that I had formerly seen animated with such an expression of happiness.

One day my mother sent for me earlier than usual, about six o'clock in the morning I found her sitting in bed, and leaning upon the pillows. She held the Bible open before her, and an expression of peace and hope shone in her pale countenance. The window was open, receiving the perfume of flowers, and the song of a thousand birds celebrated the infinite greatness and goodness of God, the Creator of the universe.

My feelings were strongly excited, I hardly dared to approach the bed of my mother: she stretched forth her hands, clasped me affectionately to her bosom, and when I knelt beside her, she raised her eyes toward heaven and prayed fervently. "My dear child," said she to me, with a calm and firm voice, "I wished to see you early this morning, because there remains but a few moments for me to live. Do not let this trouble you, even the longest life is short, compared with eternity! We shall soon be reunited for ever my son! God will not forsake you, but you must consecrate yourself to him to serve him."

My mother's voice ceased for a moment, a tear dropped from her eye, when she added, with a trembling voice, "you must serve him better than I have done." I looked surprised—"Yes, my son," replied my mother, "and at this moment, when the world is receding from me, when I am going to render an account to God of my works, I can say, that the Lord allows me to go in peace; that I commit my soul into his hands, with a firm assurance of having part in his mercy; for the blood of my Saviour has atoned for my offences, and it is only by him that I am justified. Still I regret one thing, which I hope to repair by the promise I wish to obtain from you—"As for me and my house, we will serve the Lord."

"See what I ought to have done," continued she, "and what I have not done. I have served God in my heart, but have never established his worship in my family. Oh! what a blessing this sacred duty would have conferred upon me, and upon us all! I thought I loved God, but forgot to serve him! My son, perhaps you will one day become the father of a family, promise me that you will call to mind the last words of your mother, and that then you will honour the Lord by daily family worship." Bathing my mother's hands with tears, I promised to comply with all her wishes. She seemed satisfied, and enjoined on me not to forget my promise. I will not retrace the afflictive scenes which followed this interview: my mother slept in Jesus. A few weeks after, I again left my father's roof: it was the abode of sorrow, but had become dearer than ever to me. I had a sister, three years younger than myself, and two brothers of an intermediate age: they understood not the loss they had sustained; alas! I knew it not myself.

I resumed my studies, and several years glided a-

way before I returned to Languedoc my father came to Paris yearly to visit me. These journeys served to divert him from the grief which time had not diminished.

When I was eighteen years of age, I left college, and returned home. I had not seen my brothers and sisters since the moment of our sad separation, and I found them so much grown, that I had, as it were, a new acquaintance to make; but a tender affection soon united us perfectly.

My sister bore a striking resemblance to my mother. The faculties of her mind were early developed; she sought, as far as was in her power, to fill the station, and discharge the duties of a mother. But all her efforts were insufficient, and I was deeply grieved to observe the absence of that order, peace, and harmony, which once prevailed. A melancholy sorrow settled down upon my father's heart, which indisposed him for domestic duties, he, however, devoted most of his time to the superintendance of his children's education, but this was chiefly confined to their intellectual instruction.

During the hours of study, he exacted an indefatigable application; at other hours, he imposed no restraint, but left them to grow up without any care, except for their protection.

He left his domestics still more to themselves; and they abused his confidence, quarrelled with one another, and set a bad example to the inhabitants of the village. One evening, feeling dejected on account of some unhappy scenes which I had witnessed, I desired to visit my mother's room: it was generally locked, and I entered it with an emotion of awe. Every thing remained as it was: my heart beat with violence, as I took a view of the objects around me: I fell upon my knees near the bed, and wept freely; the last words of my mother rung in my ears; I heard her trembling voice saying, "my son you must consecrate yourself to God; you must serve him."

"Yes, Lord," I cried, "I make this sacred engagement; but how many difficulties surround me! How shall I fulfill the wishes of my dying mother! Assist me, O God; sustain my weakness."

I remained a long time, imploring the assistance of Him who is strength and power; by degrees, my feelings were calmed, and an inexpressible peace came over me, I arose full of confidence, and seeing the claims of duty, I went without hesitation to my father, who, at this hour, was always alone in his study. I was embarrassed and troubled as I approached him; but raising my heart to God, I felt strengthened. As I approached my father, he perceived my emotion: looking kindly upon me he inquired the cause of my agitation. "The fear of reawakening your grief has often hindered me from speaking of my mother; but now duty urges me to speak of her, and mention circumstances of which you have been ignorant." My father appeared desirous that I should proceed. I recounted to him all that had taken place without omitting a single word of my mother. I finished the recital with a calmness of manners, which proved to me that we never ought to doubt the assistance of God; he will grant it to all that need it.

My father could not immediately answer but soon replied. "My son, why have you communicated these painful particulars; do you depend on me to accomplish the last wishes of your mother?" I replied, "yes."

My father paused; he seemed to be lost in deep and troubled thoughts. To establish family worship, especially to take it upon himself, seemed impossible, though he expressed a wish that it might be done. "To-morrow, my son, I will give you a decisive answer, meanwhile, leave me to myself."

I left my father; but before retiring to my chamber, I went for my mother's Bible; which I found in her room, upon the same table where she always kept it: I took it with me, and employed the greatest part of the night in perusing the same passages which she had often explained to me; they were all marked and underlined with her own hand. While thus employed, I felt that we were not separated, but that my mind was united with the already happy and glorified spirit of my mother. The next day, I was very calm, and when I met my father, it was with the firm assurance that God would direct all things for our greatest good. My father led me into the garden, and spoke a few words, nearly in these terms: "I cannot, my son, comply with the desire that you expressed yesterday

I desire that my children should love religion and obey God; but I ought to guard against every thing that will give to their piety an appearance of pride and ostentation. All that God requires of us is, to serve him cheerfully, by conforming our hearts and lives to the precepts of the gospel. Any thing more than this, I think, tends only to exalt the heart with pride and self-sufficiency." I was very much grieved at this reply of my father's; but felt that I could not change his opinion or touch his heart. My only resource was prayer. My father perceived my sorrow, and, taking my hand, continued: "It is impossible for me, in the midst of my domestic duties, to attend to those of a pastor; this ought not to surprise you, my son: still, I do not object to your sister's attending to these things when you are away, and doing for your brothers all that your mother did for you; she may read the Bible with them; she may pray with them, if she desires it; all that I shall wish is, that it may be done without confusion, and with the greatest simplicity, and in a private manner."

My father left me as he said these words. I hastened to my sister, to whom I related all that had passed between us. She listened with interest and attention; and desired me to guide her, in a matter so solemn. It was from the holy scriptures that I endeavoured to make her understand the importance of the charge that was intrusted to her. The next day we met again in the chamber of my mother, and humbly prayed to God to accept our worship, and to teach us himself, by his Spirit, to serve him every day of our lives. I then read a chapter in the Bible, and closed by again calling upon the Lord. For some days I performed this duty with much pleasure; but it was soon necessary for me to quit my home, and again return to Paris, to attend to the study of the law. My sister promised to persevere in praying; and reading the word of God: as yet, however, our hearts were not affected by divine truth: we were situated rather by a deep feeling of filial respect, than by a desire to please our heavenly Father.

On my return to Paris, I persevered in the plan of commencing each day by an hour of prayer and meditation. By degrees light shone into my heart; I felt my misery, my state of sin, and condemnation before God. I felt anguish of soul, at the thought of meeting my God in judgment; but soon I felt the joy of deliverance, and I received with eagerness, all the assurances of mercy which were presented in Jesus Christ. From this instant every thing was changed within me, an invisible power calmed my troubled passions, and diffused quietness, peace, and happiness through all my being. It was a new life to me, and I felt guided by the hand of God, though I had often cause for sighing over my ingratitude and spiritual want.

The following year I returned to Languedoc, and then I witnessed fresh manifestations of the Divine mercy. For some time past, the letters of my father and sister had led me to anticipate the joy which I was soon to experience; for they always closed with expressions of a serious and religious cast. From the moment of my arrival, I was struck with the change which a few months had made in our family. The mild and modest air of the domestics, their becoming and grave demeanour, the extreme neatness of their clothing, at once attracted my attention. My sisters and brothers received me with joy: inward happiness was exhibited in all their looks. My father received me with great tenderness; his eyes were filled with tears; but the sweetest smile animated his countenance, instead of that dark expression of sorrow, which had so long settled there. As soon as I was alone with my sister, I eagerly questioned her upon what had passed during my absence. "O my brother," said Henrietta to me, "how grateful you will be, when you know what the Lord hath done for us! How true are the words, 'continue in prayer, and watch in the same with thanksgiving' Col. 4. 2. 'Ask, and it shall be given you; seek, and ye shall find.' Matt. 7. 7. After you left us, I continued the performance of family worship; our brothers were every day more and more interested in my reading: they became more attentive, and sought to understand the meaning of the scriptures. Often during the day, they conversed together; and when a particular passage struck them, they repeated it to their nurse. She soon asked permission to be present at the exercise, and appeared to listen with attention. Soon after,

she begged me earnestly to lend her a Bible, and commenced reading it with great interest. Soon the attention of the other domestics was awakened, by the change which they observed in her; for, instead of wasting her time in idle conversation, she retired frequently to her chamber to read the sacred word. At first they mocked her, but she replied, with calmness and firmness, that she had a soul, and must attend to its salvation; she then spoke of the reading of the Bible, and mentioned the impression it had made upon her. I know not what expressions she made use of, but they were such, that almost all her companions expressed a strong desire to unite with us in our morning service. I was much pleased when Marianne told me this, but at the same time I thought that our father would disapprove of it. I asked his permission, however, and, after a little reflection, he consented. The first time, when I saw myself surrounded by so many, I felt a good deal embarrassed, and was even much troubled: for I was called upon to speak to those who had lived at a great distance from God. I sought in the scriptures for those passages, where the Lord speaks of the hardness of the heart, and invites us to repentance; it was for my hearers that I read these words, but God caused me to see that they applied equally to me.—They revealed me to myself, and made me know my sin and misery. I felt what cannot be described; that the whole heart is opposed to God until it has been renewed by the Holy Spirit, and reconciled by the blood of our Divine Saviour. The words of scripture which speak of our corruption, the constant rebellion of natural and unregenerated man, appeared to me perfectly just and true. I understood then, the admirable work of redemption. I have felt, I trust, what it is to be reconciled to God. A deep feeling of my weakness and frailty has convinced me that of myself I can do nothing; that my works however good cannot rescue me from condemnation; that the doctrine of free salvation by Christ can alone quiet the troubled conscience, allay the terrors of the soul, and inspire us with a sincere and true love for our God and Creator. This God of mercy has heard my ardent prayer; his grace has penetrated my heart; I feel that Christ has become my salvation; and my heart is full of happiness and peace.

That the Lord has blessed our worship and our family, is daily visible. Our domestics, formerly so rude and quarrelsome, have become peaceable and quiet; and, we hope, new creatures in Christ Jesus; and the aspect of our family is quite changed.

My father noticed the improvements, and one evening, requested me to let him know when I commenced prayers the next day. When all the family were assembled, I went to my father's room; he was agitated, and said that this day was the anniversary of my mother's death; that he desired to unite in our prayers, and to see me fulfil her dying request. He added that he hoped I should make no change in the exercises on his account; but go on just as usual. I acted accordingly, and when the prayer was finished, my father appeared much affected and immediately left the chamber. When we met again, he said nothing of the exercise, but merely wished that I would give him notice when we commenced to-morrow. Since that time, he has regularly attended."

When my sister ceased speaking, we both united in prayer and thanksgiving to our heavenly Father. The following day I assisted in the exercise which God had blessed so much. When we were all assembled, and after some moments of silent and serious meditation, my sister arose, and we followed her example, she asked that God would be in the midst of us, by his spirit, according to his promises; that he would fix our attention and touch our hearts, and bless the reading of his word, we took our places, and my sister read a chapter from the holy scriptures, to which she added an explanation of those phrases and words which could not be easily understood: she also repeated other passages which rendered still more plain the portion which she read, and ended with some simple and touching reflections, on the application we might make of the truths we had just heard. She then selected some verses of a psalm, which we all sung; and then kneeling down together in prayer, we thanked God for all his benefits; we confessed our sins, and asked him to forgive them, and to sanctify us by his word, and to send joy and peace to

our souls. I was much moved by the attentive and thoughtful air of the children and domestics; but especially by the calm and solemn expression which appeared on the features of my father. I followed him as he left the room: he saw what my feelings were, and smiling, said, "My child your desires are gratified, you see that I consent to your plan of family worship; and I can increase your joy by telling you that these moments are the happiest of my life. Perhaps your sister has already informed you of the effect of the family worship, which you have established; but probably, she has not told you of the deep impression her examples has made upon those who know her. Fulfilling her duties with still greater care, her mildness and goodness increased every day. She has become a pattern to all of piety, patience, and humility. Surprised at her rapid improvement, I observed her with more attention; I saw that one desire only filled her heart; that her supreme object was to do good; that she daily became more cheerful, and more kind and attentive to the wishes of others. The domestics and inhabitants of the village, always spoke of her with affection. I wished to see her in the performance of family worship; and while she prayed and read the holy scriptures, I felt an unknown pleasure pervade my heart—this heart which had been so long oppressed with sorrow. Till then I had opposed His will, who had taken her from my side, whom I loved. I accused God of injustice: I felt not how full of compassion he is, even when he afflicts us. I was professedly a christian, but did not understand the extent of the obligation which this name imposed upon me. Filled with the idea of a sophistical and proud philosophy, I confined my views of christianity to the narrow limits of my own unenlightened reason. I treated with indifference or contempt, all those who laid stress on any particular belief, and considered the precepts of the Gospel only as a code of the purest and most complete morals. I trusted to my own strength, thinking that the charms of virtue and duty would keep me right. But this system I found to be vain and insufficient in the hour of affliction. It did not afford me the consolation which I needed. A hope of immortality cannot soothe such sufferings, if it is only the result of our own reason and meditation. Affliction and sorrow came upon us, and we needed something more than human to comfort us; we need the word and the promise of God:—we need truth revealed upon his authority, to sustain and support us, on all such occasions. The words of the evangelist to those who are of a broken heart, evince such deep compassion, so much sympathy and piety; and after having felt their influence, the heart cannot be satisfied with any other consolation. But the Gospel must be received in all its truth, as God has given it to us; proclaiming the fall of man, his corruption, and misery; the necessity of repentance of a Divine atonement, and of regeneration by the Holy Spirit, which alone can establish a constant communication between the infinite and perfect creator, and feeble and sinful man. My son, God has dissipated the darkness which obscured my understanding; he has opened my eyes, and I have felt his pity. May all who are unhappy receive the same favour which God has granted unto me, in answer to your prayers."

I asked my father why he did not himself serve God by conducting the family worship, instead of leaving it to my sister. He replied, "I was prevented by a false shame; but, from this time I will overcome it: to-morrow, I will perform with you the most sacred as well as the sweetest of duties."

In short, my father commenced, on that day, a regular service, which God blessed more and more to all those who were admitted to it. His example was quickly followed: and in almost every cottage in the neighbourhood, family worship was established. Many souls were called to the knowledge of salvation. They served the Lord with reverence and godly fear, enjoying the blessings of this life; and having hope of the life to come.

For the Colonial Churchman.

ON THE SEASON.

How can we doubt that ingratitude for past mercies is one reason for present affliction?—"The Great Author may choose, through his atmospheric agencies, to disappoint by occasional vicissitudes, the ex-

pectations of his intelligent creatures when they are forgetting the primal cause and Giver of all that they are enjoying."

When, in the Spring, danger has threatened from an unexpected quarter;—when in the language of the Prophet Joel, "the seed is rotten under the clods, and the corn is withered;"—when through the scorching drought of summer the desire of the husbandman perisheth and hope faileth—"How do the beasts groan? The herds of cattle are perplexed because they have no pasture, yea the flocks are made desolate." Then will the people cry with a loud voice, then how importunate will they be in their supplications for divine aid! And if the Lord shall mercifully interpose and say as of old, "Fear not O! Land; be glad and rejoice, for the Lord will do great things. Be not afraid ye beasts of the field; for the pastures of the wilderness do spring. Be glad then ye children of Zion and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former and the latter rain. And the floors shall be full of wheat." Oh! have you then cherished such sentiments of gratitude as the unexpected deliverance has called for. If not, can it be a matter of surprise that in the autumn, you have been visited with the blasting of the frost, that a part of the vegetable kingdom is prematurely destroyed and some of the hopes of the harvest have been disappointed.

Have we received numberless and great blessings at various times and from year to year, from the hands of the Almighty, and instead of cultivating a grateful disposition for them, and praising the Lord for his goodness,—have not too many looked to themselves and rested in their own strength, and congratulated themselves on their own performances, without feeling that sense of gratitude which is due to the Gracious Giver of all good things,—without being sensible that it is He who openeth his hand and filleth all things living with plenteousness, and that without his blessing all human efforts will be ineffectual—all human desires vain!! Instead therefore of allowing any voice of complaint to escape from our lips, we should be really thankful that the fruits of the ground, and provender for the cattle, are so much more abundant than a few weeks ago, our warmest imaginations could have fancied would be the case. Or if troubles have assailed from other quarters, the case is precisely the same. They are doubtless sent for wise purposes. Though there are, and ever will be, checks put to fondest wishes and brightest hopes, yet who will venture to say, that all such things are not wisely ordered? Who shall presume to deny that the light afflictions which are sent upon us in this world, are designed to work for us a far more exceeding and eternal weight of Glory in the kingdom of Heaven?

If in our country at large, in the society with which we mingle, or in our own families, every thing were to turn out precisely according to our own views and wishes, we should not have the opportunity of encouraging the growth of some of the most becoming graces which can adorn the christian character. We should not know how to practise the duties of resignation and submission to the divine will: and if we are not gradually learning this indispensable lesson, we shall be lamentably deficient in the knowledge of how we ought to conduct ourselves when the Almighty visits us with sickness and sorrow, and when he shall bring us down to the chambers of death. A...

For the Colonial Churchman.

In a valuable work, published in 1833, in Edinburgh, entitled "History of France during the French Revolution, &c. by Archibald Alison, F. R. S. E., Advocate,"—a work well deserving the attention of the present age, but especially of those who are disposed to favour revolutionary principles—the following passage occurs:—Mr. A. remarks that the church fell among the first victims of spoliation as having the last power to resist; and that the arguments which prevailed with the National Assembly were the same as those urged on similar occasions by all who endeavour to seize the property of public bodies. "It was said," he observes, "that religion, if really true, would be able to maintain itself; that the public would support those who best discharged its duties; and that no preference should be given to the professors of any

peculiar faith." After which he adds:—But experience has demonstrated that these arguments are fallacious, and that religion speedily falls into discredit in a country where its teachers are not maintained at the public expense. The marked neglect of pious usages among them, ever since the Revolution, is a sufficient proof that property and also a certain share of worldly splendour, is requisite to support even the cause of truth, among a rich and civilized people. If individuals are left to themselves they will probably act wisely enough in most things that concern their worldly comfort and convenience, but it does not follow that they will fix upon the best religious guides. The ardent will prefer, not the most reasonable, but the most captivating; the indifferent, the most accommodating; and the wicked who most require spiritual direction, will seek none at all. An established church and ecclesiastical property are expedient, inasmuch as they relieve the teachers of religion from the painful necessity of bending to the views, or sharing in the fanaticism of the age. Those who live by the support of the public, will never be backward in conforming to its inclinations. When children may be allowed to select the medicines they are to take in sickness, or the young the education which is to fit them for the world, the clergy may be left to the support of the public, but not till then."

For the Colonial Churchman.

ON THE DANGER OF DEFERRING OUR REPENTANCE.

One of the greatest obstacles to our becoming truly religious is, *the Love of the world*. In one sense it is right to love the world. God has made it for our enjoyment, and filled it with sources of happiness for the very purpose of having us enjoy them. There are, however, pleasures in the world which are forbidden, and which will draw us aside from the path of duty. Our Saviour says, "If any man come to me and hate not"—that is—*is not willing to give up, if necessary,—his father, and mother, and wife, and sister, yea and his own life also, he cannot be my disciple.*"

Now there are many temptations in the world which have a powerful influence to keep us from coming to Christ.—With some, the love of vain amusements, and the company of those who are light and trifling in their conversation; with others, the love of admiration, or the love of riches, or worldly honor, or greatness.—Now although we do not make a comparison between the pleasure we derive from these sources on the one side, and the peace and happiness of religion on the other, there are times when we have serious thoughts of repenting and living a life more conformable to the Gospel; still the love of the world is wound round the heart, and holds us firmly,—and will hold us, until we make an effort, with God's assistance, to free ourselves.

There is another cause, which I will mention that operates secretly but powerfully to prevent many from being truly pious,—*the FEAR of the world*. This perhaps keeps more away from Christ than the love of the world.—To encounter the sneers and scoffs of the irreligious and worldly minded, is harder for some to contend with, than to endure bodily suffering.—Jesus Christ foretold all these obstacles. He stated very plainly what he expected of his followers: he described the sacrifices we must make to please him,—*the trouble we must endure*;—He says "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Now there are many who although they have not sufficient resolution to brave all these difficulties and become serious and religious, yet fully intend so to do, at some future time. But alas, the danger they run by this procrastination, the following narrative will plainly teach us. The circumstance occurred not many years ago, and the reader may rely upon the truth and faithfulness of the description. It was written by a minister of the Gospel. The subject of it was a young female of his flock;—to her, the world seemed bright.—She often said, she wished to enjoy more of it before she became religious. She wished to live a gay life, till just before her death, and then repent, become pious, and die happy. She was constant in her attendance in Church; but while others seemed moved with the exhibition of the Saviour's love, she seemed entirely unaffected. It is as follows:—

"One day as I was riding out, one of my parishioners informed me she was unwell, and desired to see me. I went immediately;—she had taken a cold, and it had settled into a fever. She seemed agitated when I entered the room, and the moment I stood by her bed side and enquired how she was, she covered her face with both hands and burst into a flood of tears, and said 'I am sick and may die; I know that I am not a Christian, and Oh! if I die in this state of mind, what will become of me,' and again she burst into tears.

What could I say? Every word she spoke was true. Her eyes were open to her danger. There was cause for alarm. Sickness was upon her. Delirium might ensue. Death might be very near, and her soul was unprepared to appear before God. She saw it all. She felt it all. Fever was burning in her veins. But she forgot her pain, in view of the terrors of approaching judgment.

I told her that the Lord was good, and that his tender mercies were over all his works; that he was more ready to forgive than we to ask forgiveness. I told her of the Saviour's love. I pointed to many of God's precious promises to the penitent. I endeavoured to induce her to resign her soul calmly to the Saviour. But all that was offered was unavailing. Trembling and agitated, she looked forward to the dark future. The Spirit of the Lord had opened her eyes to the truth, and by her own reflections, led her into this state of alarm. The interview was indeed an affecting one, anxiety was depicted upon her flushed countenance and she was restless and groaning under the accumulating ills of body and mind. I knelt by her bed side, and fervently prayed that the Holy Spirit would guide her to the truth, and that the Saviour would speak peace to her troubled soul. Oh! could they who are postponing repentance to a sick bed have witnessed the mournful sufferings of this once merry girl, they would shudder at the thought of a death bed repentance. How poor a time to prepare to meet God,—when the mind is enfeebled by disease, when the body is restless or racked with pain. Yet so it is, one half of those who call themselves Christians, are postponing their repentance to a dying hour. And when sickness comes, the very knowledge of being unprepared for death, hurries the miserable victim of delay to the grave.

"The next day I called again to see her. Her fever was still raging. I needed not to ask her how she felt,—her countenance told too powerfully her feelings. "And can you not," said I, "trust your soul with the blessed saviour? He has said 'come unto me all ye that labor and are heavy laden and I will give you rest.'"

"Oh! sir, I know that the Saviour is merciful; but somehow or other I cannot go to him. I don't know him. Oh! I am miserable indeed!"

I then opened the Bible at 15th Chapter of Luke, and read the parable of the prodigal son.—"Oh sir," said she, "none of these promises seem meant for me. I can find no peace to my troubled spirit. I have long been sinning against God, and now he is going to take me to render up my account; and Oh! what an account have I to render. The Doctor gives me medicine, but I feel it does me no good; for I can think of nothing but my poor soul. If my sins were forgiven, how happy would I be! but now—Oh!—" her voice was stopped by a fit of shuddering, which very much agitated those around her bed side with the fear that she was dying. I knelt down by her bed side to commend her spirit to the Lord.

"The next morning I called, despair was pictured more deeply than ever upon her flushed countenance. Death was drawing near. She knew it. All her conversation was interspersed with the most heart-rending exclamations of despair. "She knew," she said, "that God was ready to forgive the sincere penitent, but that her sorrow was not sorrow for sin, but dread of its awful punishment."

"I had said all that I could say to lead her to the Saviour. Who could stand and witness such a scene as this, knowing that the trembling soul was soon to be ushered into eternity, and not pray almost with an agony of earnestness that God would have mercy upon her soul.

"Late in the afternoon I called again. But reason was disenthroned. The senseless mournings of delirium showed the distress even of her shattered mind. Every eye in the room was filled with tears.

It was a scene which neither pen nor pencil can portray. At the present moment, that chamber of death is as vividly present to my 'mind's eye,' as it was when I looked upon it through irrepressible tears. I can now see the restless form, the swollen veins, the hectic cheek, the eyes rolling wildly around the room, and the weeping friends;—who can describe such a scene; and who can imagine the emotions which one must feel who knew her previous history? She died that night. "The next time I called, she was cold and lifeless in her shroud. Her body now moulders in the grave, and her spirit has entered upon its eternal home."

Reader! I would have you beware that sickness and death do not overtake you, as it did this poor girl, before you are prepared to meet your God. Her story is not an uncommon one. Thousands have been thus arrested in the height of their pleasures, and carried to the grave, without one ray of hope to cheer them in their last moments. M.

Selected for the Colonial Churchman.

THE MINISTER OF THE GOSPEL—HIS OBLIGATIONS AND DUTIES.

Ministers are the Stewards in Christ's family—I Cor. 4. 1. : so that they must appoint what He hath appointed: they must not feed their fellow-servants with the chaff of their own inventions, instead of the wholesome food of christian doctrine and truth.—*Mat. Henry.*

The approbation of their Heavenly Master will be forfeited, not only by the "wasting of their talents," but by their "hiding them in a napkin:" 19 Luke, 20. However censurable any immorality, or even levity, the being free from these will be far short of what is bound on them by the word of God, and of what they pledged themselves to at their entrance on the ministry.—*Pastoral Letter of Bishops of United States, A. D. 1832.*

Preaching, reading and praying, were all the whole life of Bradford.—*For.*

Happy those heralds of the Lord,
Who their great Master's will obey!
How rich—how full is their reward,
Reserved until the final day!

Help me thou Friend of sinners, to be nothing, to say nothing, that thou mayest say and do every thing, and be my all in all.—*Whitefield.*

We want nothing but the return of apostolical simplicity, self denial, and love, to bring a Pentecostal effusion of the Spirit upon our ministrations.—*Bridges.*

Hooker used to say, "That the life of a pious clergyman was visible rhetoric," and Herbert, "That the virtuous life of a clergyman is the most powerful eloquence."

Our preaching ought to be above the rate of moral philosophers. Our Divine orator should fetch not only his speculations and notions, but his materials for practice, from the evangelical writings; this he must do, or else he is no minister of the New Testament.—*Dr. J. Edwards.*

Steep your sermons in your hearts before you preach them.—*Bp. Fellon.*

Choose rather to touch than to charm, to convert than to be admired, to force tears than applause. Give up every thing to secure the salvation of your hearers.—*Gisbert.*

You must rather leave the ark to shake as it shall please God; than to put unworthy hands to hold it up.—*Lord Bacon.*

Filial Impiety.—How detestable must this vice have appeared in the eye of Solomon, when he thus denounced it: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it!" It is, we believe, pretty sure in the order of Providence, that ungrateful children, in some way or other, are punished for their wickedness. Time returns the poisoned chalice of ingratitude and disobedience to their own lips: then the shades of their injured sires rise to their imaginations, and their present bitterness is increased by the painful reflection, that what they, with coldness of heart, meted to their own parents, is now meted to them by their own unfeeling offspring.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, NOVEMBER 3, 1836.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—

An annual meeting of the Lunenburg District Committee of this Society, was held in the National School House, on the 7th October. The first establishment of this Committee was in Sept. 1827, when several gentlemen, some of them now no more, actuated by a desire to promote Christian Knowledge around them, by the distribution of the Holy Scriptures and other religious books and tracts, met at the Parsonage house; and formed themselves into a District Committee of that venerable Society, the oldest in the good work, indicated by its name, and which has been in operation for nearly 150 years. Until this Committee was formed, there was no place in Lunenburg where religious books could be purchased, much less any source from which the Schools and the poor could be gratuitously supplied. And the publications of the Society may be said to have been unknown in the county; but one supply having been received, and that during the ministry of the Rev. Thomas Shreve, about 20 years ago, which soon disappeared. It was gratifying, however, to find by statements made at the late meeting of the Committee, that since its formation, books have been imported amounting in value to near £300,—and in number, to upwards of four thousand. These have found their way to the remotest parts of this and the adjoining county, and have been largely distributed among the Sunday and day schools; and very many of the poor who were unable to buy, have thus had the Gospel preached to them, and have been furnished with the instructive manual, or the word of God. Those "silent preachers" have also accompanied our mariners in their voyages when far distant from any other means of religious improvement, and it is hoped may sometimes have been blessed to the awakening of the careless, to the strengthening of the weak in faith, or the comforting of the sufferer in mind, body or estate. But the full amount of good effected by institutions of this nature, cannot be ascertained until that great day when the secrets of all hearts shall be disclosed.—The review of the humble course of this Committee afforded much encouragement to its members to hope, that they have not "spent their money for that which is not bread, nor their labour for that which satisfieth not;" and it appeared to be the hearty determination of all, to continue their unostentatious endeavours in so good a cause. Those who are not yet members, are invited to join. Bibles, Testaments, Prayer Books, and other religious books, may be had at the Depository at Messrs. Gaetz & Zwicker's.

With regard to the PARENT SOCIETY in England, we have from time to time gladly given in our columns, cheering intelligence of its continued prosperity. It would not be easy to mention the quarter of the world to which it has not sent abroad the blessed gift of 'Christian knowledge.' In the East-Indies, its missionaries were among the earliest heralds of the Cross; and those populous regions are still the scenes of more extended operations in the same blessed cause. And to the West-Indies, the funds of the Society have also been sent forth of late in most bountiful measure, in every way that can advance the religious interests of the negro population, and help them to attain the "glorious liberty of the children of God."—And these North American Colonies have for many years experienced the bounty of the Society as the good stewards of the christian benevolence of the parent land—in large donations of books for gratuitous distribution—and for the establishment of lending parochial libraries. By a letter from our own Bishop in the last Report we have seen, we find that by the aid of the Society "nearly fifty different settlements" had been furnished with books.—His Lordship says "in some cases, I trust, the Society's pound has gained ten pounds, in many instances five pounds, and in none less than one."—The same report mentions donations of books to the amount of £20 for the settlers at Dalhousie, £10 to Bridgetown, and £100 to St. John, N. B. for which are recorded the warm acknowledgments of the Committee by the Rev. W. Gray, their Secretary. We are glad to notice in the concluding portion of

the Report, that the Society is not yet weary in such well-doing to the Colonies.

"The most ardent and well-directed zeal for the promotion of Christian Knowledge will be inadequate, with our present means, to keep pace with the rapid increase of our home population, and the expansive power of our Colonial establishments. And, although the Society has this year made great efforts in behalf of some of the Colonies, others yet remain not less in need of assistance. In most of the colonies, indeed, every thing connected with the Church is still in an infant state, and requires continual aid. At home, we have seen how urgent is the demand and the necessity for Christian education; and unless we are willing to see with unconcern those who are the children of our common country falling away from our Church into ignorance, error, or infidelity, we must be prepared for still greater exertions."

Among the more recent objects to which the attention of the Society has been turned, is the revision of the books and tracts on its catalogue, many of which, however useful at one time, are not of the description more generally called for at present. The labours of the Committee to which this task was entrusted, we believe, are still in progress; and the result, so far, is the admission of several new tracts of a practical nature—such as Cecil's excellent "Visit to the house of Mourning," and the "Mourner Comforted"—both valuable companions for those whose hearts are clouded by sorrow.—"Plain words about prayer" is the title of another—a very stirring appeal upon this all-important subject. Coleridge's "Why are you not a communicant?" is another very seasonable and useful discussion of a question intimately connected with practical religion. These are some of the late additions: but there are some older tenants of the Society's shelves which ought not to be forgotten—such as, "Bishop Wilson's Sacra Privata," and his "Introduction to the Lord's Supper"—"the Life of God in the Soul of Man"—"Burkitt's help and guide to christian families"—the "New Manual of Devotion," and very many others, which we fear, have long been lying uncalled for at the depository of the Halifax Diocesan Committee in the National School House, under the care of Mr. James Maxwell, where bibles, testaments and prayer books are generally to be had of various sizes and prices.

The circulation of the Scriptures and the Liturgy, in foreign languages, is at the present time, an object receiving much of the Society's care, as appears by the following extract from the Report:—

"The plan of a new Sanscrit version of the Holy Scriptures has been received with great satisfaction by many oriental scholars, and when accomplished may be expected to produce beneficial effects upon the Indian versions generally.

"The projected revision of the best of the existing French version may be expected to furnish such a version of the Bible and Liturgy as will be satisfactory to the clergy and people in the Channel Islands, and in other places where the French language is used in connexion with the services of the Church of England. It may also tend to remove the inconveience and hindrance to religion which results from the use of so many different versions in that language, and which is felt so severely in the French Protestant churches. The announcement of the Dutch version of the Liturgy, which is in the press, under the superintendence of the Rev. Dr. Bosworth, has excited considerable interest in Holland; and the views of the Committee, with regard to devotional feeling, as well as the standard of style to be aimed at in this and other versions of the Liturgy, will, it is hoped, meet with the approbation of the members of the Society. The modern Greek version of the Liturgy will be executed under the superintendence of the Rev. H. D. Leaves, whose biblical learning, and knowledge of the language, pointed him out as the person best qualified for such a work, and who has kindly undertaken the duty. The native scholars employed in the work will be Professor Bambas and Mr. Nicolaides, whose talents are well known. The Report announces that a new Arabic version of the Liturgy was in a state of forwardness, under the superintendence of Mr. Schlienz."

We conclude our notice of this venerable Society, with which we have been connected for upwards of 20 years, by a record of a few of its munificent expenditures in the last year.—For the instruction of the West India negroes £10,000—for promoting religion in New South Wales £3,000—Donation to the Calcutta Committee £1,500—Cape of Good Hope £400.

"OLD PATHS."—We call attention to the articles under this head, which we have copied into several numbers of

our Journal, and conclude this day. They contain sound doctrine on the important, but in these liberal days, rather lightly esteemed, subject of the Apostolical Constitution of the Church.

October 25, 1836.

The ENCENIA of King's College at Windsor, which was to have been celebrated on the 3d and 4th days of November, is unavoidably postponed until further notice.

By order of the Governors,
JOHN C. HALLIBURTON, Sec'y.

MARRIED.

At Trinity Church, Liverpool, N. S. on Thursday 20th ult. by the Rev. Mr. Moody, the Rev. W. H. Snyder, missionary at Weymouth, to Anne, second daughter of James R. Dewolf, Esq.

YOUTH'S COMPANION.

LYING.

"Lying lips are an abomination to the Lord: but they that deal truly are his delight."—Prov.

There are many passages in scripture which speak with horror of the sin of lying. David says, Psalm cxix. 163—"I hate and abhor lying." In the Proverbs are also these words, 'the Lord hates a proud look and a lying tongue;' and in Revelation it is said, 'all liars shall have their part in the lake which burneth with fire and brimstone.' And now, my children, are not these dreadful expressions? and I hardly think you can read them without wishing to be able always, and at all times, to speak the truth; in order to help you so to do, I will tell you a story of a little parish boy, which came to my knowledge a short time since.

This poor boy was born in a workhouse, and brought up by people who used him hardly, and taught him little respecting his duty to God; but when he was nine years of age, he was apprenticed to a master who would have been kind to him if he had not found that he had the constant practice of telling lies. The little boy's name was William, and whenever his master found him out in an untruth, he always punished him severely. On one occasion William having been severely flogged, ran out into the garden and told his trouble to a poor woman who was weeding, complaining that his back was in great pain from his master's blows. 'And pray, said the good woman, what were those blows given you for?' 'for telling a lie, mistress,' said the boy. 'Well,' said she, 'and you deserved them then,' and she repeated to him all the texts which are written above, and many more also, for she was a pious woman.

'Indeed, indeed, mistress,' replied the boy, 'I do wish to leave off lying, but I can't, when I have done any thing wrong I am so frightened that I can't help trying to hide it.'

'Ah,' said she 'now we are coming to the root of the matter, whilst you continue in sin child, you will continue to tell lies; try do nothing you are ashamed of and then you will leave off lying. Lying is never a solitary sin, if people wilfully do what is wrong, they will be sure to tell lies to hide it. Try to please your master and obey his commands at all times and I doubt not but that you will soon cease to tell lies.'

This poor woman then took occasion to explain to the boy the means by which not only little children, but grown people are enabled to do well, even by the power and assistance of the Holy Spirit; and I am happy to have it in my power to say that William took such good heed to her words, that he was enabled afterwards so to behave, as never again to be tempted to tell a lie to his master.

From this example I hope you will learn, my little reader, that if you wish to overcome the dreadful sin of lying, you must take care so to conduct yourself that you may have no grievous sins to hide from your parents or your masters; for although the best of men have daily and hourly reason to lament the depravity of their natures, and the sinfulness of their thoughts; yet we may trust, that we shall be preserved from gross and shameful sins if we place our trust in our God; for if the Lord is our God, we may plead this promise in our behalf, 'thou shalt guide me with thy counsel, and afterwards receive me into glory'—(Psalm lxxiii. 24.)—Child's Mag.

POETRY.

SELECTED.

RELIANCE UPON GOD.

My God! my Father! cheering name!
O may I call thee mine!
Give me with humble hope to claim
A portion so divine.

This only can my fears control,
And bid my sorrows fly;
What real harm can reach my soul
Beneath my Father's eye?

Whate'er thy providence denies
I calmly would resign;
For thou art just, and good, and wise:
O bend my will to thine!

Whate'er thy sov'reign will ordains,
O give me strength to bear;
Still let me know a Father reigns,
Still trust a Father's care.

If pain and sickness rend this frame,
And life almost depart:
Is not thy mercy still the same
To cheer my drooping heart?

Thy ways, great God! are little known
To my weak, erring sight;
Yet shall my soul, believing, own
That all thy ways are right.

My God! my Father! blissful name!
Above expression dear!
If thou accept my humble claim,
I bid adieu to fear.

MISCELLANEOUS.

EXTRACTED FROM A WORK LATELY PUBLISHED IN ENGLAND, ENTITLED, 'ANECDOTES OF CHRISTIAN MINISTERS.'

The late Rev. Dr. Payson of America.—Being once asked what message he would send to the young men who were studying for the ministry in one of the colleges there, thus addressed them: "What if God should place in your hands a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and shewn there as an index of your thoughts and feelings, what care, what caution would you exercise in the selection? Now this is what God has done. He has placed before you, immortal minds, more imperishable than the diamond on which you are about to inscribe every day and every hour by your instruction, by your spirit, or by your example, something which will remain and be exhibited for, or against you, at the judgment day."

When Dr. Payson was once taken suddenly ill, and, as every one thought, about to die, he remarks: "What gave me most concern was, that notice had been given of my being about to preach. Whilst the Doctor was preparing my medicine, feeling my pains abated, I, on a sudden, cried out, 'Doctor, my pains are suspended; by the help of God, I will go and preach, and then come home and die.' In my own apprehension, and in appearance to others, I was a dying man. The people heard me as such. The invisible realities of another world lay open to my views, expecting to stretch into eternity, and to be with my Master before the morning, I spoke with peculiar energy. Such effects followed the word, that I thought it was worth dying for a thousand times." His Biographer says; he had something so peculiar in his manners, expressive of sincerity in all he delivers, that it constrained the most abandoned to think he believed what he said, to be of the last importance to souls.

Seldom has the ruling passion been more strongly exemplified in the hour of death, than in the case of this excellent American minister. His love for preaching was as invincible as that of the miser for gold, who dies grasping his treasure. He directed a label to be attached to his breast when dead, with the admonition, "Remember the words which I spake unto you, while I was yet present with you," that they might be read by all who came to look at his corpse, and by which he, being dead, still spoke. The same words were, at the request of his people, graved on the plate of the coffin, and read by thousands on the day of his interment,

The Church.—On Friday, the last of July, about one hundred gentlemen, residing at Hounslow and its neighborhood, joined together at the Rose and Crown, in commemoration of laying the first stone of Hounslow church; and after the usual toasts, the chairman, (H. Pownall, Esq.) proposed the "Archbishop of Canterbury, and prosperity to the Church of England," and in doing so passed a high eulogium on his grace. He then proposed "the health of the bishop of London and the clergy of Middlesex," observing that Dr. Blomfield, since he had been translated to the see of London, had been the means of thirty-five additional churches having been built within the diocese, and that his lordship had a project in hand by which he hoped to be able to build fifty more. Within fourteen days after the bishop had mentioned his plan among his friends he received voluntary subscriptions to the amount of £20,000*. One individual had anonymously sent the munificent sum of £5000; and a dissenter, in a letter complimenting his lordship on his exertions, had enclosed £500, to be applied toward the above laudable object. The company did not separate until a late hour.—*Herald.*

A meeting has been held at Liverpool, in opposition to the attempt on the part of the town council to force the Irish system on the corporation schools. A good spirit has been displayed, and the common people are much interested against this attempt. The Wesleyans have also come forward warmly. In seven days we have got £8500, and hired and opened new Church of England schools with nearly seven hundred children in them. We have also formed and organized a Church of England School Society. We hope to get £10,000 before a month is out.

A sermon was preached at Holy Rood Church, Southampton, on Sunday, June 26th, and a public meeting held the day following, in aid of the London Society for the Conversion of the Jews. The collections amounted to about eighteen pounds. The Society had thirty-eight missionaries, twelve of whom were converts from Judaism. A translation of the beautiful liturgy of our Church into the Hebrew is being published by the Society. A great number of Jews had been baptized into our Church; in the grand Dutchy of Posen alone, 1079, in the course of ten years; and in various other places—in Hamburg, Cologne, Berlin, Tunis, &c., very gratifying results were detailed.—*Hampshire Advertiser.*

The consecration of Dr. Butler, the new bishop of Lichfield and Coventry, took place on Sunday, July 3, at the private chapel of his grace the archbishop of Canterbury, at Lambeth Palace. In addition to his grace, the bishops present and assisting at the ceremony were those of Lincoln, Chichester, and Bristol.

Increase of Churches in Scotland.—A Glasgow merchant has given two thousand guineas as a subscription for one hundred churches that should be built in connexion with the Church of Scotland Extension Committee. The munificent individual is Mr. William Campbell.—*Watchman.*

Died, on the 25th January, 1836, after five days' illness, in the eighty-ninth year of his age, the Rev. Dr. Rottler, for sixty years a missionary in India. On the previous Lord's-day he preached, morning in Tagmul, and evening in English. The night before he was taken ill he expounded, as was his custom, to the young people in his house, and was longer and more animated than usual. At the time of his death he was in the employ of the Society for promoting Christian Knowledge. Amongst his other undertakings may be named a revision of Fabricius's translation of the Old Testament, and the Tagmul version of the Liturgy of the Church of England, now in general use throughout the congregations of Southern India, and it is believed in those holding communion with the Wesleyan Methodists.

An agonized mother, at the grave of a deceased child, whilst the solemn rites were performing, was thus accosted by an aged minister: "There was once a shepherd, whose tender pastoral care was over his flock night and day. One sheep would neither hear his voice, nor follow him. He took up its lamb in his arms, then that sheep came after him."

* This amt. has since increased to upwards of £50,000.

THE USE OF THE BIBLE.

"A little boy had often amused himself by looking over the pictures of a large Bible; and his mother one day said to him, 'John, do you know the use of the Bible?' He said, 'No, mother.' 'Then, John, be sure you ask your father,' was the advice his mother gave him. Soon afterwards, when his father came home, John ran up to him, and said, 'I should like to know, father what is the use of the Bible?' His father said, 'I'll tell you another time, John.' The boy appeared disappointed, and walked away, wondering why his father did not answer the question directly.

"A few days after, the father took his son to a house where was a woman very ill in bed, and began to talk to the poor, afflicted woman, who said that she had suffered a great deal of pain, but hoped that she was resigned to the will of God. 'Do you think,' said the father, 'that God does right to permit you to feel so much pain?' 'O, yes,' answered the woman; 'for God is my heavenly Father, who loves me, and I am sure that one who loves me so much, would not permit me to suffer as I do, if it were not for my good.' He then said, 'How is it that you find your sufferings do you good?' She replied, 'My sufferings are good for my soul, they make me more humble, more patient: they make me feel the value of the Saviour more, and they make me pray more, and I am sure all this is good for me.' John had been very attentive to this conversation, and the tears stood in his eyes while the afflicted woman was talking. His father looked at him, and then said to the woman, 'My good woman, can you tell me what is the use of the Bible?' In an instant, John cast his eyes toward the woman, while his face showed that he was extremely eager to hear her answer. The woman, with a stronger voice than before, said, 'Oh, sir, the Bible has been my comfort in my affliction.' 'There, John,' said his father, 'now you know the use of the Bible; it can give us comfort when we most need it.'

THE LITTLE REPROVER.

"I knew a man," says the Rev. J. Macgowan, in his Professor's Looking Glass, "who once received one of the severest reproofs he ever met with from his own child, an infant of three years old. Family prayer had been by some means neglected one morning, and the child was, as it were, out of his element. At length he came to his father, as he sat, and just as the family were going to dinner, the little reprover, leaning on his father's knee, said, with a sigh, 'Pa, you were used to go to prayer with us, but you do not to-day.' 'No my dear,' said the parent, 'I did not.' 'But, Pa, you ought; why did you not?' In short, the father had not a word to reply, and the child's rebuke was as appropriate and effectual, as if it had been administered by the most able minister in the land; and, it may be added, had as permanent an influence."—*S. S. Advocate.*

THE HOUR-GLASS AND TIME.

Coming hastily into a chamber, I had almost thrown down a crystal hour-glass; fear, lest I had, made me grieve, as if I had broken it; but, alas! how much precious time have I cast away without any regret! The hour-glass was but crystal—each hour, a pearl: that, but like to be broken—this, lost outright; that, but casually—this, done wilfully. A better hour-glass might be bought; but time, lost once, lost ever. Thus we grieve more for toys than for treasure. Lord, give me an hour-glass to turn me, that I may turn my heart to wisdom.—*Fuller's Good Thoughts.*

The only study of the Scriptures profitable to the soul, is to discover CHRIST in them.—THE WAY, THE TRUTH, AND THE LIFE.

PRINTED AND PUBLISHED ONCE A FORTNIGHT, BY E. A. MOODY, LUNENBURG, N. S.

Where Subscriptions, &c. will be thankfully received. Terms—10s. per annum:—when sent by mail, 11s. 3d. Half to be paid in advance.

No subscriptions received for less than six months. General Agent—C. H. Belcher, Esq. Halifax. Communications to be addressed (POST PAID) to the Editors of the Colonial Churchman, Lunenburg, N. S.

Job Printing executed at this Office.