

THE COLONIAL CHURCHMAN.

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

VOLUME IV.

LUNENBURG, N. S. THURSDAY, MARCH 21, 1839.

NUMBER 9.

FOR THE SABBATH.*

Abold, we come, dear Lord, to thee,
And bow before thy throne;
We come to offer on our knee,
Our vows to Thee alone.

Whate'er we have, whate'er we are,
Thy bounty freely gave;
How dost us here in mercy spare;
And wilt hereafter save.

Is not our tongues or knee can pay
The mighty debt we owe;
Or more we should than we can say,
Far lower should we bow.

Give then, my soul, bring all thy powers,
And grieve thou hast no more;
Sing every day thy choicest hours,
And thy great God adore.

Above all, prepare thy heart
On this, His own best day,
His sweet task to bear thy part,
And sing, and love, and pray

*From Hicke's Devotions.



PRAYER.*

There is an eye that never sleeps,
Beneath the wing of night;
There is an ear that never shuts,
When sinks the beam of light.

There is an arm that never tires,
When human strength gives way;
There is a love, that never fails,
When earthly loves decay.

That eye is fix'd on seraph throngs;
That ear is filled with angels' songs;
That arm upholds the world on high;
That love is throned beyond the sky.

But there's a power which man can wield,
When mortal aid is vain;
That eye, that arm, that love to reach,
That listening ear to gain.

That power is Prayer, which soars on high,
And feeds on bliss beyond the sky.

*Saturday Magazine.

ORIGINAL.

HISTORICAL NOTICE OF THE PARISH OF ST. STEPHEN IN THE TOWNSHIP OF CHESTER.*

Editors,

The above engraving, (being it is believed the first attempt of the kind of a native artist) will together with the description given in your paper of the 14th Jan'y, afford some idea of the size and situation of the building, in which, on the holy day of the Lord, the congregation regularly assembled every Sunday, when the Prayers and a sermon were read, by the Rev. Mr. George Weidle, a worthy man and sound preacher, of whom some mention will be made hereafter.—The members of this little flock, now without a shepherd, were oftentimes much distressed in consequence of the sudden loss of their spiritual guide. And from some of them I have heard, when the thought entered their minds of the revocation of the privileges they once enjoyed in their native land, the words of the Psalmist in the strictest sense applied to them have been applicable, "by the waters of Babylon we sat down and wept when we remembered thee O Zion."

At the expiration of about two years and an half after the death of their former Pastor, another missionary, the Reverend Robert Norris, was sent to the township by the Venerable Society for the Propagation of the Gospel,—that Society whose praise be ascribed to God for ever in the Church for more than one hundred and thirty years—but whose Heaven-born bounty is now too lightly thought of by many, the forefathers, without their help, would have been destitute of religious instruction from a duly authorized ministry,—and whose children in many instances would have been without even a common education, had not that Venerable Society liberally extended their bounty to these favoured colonies.—Since it is a well known fact, that not only churches, but schools, which were open to all who attended them, were assisted by this Society in every where, without such aid, neither church nor school could have been supported.

Wigued.

Of the above named Missionary the following mention is made in the abstract for 1798:—"The Reverend Mr. Norris reached Halifax, after a passage of only twenty four days from Torbay—Reverend Mr. King (now Rector of Windsor) was tossed upon the ocean for nine weeks and three days, before he had the happiness of setting foot on the same ground. With the approbation of the Bishop of Nova Scotia, Mr. Norris repaired to Chester, where the labours of the late Mr. Lloyd had been so well received, and his loss so much lamented. The people expressed great joy at Mr. Norris's coming to them, and have made every exertion which their poor abilities will admit of, to render his situation comfortable, and to induce him to remain amongst them.—Their little church is finished on the outside; but owing to the present difficulties of the times, the completing of it within, anxious as they are for it, cannot soon be expected.—They have already purchased a Parsonage house, and are putting it in repair. It is a growing settlement, consisting at present of an hundred families. He preaches twice every Sunday, and generally chooses Gospel points for his subject, and endeavours to give them right apprehensions of the doctrines of salvation; points out to them the advantages of peace and union and christian charity, and also takes every occasion to remove the prejudices, and correct the errors which some have fallen into, through the influence of the Teachers who prevail in those parts. In the short time he had been with them (from the 14th of July to the 16th of October) he has baptized sixteen children."

From the abstract 1799, the following extract is made:—"The Reverend Mr. Norris, Missionary at Chester, writes that he had baptized 17, married two couple, and buried two—He is settled in the Parsonage house which the people purchased.—However well disposed, they are in general too poor to contribute much to the maintenance of a minister. Many who are called New Lights attend his preaching, and he trusts their prejudices will in time wear away, as they have not been visited lately by any of their teachers."

On the 15th of March 1799, a memorial was forwarded to the Lieutenant Governor, Sir John Wentworth, praying that the township of Chester might be erected into a parish; and it appears from the Vestry Book, that Chester was erected into a parish on the 9th of February 1800, to comprehend all the Head lands and Islands, commonly known and deemed

to be within the township; to be called by the name of the Parish of St. Stephen, for and during such time only as this District shall consist of one Parish,—a certificate to this effect is inserted in the Vestry Book, copied from the records of council, and signed by James Gautier, Deputy Secretary.

In the autumn of 1801, Mr. Norris removed to New Brunswick, where he remained until A.D. 1806, when he returned again to Nova Scotia, and took charge of the Parish of Cornwallis, in which Parish he remained until the time of his death.

The following is from the abstract for 1807:—"The Society have been favoured with several letters from the Bishop of Nova Scotia, every one expressive of the diligent attention of the Missionaries to their respective cures.—The changes which took place last year in missions have given general satisfaction. The churchwardens of Cornwallis have more particularly expressed their obligations to the Society, for their appointment of the Rev. Mr. Norris to that place.

In the abstract for 1811, the following mention is made of him:—"Mr. Norris has visited Chester, his former mission, where he preached twice and baptized six children. Of him a near and respected relative says—"I know he felt much interest and attachment to Chester, both on account of its being his first cure, and also for his having been the first to establish many things in that parish." He still is affectionately remembered here by the few aged members of the Church who yet remain, as indeed are all those who at any time have ministered among them in holy things."—To be continued.

PERSECUTION.

The Church of England has revived, is reviving, and, in spite of opposition—perhaps in proportion to that opposition—will, by the blessing of God, continue to revive. We are now a persecuted Church; and persecution, however painful for the time, is often the most effectual purifier. Thus it pleases the Great Head of his Church to educe good out of evil. The warfare which has been opened upon our communion, finds it firmly entrenched; and in proportion as its ministers are enabled to rise to the high measure of their sacred trust, we may hope that the blessing of the Lord our God will be upon us, and we need not fear what man would do unto us.—*Christian Observer.*

For the Colonial Churchman.

"Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow considering the end of their conversation; Jesus Christ the same yesterday, and to-day, and forever."

There are few subjects either of sound christian doctrine, or of pure gospel morality, to which the clergy of our venerable Establishment do not frequently call our attention with the most energetic eloquence. Yet there is one part of our duty on which they touch seldom, and slightly, if ever—

For, all the duties of society are reciprocal, particularly those of a parish minister and his flock; and hard to human nature and painful to the soul invigorated and impelled by Divine grace is it—to meet a cold, a careless, a selfish, an angry return for all the patient care, pains, ingenuity, study, self-denial, watchfulness and prayer, with which they, as ambassadors for Christ, endeavour to lead us to acquaint ourselves with Him and be at peace.

We owe to our clergy remembrance, to think of their advice and instructions, that we may follow them. To think of their personal feelings and cares, that we may refresh their spirits. We owe obedience to the word of God which they speak to us, for they are his ministers to us for good.

We owe them a respectable, and cheerful, and independent maintenance, such a maintenance as will enable them to set us an example of charity to the poor, liberality to beneficial public institutions, and hospitality without grudging. If the piety of our catholic ancestors was misguided in their liberality to the clergy—and if their large donations did tend to corrupt the Church, there is little danger of a like result in our country.

If persons intrusted with parish affairs would take more pains to collect the several small sums that our people would give, the amount would at best free our present clergy from pecuniary embarrassments. And after having cheerfully contributed to their support according to the means that God has given us. We could, like the Israelite of old, say, "I have brought away the hallowed things out of my house according unto thy commandments. Look down from heaven, thy holy habitation, and bless thy people."

It is clear that God intended from the earliest ages a liberal maintenance on the part of the people; and fatherly care, love, faithful instruction, and just reproof on the part of his ministers, as a mutual bond of interest and affection between them, from the tythes of Abraham to Melchizedek—from the regard that the other tribes of Israel were to shew to that of Levi—and from St. Paul's application of these things to the christian church, especially 1 Cor. 9.; and exertion among the members of the church for not man, but the Lord ordained, that they who preach the Gospel should live by the Gospel—"For and if we have partaken of their spiritual things, they ought also to partake of our temporal things. The workman is worthy of his hire"—says our Lord.

We owe them love for their works sake, which should be expressed by every respectful and kind attention, by charitably bearing their infirmities, as they are subject to like passions with ourselves. Never to speak of the weakness or defects, which poor human nature has marked them with, to believe well of their motives, to cover their infirmities with the veil of charity—(though we owe to ourselves, to society, to the church, to our God, to represent their conduct, if it is really unlike that of the true minister of Jesus Christ) To pray for them, is a duty on the part of his flock upon which the great Apostle the Gentiles sets a high value;—and while with the true elevation of soul, which christian faith and charity alone can inspire, he rejects the pecuniary aid of his followers in his own individual case, at the same time that he represents the care for the bodily wants of their ministers as the positive duty of all christian flocks. He entreats for himself, "Brethren, pray for us."

If we spent more time in praying for our ministers, that the word of God might through their means have free course and abound, we should feel less disposed to find fault with them, and more inclined to listen to their teaching. Christ directs us to pray to the Lord of the harvest, that he would send forth more labourers into his harvest; and St. Paul, Romans 15,—30. "Beseeches his people for the Lord Jesus Christ's sake, and for the love of the spirit, that they strive together with him in their prayers to God for him."

We owe to our clergy as well as to God and to our own souls to attend the public worship diligently, to bring all our family and servants, and to teach them to listen respectfully to their message from God unto us.—We owe to them as well as to our own understanding and permanence of character, to attend to their ministry steadily, not to be led away with the multitude by every new comer, and not to have our own affectionate pastor who has faithfully laboured to instruct us, and who has taught us almost all the valuable knowledge of divine things that we possess—to preach to bare walls.—We owe to Christ our Lord to wait at his altar, to hearken to our own minister whom he has set over us, expecting Divine grace and blessing through his means, as Christ himself has said—"He that receiveth whomsoever I send receiveth me, and he that receiveth me, receiveth him that sent me."

And with whatever ardour the dissenter may speak of his experience, his enjoyments, and his privileges,—I believe it will be found by experience and learned from observation, that no other christian society affords the follower of his Lord the constant and salutary means, of growing in humility, self-knowledge, faith, patience, charity, wisdom, sincerity and daily christian holiness; in reverence for God's Majesty and confidence in his love and care, and hope of eternal life—that the diligent worshipper finds in the Church of England—and for that reason I conceive it to be the duty of every member of her fold to do all in his power to bring every person into her bosom, who loves his neighbour. And if our individual part that we can do is little, yet if done in the true spirit of love to Christ and his Church, it is marked and returned, by him who has said—"Who-soever giveth even a cup of cold water to drink unto one of you in the name of a disciple he shall not lose his reward."

For the Colonial Churchman.

Messrs. Editors, I am happy to inform you that a Church Society has been formed in this parish, under circumstances of a very favourable nature. A meeting of the parishioners was called for the evening of the 26th inst. which was respectably attended, and at which the best feelings appeared to animate all present. The proceedings were commenced by prayer, followed by an address from the Rector of the parish, setting forth the nature and objects of the proposed Society, stating the necessity which existed for greater zeal and exertion among the members of the church throughout the mission for the support of its interests, and concluding with an earnest appeal to active and hearty cooperation in the good work which had been undertaken. A resolution was then moved for the immediate formation of a branch of the Church So-

ciety in this parish, which being unanimously agreed to, the meeting proceeded to organize "The Dartmouth Committee of the Diocesan Church Society of Nova Scotia," which consisted of the following officers:—

PATRON.

The Lord Bishop of the Diocese.

PRESIDENT.

The Rev. Addington D. Parker, Rector.

SECRETARY.

Mr. Joseph Findlay.

TREASURER.

Mr. Robert Jamison.

STANDING COMMITTEE.

- Edw. H. Lowe, Esq. G. B. Creighton, Esq.
Thos. B. Desbrisay, Esq. Mr. Robert Albro.
Mr. John Runt. Mr. Thos. Miller.
Mr. Edw. Morris. Mr. John Himmelman.
Mr. James Turner. Mr. Henry Findlay.
Mr. Charles Storey. Mr. John Gates.
Mr. John Meizher. Mr. George Morash.
Mr. John Lennox. Mr. John Bishop.

A SUBSCRIBER.

Dartmouth, Feb. 28th, 1839.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MARCH 21, 1839.

PASSION WEEK.—The gradual progress of time has brought us again to the verge of the most solemn week in the Church's year—a week, which from the earliest times has been consecrated to a deep and mournful remembrance of the blessed Saviour's "agony and bloody sweat, his cross and passion, his precious death and burial." Let these subjects, so concerning to sinful man, be subjects of our meditations during that interesting week for every day of which an appropriate and affecting portion of Scripture is appointed in the services of the church. Those who desire to have their sense of obligation to the Saviour of their souls increased, their faith in his wonderful love quickened, the coldness of their too ungrateful hearts warmed into the fervours of holy love, their patience under the trials and provocations of life improved by the example of their uncomplaining but ever suffering Lord,—will do well to attend wherever the house of God is open, and with meek hearts and due reverence, heartily receive those holy words, which will there be read. And if every day of this eventful week is worthy of devout and serious observance, how much more that the Church consecrates to the memory of the Saviour's actual crucifixion—when, after having been despised and rejected of men, a Man of Sorrows and acquainted with grief, they pierced his hands and his feet, and He became obedient unto death, even the death of the Cross; bowed his blessed head and gave up the Ghost! GOOD FRIDAY—the day marked by such awful scenes, the sacrifice of God's own Son—the Just for the unjust deserves, though not the Sabbath, to be kept holy as a Sabbath, by all who feel that "for them the Saviour died." Members of the Church, especially, will surely be on that day to cease from their usual cares and business, from buying and selling, as from eating and drinking; repair to God's house, to listen to the wonderful and harrowing details of the sufferings of Christ, and to in heartfelt repentance for their sins, and adoration

their great Deliverer. It is a "day greatly to be remembered by all the christian Israel in their generations."—May we have grace to die daily unto that sin for which Christ died, and to rise unto righteousness!

ACKNOWLEDGMENT.—The Rev. Mr. MOODY avails himself of the Colonial Churchman to return sincere thanks to the Ladies of his congregation for their very acceptable present, and assures them that he will take an early opportunity of procuring a handsome Gown with the sum of money enclosed to him. At the same time he hopes he will not be considered unreasonable in soliciting another favour from them, viz.—that when engaged in supplicating the throne of Grace for themselves and all dear to them, they will not forget their Pastor, but pray for him also; that he may ever testify his gratitude to Almighty God, who has repeatedly disposed the hearts of a beloved people to acts of liberality—by faithfully preaching the Gospel of Jesus Christ, and by watching over the flock committed to his charge, as one who must hereafter render an account.

Liverpool, N. S. March 7, 1839.

GEOLOGY OF NEW BRUNSWICK.—We have to acknowledge the politeness of Dr. Gesner in sending us a copy of the first Report of his Geological survey of the adjoining Province. We take from it the following items, shewing that the Doctor has not been unmindful of something "higher than the earth." We congratulate New Brunswick on their gain by our loss of his services, which perhaps, might have been as valuable to us as those of the Delegation to England, which is to cost the Province £1000, and after all perhaps may effect nothing that could not have been done without it: while for £300 a-year, Dr. Gesner might have opened up inexhaustible sources of provincial prosperity.

Diluvial Collections.—In every part of the Province, so far as it has been examined, there are numerous boulders, or blocks of rock, scattered over the surface, and buried in all the superficial deposits of sand and gravel. Sometimes these detached masses are of enormous magnitude, and will weigh some thousands of tons. That many of them have been transported from a distance, there can be no doubt, as their sharp angles have been worn off, and they are scattered at distances of a few yards, to many miles from the formation where they belong, and where they have been conveyed. In every instance, the nearer the parent rock is approached, the larger they become, which is strong evidence of their having been drifted by a current of water, which, by the friction produced, lessened their dimensions, and rendered them globular, according to the distance of transportation.

Admitting that these boulders have been transported by a current of water, that has passed over the country, the course of that current in general must have been from the north, towards the south. But it sometimes happens, that such blocks, are found in other directions. This circumstance can be fairly explained, by the fact, that the course of running water is always powerfully influenced by the surface over which it passes; and if the whole country has been submersed, (a fact not admitting of a doubt,) during the subsidence of the water, or the elevation of the land, the current would be liable to many changes, and the effects produced by those changes, would be, as they still are, manifest.

Besides these evidences of a general deluge, there are others not less important. In general, the summits of mountains and hills are uncovered, and frequently destitute of vegetation. The surface of the rocks is smooth, and appears to have been worn down. In the deep valleys, there are numerous collections of broken rocks, sand, and pebbles, that are found to have been derived from higher situations. These collections of large rocks could not have been made through the influence of any other cause than the violent rush of water, which rolled the loose fragments from the mountain's top downwards to the valleys beneath. Again, in the rocks of every part of the country explored, there are grooves and scratches, from one to several inches in depth, extending from the north towards the south. These

grooves were evidently cut by heavy masses moved over them, by a powerful force; and are such as would result from a powerful flood. It is true these diluvial marks do no point out the course of the current, by which they were produced; but that fact is established by the testimony already adduced.—Sometimes they are seen to cross each other at different angles, and this affords evidence that the course of the current was not always uniform.

There is still one more fact displayed in the Province which accords with those just stated. It is the *talus** collected on the southern sides of mountains, hills, and islands. Almost all the islands in Passamaquoddy Bay, and along the coast, present to the north, steep or perpendicular cliffs, while on the southern sides, they descend by a gradual slope down to the sea. This circumstance has arisen from the collections of diluvial debris formed in the valleys made by these prominences, and is exactly similar to those occurring daily in rivers, upon a much smaller scale.

Under the concurrent testimony of so many facts, it appears impossible that even the most sceptical should disbelieve that a deluge has swept over this continent: but should any doubt an event that has left so many witnesses of its existence, they should receive the advice of Demarest, who when attacked by the Neptunists for his belief in similar facts, replied, "Go and see."

CHURCHES IN PHILADELPHIA.—We understand from a friend, that apparent prosperity is stamped on Church affairs in that quarter—the congregations large, and liberal to their ministers in a praiseworthy degree. The Rev. J. A. Clark, who was obliged to travel for more than a year for his health, was paid his usual salary during that time, and received a handsome present besides. This is usually done, we believe, where it is necessary for a clergyman to travel for his health; and so it ought, as with few exceptions on this side the Atlantic, a clergyman's salary is not more than sufficient for the ordinary expenses of his family; and consequently when sickness attacks him he must stay at home and sink under it, if his parish are not considerate to sacrifice a little for his benefit. "To give you an idea of the way the churches are filled," our friend adds, "I was rather late one day at Mr. Clark's, and found here was not a seat vacant but one, and that being near the pulpit, I preferred standing, with many others; and during the sermon sat on the steps near the organ.—This was not from any selfish feelings on the part of the congregation, (many of whom have paid an exceedingly large sum for their pews,) for it is considered no intrusion for the sexton to shew a stranger into any pew where there is room." A complaint is sometimes brought against pew-holders in our churches for want of such courtesy to strangers.

STAUNTON'S DICTIONARY OF THE CHURCH.—A work under this title has been lately published in the United States, which we think from the extracts we have seen, must be a valuable one for churchmen whether lay or clerical. We take the following notice of it from the Banner of the Cross:—

This is the title of a work by the Rev Mr. Staunton, which cannot fail to be an acceptable offering to every Episcopalian—for it supplies him in a convenient form with information which he could not otherwise obtain without much trouble and expense.—Books like this, of easy reference and popular character, have long been wanted, and never more than at the present time. The Church is increasing with a rapidity unknown before, and thousands are pressing into her ranks, unacquainted with her genius and customs, and ignorant of all, except that she preserves in their early purity and healthfulness the great truths of Christianity, as planted by the Apostles, and watered by the blood of the martyrs of the Reformation. Her conservative tendency, her moderation, her charity, and her reverential piety, are becoming known unto all; Holiness unto the Lord, is seen inscribed upon her portals; obloquy and misrepresentation having spent their force; the power of godliness is acknowledged to animate her bosom, the form thereof to regulate her conduct; and glad to find a refuge from the confusion and error which

* When fragments are broken off by the action of the weather from the face of a steep rock, as they accumulate at its foot, they form a sloping heap, called a talus.

reign without, men enter in, and dwell there, too happy to be at rest, to think of investigating the exquisite but unobtrusive beauties of their new abode. There are questions also respecting her external order and usages on which even her own children are divided among themselves, because they have not been at the trouble, or perhaps have not had the opportunity, to examine the foundation upon which they stand; for few that have done this, have failed to be convinced of the usefulness and propriety of what they may have previously considered indifferent or exceptionable. To supply this information in a manner accessible to all, and thereby to remove prejudice and confirm attachment, is the design of the work which is now before us. It does not profess to be a Theological and Bible Dictionary in the ordinary sense of the term, and is occupied chiefly in a familiar explanation of the order, customs, and language of the Church, but so closely are these connected with the life-giving doctrines with which she is entrusted, "that nothing but violence could sunder what God had so joined; and thus occasions have been offered for spiritual improvement too frequent not to relieve the dreaded apprehensions of technical wearisomeness."

FURTHER POSTPONEMENT.—The General Meeting of the Diocesan Church Society is further postponed to Wednesday 22d May next, being the next Wednesday to the Anniversary of the Society—then to take place (D.V.) at the National School house in Halifax, at 7 o'clock P.M.

DIED.

At Guysborough, on the 19th ult. Agnes A. Shreve, infant daughter of the Rev. Charles J. Shreve.

ADVERTISEMENT.

THE MISSES WISWALL, will reopen their School on the first of May, 1839. They teach as formerly, Reading, Writing, Arithmetic, English Grammar and Composition; Geography with the use of the Globes, History, Chronology, and other branches of useful knowledge, with plain and ornamental Needlework.

They will receive Boarders not exceeding twelve in number, either for the year or single quarter, commencing at the beginning of either of the summer months, upon their former terms, which are—

Board, - - - - £7 per quarter.

Tuition, - - - - 15s.

A quarter's notice before the removal of a pupil, or the quarter paid. For further particulars inquire by letters addressed (post paid) to Miss Wiswall.

Wilmot, N. S. March, 1839. 4 no's. 8s9d.

AFFECTIONATE PREACHING.

No employment awakens and calls into action all the generous emotions of the mind more than that of the preacher. He comes to his fellow-men with a message infinitely more interesting, and more useful than any other. He is sent on an errand, more expressive of tenderness and good will. He comes to disclose the boundless mercy of God to mankind, as manifested in the condescension, life, and death, of the Redeemer, in the forgiveness of sin, and the renovation of the soul; in its safe conveyance through the dangers of this world, and its final admission into heaven. This message he brings to his fellow-men, guilty and ruined in themselves, exposed to infinite danger, and hopeless suffering. What subjects can be equally affecting? What employment can equally awaken all the tenderness of virtue?

An affectionate manner is in itself amiable and engaging. Men naturally love those, who appear benevolent and tender-hearted; and, most of all, require, and love, this character in a minister of the gospel. This character, or its opposite, can hardly fail to appear in his discourses. There are so many things in the subjects of his preaching, which naturally call forth tenderness and affection, that, if he possess this disposition, it cannot fail to appear in his sentiments, in his language, and in his manner of utterance. Wherever it appears, it will be acknowledged, and loved; and the words of a beloved preacher will always come to his flock with a peculiar power of persuasion.—*Dwight.*

YOUTH'S DEPARTMENT.

We take the following very simple and touching lines from the Christian Messenger, where they are not credited, though we presume they are not original. We borrow them for our younger readers.

THE CHILD'S DREAM.

"Oh mother, mother! such a dream
As I have had to night,
Such fields, such flowers, and such a stream
Of pure and heavenly light!

"As I was sleeping on my bed,
A glorious angel came,
His eyes were stars, like gold his head,
He called me by my name.

"O mother, once I thought his face
Was like my father dear,
But then for tears I could not see
What was before so clear.

"He hung above me, o'er me bent,
As did my father too,
Ere to his lowly grave he went,
Under the churchyard yew

"And then what tender words he said,
And what a garland sweet,
He gently placed upon my head,
And raised me to my feet.

"Up, Mary Ann, he said, 'arise,'
And far away we flew,
By clouds and stars, among the skies,
All silvery with dew.

"And up, and up, and up we soar'd,
And stars were everywhere;
And mild and murmuring music pour'd
Along the balmy air.

"And of the change I nothing know,
So sudden and so bright;
But, mother, there I stood below
A throne of burning light.

"Angels in thousands crowded round,
And bowed before its blaze,
And struck their harps of heavenly sound,
And sung sweet hymns of praise.

"One like the Son of Man, so mild,
Was sitting on that throne;
To me, my mother, when he smiled,
My blessed Lord was known.

"And then, methought, an angel fair,
Did beckon me away,
A little child was sitting there,
As lovely as the day.

"Mother, it was our little one,
For whom you wept so much;
To clasp it in my arms I ran,
But could not feel its touch.

"His cheeks were like the roses red
His hair like golden bright,
A wreath of flowers upon his head,
His garments shining white.

"He said 'What does my mother do,
So long away from me,
My father here, and sister too,
O where, O where is she?'

"I turn'd to seek my father nigh,
But he had flown away,
My brother too was gone, and I
Upon my pillow lay.

"The meaning of my dream, now tell,
Dear mother tell to me,
As thou hast ever loved me well,
As I have still loved thee."

"Alas, my child;" the mother cried,
"Thy dream I well do know,
I have but thee, and none beside,
And now thou too must go!"

And so it was—the little maid
Soon droop'd and died away;
And in her brother's grave was laid,
Near where her father lay.

Of where those precious relics sleep,
When summer evenings gleam,
The lonely mother comes to weep,
And think of that sweet dream.

To pray in faith she may abide,
Till God's good time shall come,
Then lay her down by their dear side,
In her good husband's tomb.

DEVOTIONAL.

PRIVATE IMPROVEMENT OF THE SABBATH.

The public worship of God, important and delightful as it is, ought not to occupy the whole of this sacred day, nor indeed, usually, the greater part of it. I shall, therefore, proceed to show how the remaining hours of the day should be spent. And here I would premise, that we ought to guard against the extremes of excessive laxness on the one hand, and excessive rigour on the other; remembering that we "are not under the law, but under grace." It is confessed, that we have no express precepts in Scripture to direct us how every hour of the Sabbath should be employed, nor do we need any. It is enough that we are there taught what is the great end of our being, and what is necessary to fit us for the enjoyment of it, that we are instructed concerning the nature and perfections of God; the general duties we owe him; the necessity of maintaining intercourse with him, and the importance of a growing conformity to the image of his moral attributes. A due attention to these particulars will be sufficient to direct us to our duty, in matters about which we have no positive written rules, and among others in that now under consideration. If we keep in view the great ends of the Sabbath, as an institution designed for our religious improvement; to promote our advancement in divine knowledge, and in all the branches of virtue and goodness, as the means of fitting us for heaven, we shall easily perceive in what manner this day may be most profitably spent; and if we are truly disposed to improve it to the best purposes, we shall find business enough to employ the whole of it.

On these principles, it will appear that to waste any part of it in sloth and indolence is highly criminal, and indeed more inconsistent with the great design of it, than engaging in our honest secular callings. This reminds me of the great impropriety of indulging in sleep more on this day than on any other; a practice not uncommon even among the professors of religion. Many persons who rise early every other day in the week to pursue the labours of their respective callings, seem as if they thought the chief use of the Sabbath was to give rest to their bodies, by indulging them some hours longer than ordinary in bed; in consequence of which they are unable to get ready for the public worship of the morning, and thus are either detained from it, or not present till a part of it is over. No longer time can warrantably be allowed to sleep on this day, than is necessary to the comfortable discharge of the religious duties of it; in all of which it behoves us to be "fervent in spirit, serving the Lord."

Besides the duties of the sanctuary, already considered, there are those of the closet and of the family, which equally call for our attention. As to the former: if the private exercises of devotion demand some part of every day, it seems reasonable that a larger proportion of our time should be devoted to them on the Lord's day, which usually affords more leisure for them. In the morning, solemn acts of prayer and meditation will be particularly useful to divest our minds of earthly cares, and prepare them for the public services of God's house. And in the evening the like exercises will be highly beneficial for fixing what we have heard in our memories, and strengthening the impression of them upon our hearts. Reading and studying the holy Scriptures also, with other books of divinity, will be a profitable employment of some considerable portion of our sacred time; which those persons more especially should be careful to improve for this purpose, who, in consequence of a multiplicity of business and connexions in the world, can on other days command but little leisure for it.

That family worship and instruction, are duties of

high importance, I shall not attempt to prove. It is not to be conceived that any one who possesses a principle of religion himself, can be indifferent to the spiritual welfare of others, especially of his domestics, and of the rising generation. Like said Abraham, whom the Almighty so highly applauded, he will "command his children and his household after him, and they shall keep the way of the Lord." This pious care should more or less be exercised by Christian parents and masters every day. But the Lord's day affords peculiar opportunity for it. The several members of families may then generally be most easily convened. Time may in common be most easily secured, and the interruptions to which most families are on other days liable, may on this, with a little resolution, be most easily avoided. The subject of public discourse also may be of special use to furnish matter for inquiry, admonition and prayer.

Domestic employments of this nature, are of such vast importance to the young, and may be attended to with such peculiar advantage on the evening of the Sabbath, that nothing should be tolerated in a Christian family that is inconsistent with them. For this reason the common practice of paying ceremonious visits on the Lord's day is to be discountenanced. Though it cannot be justly pronounced criminal, yet far to show hospitality on this day as to entertain a friend, especially one from a distance, the less company we admit, and the less festivity we indulge, the better. And care should be taken that the social intercourse of friends and relations be not protracted to an unreasonable length, so as to infringe upon the religious order of the family. It may be proper to add, that such as have time to spare from their own personal and domestic concerns would employ it well in visiting Sunday Schools, and instructing the children of the poor, of whom there are great numbers who need, and are disposed to receive their aid. Such Sunday visits will turn to good account.—*Palmer's Apology.*

SACRAMENTS.

It is sinking the sacraments very low, says Burret to represent them as mere Rites and ceremonies. St. Peter says, 'Baptism saves us.' St. Paul calls it, the 'laver of regeneration;' to which he joins the 'renewing of the Holy Ghost.' Our Saviour said, 'he that believeth, and is baptized, shall be saved; and except ye are born again of water, and of the spirit, ye cannot enter into the kingdom of God.' These words have a sense and signification, that rises far above a mere ceremony done to keep up order, and to maintain a settled form. The phrase 'communion of the body and blood of Christ,' above the nature of an anniversary or memorial feast, this opinion we think is very unsuitable to those big expressions; and we do not doubt but that Christ who instituted those sacraments, does still accompany them with a particular presence in them, and blessing upon them; so that we coming to them with minds well prepared, with pure affections and holy resolutions, do certainly receive in and with them particular largesses of the favour and bounty of God. They are not bare and naked remembrance and tokens; but are actuated and animated by Divine blessing that attends upon them.—*Gos. Me.*

FASTING.

In the practice of fasting, the intelligent Christian will not rest in the outward act, but regard it only as a means to a good end. All must acknowledge that this restraint, even upon the innocent appetite of the body, is eminently beneficial in assisting the operations of the mind. It brings the animal part of our nature into greater subservience to the spiritual. "It tends to prevent that heaviness and indolence of the faculties, as well as that perturbation of the passions, which often proceed from the indulgence and repletion of the body. It is thus highly useful in promoting that calmness of mind, and clearness of thought, which are so very favorable to meditation and devotion." The great end of the observance is to "afflict the soul," and to increase a genuine contrition of heart, and godly sorrow for sin. This being understood, abstinence will be approved of God, and made conducive to a growth in spiritual life.—*Dictionary of the Church.*

FROM AMERICAN PAPERS.

THE BISHOP OF OXFORD ON THE OXFORD TRACT WRITERS.

The Bishop of Oxford, in his late charge, has the following reference to the well known Oxford publications, so called. All who have read them, will be struck with its singular wisdom, justice and moderation. Such as have not, will be deterred by it from hastily adopting the indiscriminate and violent censures which are current in some quarters. On this subject we say with the Bishop, "Into controversy, we will not enter." The truth is great, and with fair discussion, will prevail.—*Banner of the Cross.*

"Not unto us, O Lord, not unto us, but unto Thy Name, be all honour and praise."

I have spoken of increased exertions among us, and of an increasing sense of our Christian responsibilities; and therefore you will probably expect that I should say something of that peculiar development of religious feeling in one part of the Diocese, of which so much has been said, and which has been supposed to tend immediately to a revival of several of the errors of Romanism. In point of fact, I have been continually (though anonymously) appealed to in my official capacity, to check breaches both of doctrine and discipline, through the growth of Popery among us.

Now, as regards the latter point, breaches of discipline namely on points connected with the public services of the Church, I really am unable, after diligent inquiry, to find any thing which can be so interpreted. I am given to understand, that an injudicious attempt was made in one instance, to adopt some forgotten portion of the ancient clerical dress; but I believe it was speedily abandoned, and do not think it likely we shall hear of a repetition of this or similar indiscretions. At the same time, so much of what has been objected to, has arisen from inattention to the Rubric; and I esteem uniformity so highly (and uniformly never can be obtained without strict attention to the Rubric,) that I confess I would rather follow an antiquated custom (even were it so designated) with the Rubric, than be entangled in the modern confusions which ensue from the neglect of it.

With reference to errors in doctrine, which have been imputed to the series of publications called the Tracts for the Times, it can hardly be expected that on an occasion like the present, I should enter into, or give a handle to any thing, which might hereafter tend to controversial discussions. Into controversy I will not enter. But, generally speaking, I may say that in these days of lax and spurious liberality, anything which tends to recall forgotten truths, is valuable. and where these publications have directed men's minds to such important subjects as the union, the discipline, and the authority of the Church, I think they have done good service: but there may be some points in which, perhaps, from ambiguity of expression, or similar causes, it is not impossible, but that evil rather than the intended good, may be produced on minds of a peculiar temperament. I have more fear of the disciples than of the teachers. In speaking therefore of the Authors of the Tracts in question, I would say, that I think their desire to restore the ancient discipline of the Church most praiseworthy: I rejoice in their attempts to secure a stricter attention to the Rubrical directions in the Book of Common Prayer; and I heartily approve the spirit which would restore a due observance of the Fasts and Festivals of the Church: but I would explore them, by the purity of their intentions, to be cautious, both in their writings and actions to take heed lest their good be evil spoken of; lest in their exertions to re-establish unity they unhappily create fresh schism; lest in their admiration of antiquity, they resort to practices which heretofore have ended in superstition.

N. B. As I have been led to suppose that the above passage has been misunderstood, I take this opportunity of stating that it never was my intention therein to pass any general censure on the Tracts for the Times. There must always be allowable points of difference in the opinions of good men, and it is where such opinions are carried into extremes,

or are mooted in a spirit which tends to schism, that the interference of those in authority in the Church is called for. The authors of the Tracts in question have laid no such painful necessity on me, nor have I to fear that they will ever do so. I have the best reason for knowing, that they would be the first to submit themselves to that authority, which it has been their constant exertion to uphold and defend. And I feel sure, that they will receive my friendly suggestions in the spirit in which I have here offered them.

From the Gospel Messenger.

REV. AND DEAR SIR:

You undoubtedly, in common with your fellow Churchmen, have been often charged with unchurching those individuals composing the religious communities who have not as we humbly conceive a valid ministry and Divine commission. Would it not be well for those who make such grave charges to read the following, and seriously inquire whether they or their predecessors in whose ways they walk, have not brought on themselves the evil they so sorely complain of our bringing upon them?

The extract is from a speech (as published in the New York Evangelist) made by the Rev. Mr. Carters, of Chillicothe Presbytery,—Ohio, in Philadelphia, at the late meeting and division of the body called the "General Assembly of the Presbyterian Church in the United States."

The Speaker belonged to what was called the "New School" party, yet was opposed, it appeared, to division. The speech was made soon after they had divided and formally organized, and while (it should be remembered) they still hoped for reconciliation.

There were others who were much opposed to rendering "the seamless coat of Christ," but none spoke more explicit than the Rev. Gentleman who held the following language:

"A voluntary separation from the Church is schism. When God organized the Church under the old dispensation, he so made it that no man could separate himself from that Church without unchurching himself."

"It might become so corrupt as to be a den of thieves, and yet the man who set up another altar unchurched himself, and turned his back on the Church of God."

Now who among us, Mr. Editor, has held any stronger language than this? And is not the speaker's position a correct one? Does it not furnish a conclusive answer to those who complain of our high principles and the legitimate consequences which follow therefrom? Consequences which are often so troublesome to the convenience of those who choose to seek out new paths according to their own pleasure, rather than to stand patiently "in the ways and ask for the old paths," in which He who bought the Church by his blood hath commanded them to walk. And should not we and all others not only to know our duty but to obey God and in this, as in every thing else, strive for as well as pray "thy will be done on earth as it is in heaven."

Of one hundred and seven Presbyteries, composing the Presbyterian Church in the United States, sixty-four have adhered to the Confession of Faith, and twenty to the secession; of the remaining twenty-three, some have refused to express any opinion, and others have suffered the matter to pass quietly by. It is further stated, that three only, out of nineteen synods, have formally declared for the secession, and that two of these contain no more than three presbyteries each.—*Banner of the Cross.*

Let this mind be in you, which was also in CHRIST Jesus; who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.—Phil. II. 5. 8.

Short Sermon.—True religion, like a transmuting talisman, turns all it touches to gold. It does not annihilate the feelings, but gives them a point on which to rest, and that point is heaven.

FROM ENGLISH PAPERS.

MEETING AT BRIGHTON IN BEHALF OF THE INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

A meeting of this Society was held on Thursday last at the Town Hall, when the Bishop of Chichester presided. There were also present the Bishop of Barbados, the Bishop of Nova Scotia, the Earl of Chichester, the Rev. Mr. Campbell (Secretary of the Society), G. H. M. Wagner, Esq. (High Sheriff of the county), the Hon. Captain Sir Ashley Maude, R. N., George Byng, Esq., M. P., J. W. Freshfield, Esq., M. P., the Hon. and Rev. R. Cust, the Venerable the Archdeacon of Lewes, the Rev. Dr. Holland, the Rev. H. M. Wagner, the Rev. J. S. M. Anderson, the Rev. T. Cooke, the Rev. T. Trocke, the Rev. H. V. Elliott, the Rev. S. R. Drummond, Laurence Peel, Esq., T. West, Esq., &c. &c. The large room at the Town Hall was filled.

The Meeting having been opened with prayer, The Bishop of Barbados arose, and commenced by expressing his heartfelt gratification that the Society for the Propagation of the Gospel in Foreign Parts was, at length, taking that position which, as the national society of his mother-land, and as the strict representative of the Church of England, he ever thought it ought to have taken. His lordship then said he would pass on to the state of the West Indies, and relate to the meeting what the Society had done in that quarter, what they had long wished to do, what they were now doing, and what, with the assistance which he trusted they would receive from the British public, they would still continue to do. In the first place, he would endeavour to rescue the Society, on behalf of which the meeting had assembled, from a portion of the obloquy, under which, for the last ten or fifteen years, they had laboured. It had been brought as a charge against the Society,—a charge which, happily, could no longer be brought against it,—that it was the holder of an estate cultivated by the slaves. Several circumstances had been mentioned by the previous speakers, which might, alone, have rescued the Society from the obloquy that had been cast upon it; but he would briefly allude to the importance of having, in every portion of their colonies, a college in which native missionaries might be raised up for the work of the gospel. Where could he hope to have found means to relieve the spiritual wants of, at least, 400,000 of his African brethren, had not this Society, a hundred years ago, accepted a trust for the express purpose,—the high, and holy, and blessed purpose,—of establishing a Missionary College? It was in the year 1710, that a soldier, high in the favour of William III., bequeathed two estates in the island of Barbados to this Society, in trust for the express purpose of establishing a Missionary College. At that time slavery was upheld and supported in this country and in the colonies; and though the Bishops of the Church of England—and they alone—did, at the anniversaries of the Society, endeavour to procure the abolition or amelioration of slavery, the country did not respond to the feeling. The Society, then, received the estate under the laws of the Colonies of this country. At that time, no voice was raised in favour of the slaves, except from the pulpits of this country; but when the Society received the trust, they immediately set about the fulfilment of the intention of the founders, waiting for the time when slavery should be abolished, and, in the intermediate time, performing all that might be necessary for the religious instruction of those who might thereafter be emancipated, and thus fitting them for a state of freedom. It was in 1720 that the Society received the trust; and they immediately set about building their college, which was finished in 1745. They then sent out clergymen to the college, to superintend the work of education, and gave instructions to them and to their catechists to extend, as far as they possibly could, religious instruction to the negro population. Twice did the hurricane, under God's visitation, destroy the whole of their labours; their building was levelled with the ground; and in the year 1780 they were almost on the point of abandoning the estate. They, however, continued to hold it, amidst many difficulties, till the slave

trade was abolished. The abolition of that trade, a pin to use a common expression might have been heard to drop, so intense was the attention with which it was planted in its full integrity in British America, relieved thousands and thousands of their fellow-creatures from cruelties, of which the meeting, attended to detail some circumstances relative to the religious destitution of the great mass of the population in the West India Islands, and read a portion of a letter on the subject from the Archbishop of British Guiana, in which place, through the instrumentality of the Society there were now thirty-three churches, although but a few years since there was only one. In Barbados, St. Christopher's, and several other of the British Colonies in the West Indies, who had no immediate representative at that meeting, a fresh importation of slaves in the next step nearly or entirely obliterated all the good which had been effected, for they generally brought with them some teachers of the wildest superstitions which prevailed in their own unenlightened country, who soon defeated the first efforts to christianize their countrymen. With the abolition of the slave trade, that evil entirely ceased; and from that time the negroes on the estates vested in the Society were most successfully brought under religious instruction, unimpeded by the wretched effects produced by the former frequent importations of slaves from Africa. In the year 1819 the Society took more effectual measures to effect the object for which they had been chartered; instead of leaving the people to the catechists from the colleges, they sent out a chaplain to the estates to reside amongst and devote his whole attention to the religious instruction of the negro population of these estates. A chapel was immediately built, a residence was provided for him, and a school was erected for the people; but, in a few months, a tremendous storm carried every thing away. As soon as the disaster became known to the Society, they sent out instructions to rebuild the chapel, the school, and the clergyman's residence. In the year 1824, it pleased his late Majesty to place him (the speaker) at the head of the diocese of Barbados, and under his advice, the clergyman on the estates proceeded with his exertions, and every year was marked by some religious advances. In the year 1834, the emancipation of the slaves was determined upon by this country; and he (the Bishop) pursued the plan, on which he had been acting for many years, of preparing the slaves on those estates, by every means in his power, for the emancipation which was to take place. In the month of May of the present year, finding that the slaves on the estates of the Society were in a condition to be released from slavery, he had the gratification of visiting the estates, and, in the Society's name, pronouncing them to be entirely free; the Society having, as soon as the public mind was ripe for the change, taken the lead in the great work of emancipation. [Cheers.] Supposing that the Society had originally refused the estates, they would have passed into other hands, and the system of slavery would have been retained without any redeeming points; whereas, by accepting the bequest, they had been enabled, in many instances, to temper the horrors of slavery on their own estates, by kindness and considerate regard to the spiritual wants of the people, and thus set an example to surrounding planters. If any one present could visit those estates, he would behold a large and extensive tract, of nearly 800 acres, on which there were, at this moment, resident 600 of our fellow-creatures, 450 of whom were Africans, but only one of the number African by birth; and they would find the negroes living with their families in comfort, pursuing their employment, during all the excitements that had prevailed in the West Indies, for six days in the week, and devoutly attending the worship of their Maker on the Sunday. Not only was this the case with the negroes on the Society's estates; for the advantages attending the exertions of the Society in behalf of their own possessions had been extended to, and were shared by those in the neighbourhood. When the 1st of August arrived, they were assembled in the chapel on those estates, and others in the West Indies, of their fellow-creatures, met to ask a blessing on those from whom they had derived their freedom. Not less than 5000 were collected together in the Island of Barbados on that day; the Governor and his retinue were present with them in the church; and when he (the Bishop) pronounced that, from one end of the West Indies to the other, all were free, the Bishop was finally appointed, and the church heard to drop, so intense was the attention with which it was planted in its full integrity in British America, and under the heavy blessing, was daily extended, although it had to struggle through all the difficulties of a most insufficient support, so that within his own churches and missionaries in this extensive field had been increased tenfold. Unhappily, however, there was the most urgent need of more labourers in this wide and expanding field. The Bishop requested to be understood as speaking alike for the Canadian provinces, which were now exciting deep and painful interest in this country, he would be excused for advertising to what he believed to be a fact. It had been stated that among the numerous bands who had been engaged in acts of most causeless and wicked rebellion against their Sovereign, no member of the Church of England had been found. It being also become a fact of historical record, that at the close of what has been called the revolutionary war in America, nine-tenths of those loyalists who laid claims on the Government for severe losses, and proved those claims to be well founded, were members of the established church (Hear, hear). The Bishop wished no other inference to be drawn from these facts, than the importance of supplying our Colonies with such religious instruction as this Society has long dispensed, according to their means. It had been most correctly stated that the society were now completed, by the extraordinary pressure of largely increasing claims from every quarter, to make an extraordinary appeal to the public. He had no wish to conceal the fact that the pious and benevolent founders of the Society shrunk from such appeals. They carried on their humble holy work almost in privacy, and were willing that their labours should attract little attention from the world. Nor did he wish it to be concealed that some of the best and most valuable of the present members had assiduously consenting to such appearance of display, as was perhaps inseparable from an appeal like the present. But while they desire to preserve the lowly, and retiring, and christian spirit which characterised the founders and all their early movements, they acknowledge that the time has arrived when the great and increasing calls upon the Society from the extensive colonies in the several quarters of the globe, are such as cannot be answered, unless the hands of the society be greatly strengthened for the immense work which is before them. At the present moment, in the North American Colonies alone, there were more than one hundred settlements, whose religious destitution was deplorable. Some of these were of recent formation; but others, he lamented to say, had remained in their present sad condition, some twenty, some thirty, some forty, some fifty years. There were settlements, in which the effect of such destitution was truly appalling. The sabbath, if recalled at all, was only remembered to be desecrated, and the name of God was scarcely mentioned, but blasphemed. The people had sunk into a most debasing ignorance, which was visible in their looks, as well as in their words and works—other settlements, which have not yet fallen into such lamentable degradation, were advancing towards the same unhappy state, into which they would inevitably sink, unless earnestly solicited from the christian public. Happily, there were abundant instances to show the necessity and the blessing of such endeavours for the relief of these poor settlers, as the Society desired to make. Among such the Bishop could point to an island settled many years ago by English families, whose number now amounted to three hundred, where the visits of a distant missionary, though few and far between, had so called forth the affectionate attention of the parents to the instruction of their children, to the aid of a Sunday School, that every child could read the bible; and among them there were remarkable instances of intelligent acquaintance with the word of God and with the Christian faith, which would be creditable to any who are favoured with the most abundant means of religious instruction. Who would require happier encouragement than this, to assist in supplying such a settlement with the constant ministry of the word, before its people fall away

from the love which is yet manifested among them? Indeed, it might truly be stated that even the poorest of the people are not only willing, but anxious to do all the little that is in their power, in furtherance of the great objects at which the Society aim. During the last thirteen years it had been his (the Bishop's) duty and delight to consecrate one hundred and three churches; and twenty-five more would be ready for consecration as soon as he could visit them. Three-fourths of the expense of these buildings had been defrayed by the people; and in some instances the humble house of God had been completed with little extrinsic aid beyond a grant of 25*l.* or 30*l.* from the Society. And yet in some of the places where these buildings have been thus erected, there is almost every year so great a want of food, that the people are in danger of perishing by famine, which has been averted repeatedly only by provisions from the public stores, sent to them with great difficulty, and sometimes with fearful risk of being too late for their relief. In all places where assistance from the people is possible, the Society required them to supply the missionary with a residence and 50*l.* a year. In some places more than this has been readily supplied (cheers); and it may be hoped that the same spirit which has been manifested in the capital of the diocese, will extend through every part of it. There the congregation at once determined that their pastor should be duly supported; and hitherto they have faithfully carried their resolution into effect, in the most exemplary manner. But, however willing the people may be in the poorer settlements, it will forever be impossible for them to give any effectual assistance to the permanent support of a resident minister. A conviction of this truth has filled many a pious emigrant with heartfelt sorrow; for he had quitted the blessings of his native land without a thought of the religious destitution in which his family were to be placed. The other privations and difficulties which met him in his new abode, he could endure with fortitude, because he could hope for their ultimate removal; but the increasing evils of the absence of religious instruction and privileges, extending in their effect beyond this passing world, were more than his spirit could sustain; and in many a settlement in the forest the most distressing evidences of such overwhelming sorrows had been presented to the Bishop. If they could be witnessed by those in England who could afford relief, they would not plead in vain for the means of their removal. In other settlements, which were once Protestant, the whole population had been induced to go over to the Church of Rome in preference to continuing without any religious instruction; a movement which English Protestants of the 19th century could hardly contemplate without regret and shame.

But, turning again from such distressing facts, the Bishop would advert to a happier and more encouraging circumstance. It was the case of a most excellent and exemplary member of the church, who more than fifty years ago emigrated to the diocese of Nova Scotia, and took up his abode in a very remote portion of an extensive forest. He always anticipated the formation of a rising settlement; and in this he was not disappointed. New Settlers continually came in, and his children's children added many to their number. He mourned over their religious destitution. No church was there, nor was there any messenger of the gospel within a hundred miles of him. He raised his heart in prayer for the supply of these grievous wants, he applied himself diligently to the work, and a church that would do no discredit to a village in England was completed and consecrated; but there was no one to minister at its altar. Again he prayed, and again he laboured for this important object. His prayer was heard, and a blessing attended his exertions. He then provided a dwelling and a glebe for the minister of God; and having been spared to witness the accomplishment of the wish that was nearest to his heart, in the regular and exemplary discharge of the duties of a faithful minister of Christ in the settlement which he had founded he uttered the *nunc dimittis* of the holy Simeon, with Simeon's feeling; and this day had brought intelligence that this servant of God had departed in peace to the rest that had been prepared for him, with faith enlivened, and hope invigorated to the last, by the ministrations of that pious mission-

ary from the Society, whose arrival had been chiefly accomplished through the exertions of this zealous and consistent member of the church. Before he concluded,—and the departing day reminded him that he had already occupied too much of the time of the meeting,—he (the Bishop) could not omit to mention that as much had been accomplished, and much more was still hoped for from the establishment of one college in the East and another in the West Indies, under the fostering care of the Society; so, too, in the diocese of Nova Scotia, the interests of the church had already been greatly promoted by a chartered university in that part of the world, which, when lately deprived, most unexpectedly and most undeservedly, of the endowment which had been allotted for its support in the time of its Royal founder, George the Third, would have nearly perished, if the arm of the Society had not been extended for its relief. It is now happily in a flourishing condition, and its importance to the church may be estimated by the fact, that just before the Bishop left his diocese, thirty of his clergy were assembled around him, of whom twenty-six had been educated at this valuable seminary. The meeting had already been informed of the embarrassment brought upon the Society by the withdrawal of a Parliamentary grant, which it had received for many years. In again advert- ing to this subject, the Bishop assured himself he should not be suspected of any inclination to pervert the object of the meeting to one of a political character; but he could not abstain from expressing his deepest regret that this grant should have been withheld at the very time when it ought to have been largely increased, for the sake of the many thousand emigrants whose removal to the Colonies was encouraged, that this country might be relieved from the burthen of a superabundant population. It has been well observed that meetings like this will greatly tend to relieve the Government from any apprehension that their liberality to the Colonial Church will do violence to the public feeling of the country. If such meetings be general, they may assist in calling back and increasing the assistance of the Government; but if unhappily this should not be the result, there would be little to regret in exchanging the patronage of the Government for the cordial support of the whole body of the Church, of the Laity as well as the Clergy, of the poor as well as the rich, indeed, of all members of every rank and condition, and sex and age. The Right Reverend Prelate then made an earnest appeal to the meeting for support to the cause which they had assembled to assist, not only by their own contributions, and enrolment as subscribers to any amount that might be convenient to each individual, but also by enlisting in the same cause many who were now absent; and concluded with a fervent desire that their alms might be accompanied by their prayers, so that both might ascend as a memorial before the throne of Him, without whose blessing their richest offerings could have no value.

DEFERRED ARTICLES.

THE WALDENSES IN 1837.

The territory of the modern Waldenses is about thirty miles long by twenty-five broad; it consists of two mountain ranges and three valleys. The population is very dense. Every foot of productive soil is reduced to cultivation. The productions of the country are wheat, rye, barley, potatoes, wine and mulberry trees for the growing of silk worms. The people are frugal and industrious, yet very poor. Few possess more than twenty thousand dollars. Still the beneficence of the wealthier classes and the good habits of the poor prevent any great suffering.

The Waldenses claim to be the lineal descendants of the apostolic churches, and to have received through an unbroken chain of faithful witnesses, the doctrine and discipline of the primitive church. They claim that they have history, worthy of credit, which proves, that they existed as a body in the ninth century, holding the truth incorrupt. That they did thus exist in the thirteenth century, none deny. They sent some of their best men to the reformers at the commencement of the reformation; and on learning the views of Luther and Calvin they at once said,

that their churches had always maintained these same doctrines and this same discipline.

The Waldenses, like other churches, have had their seasons of declension and corruption.—Even twenty years ago, most of their ministers, were tainted with the neology of Germany; and vital piety was almost extinct. Since then a happy change has taken place. The seed of truth was again sown by the preaching of Felix Neff, and though it has met with much opposition has been steadily taking the place of error, until now most of the pastors are evangelical in sentiment, and many of the people truly pious. The morals of the people generally are much better than that of the surrounding Catholic population.

The most delightful change has taken place among them, in relation to the cause of education, through the laudable efforts of Col. Beckwith,* an English officer, who was disabled from active service at the battle of Waterloo and who has for many years spent his winters with them. Through his exertions, a hospital has been completed, near the centre of the Province, for the sick poor; a college has been founded; a large building has been erected in each parish for a school of a higher order; and a school-house projected in each district or neighborhood, throughout the territory; amounting in all to one hundred and sixty; more than half of which were completed in 1837. He has also planned a school for the education of teachers. Although in accomplishing these objects he has been liberal in the use of his own funds, the main expense has been borne by the people themselves. Col. Beckwith hopes by these means to raise up a host of Protestant missionaries, for France and Italy. The people speak both of these languages; though their vulgar tongue is a mixture of French and Italian.

THE DEATH BED.

How sad and lonely the couch where the emaciated form is stretched, uncheered by the dawns of eternal day! Over the poor, unhappy, wasted clay, no starlight brightens, no cherub wings are hovering. In vain are the arms of friendship extended, the bosom of love opened. The rays of hope may gleam a brief moment on the mind, but they are cold and cheerless. No vivifying influence passes over the feverish brain, no holy gust of ecstatic joy fills, supports, entrances the soul. Oh, it is hard dying, when the consolations of religion are wanting; when the past, the present, the future bring in the dreadful sentence *that all is lost*; when no uplifted arm makes strong the inner man while the outward man falls into ruins. But oh! how soft the bed of death! what easy, pleasant dying, when the comfortable assurances of God's word are brought home to the stricken one, in language that cannot be understood. When the soul, feeling after the promises, clinging to the Rock of Ages, and rising up in the strength of the Lord of Hosts, grapples with the monster on ground consecrated by the Son of God, and prevails and triumphs! It is then that man looks upon the fallen pillars in which he had once gloried with a smile, and beholds unmoved the crumbling tabernacle; while new fledged, he breaks his bonds and flies away to dip his pinions in the font of uncreated light.—*Natchez Herald.*

LITTLE EDMUND.—BY MRS. SIGOURNEY.

"Be good, little Edmund," your mother will say,—
She will whisper it soft in your ear,—
And oft times repeat it, by night and by day,
That you need not forget it, my dear.

And the ant at its work, and the flower-loving bee,
And the sweet little bird in the wood,
As it warbles a song from its nest on the tree,
Seem to say, "little Eddy, be good."

"Be good," says the bible,—that volume of love,—
And the wisest are bound to obey,—
For the truths that it teaches will lead us above,
When death calls the spirit away.

For as sure as the brook to the river doth run,
And the river to ocean's broad wave,
This rule, if well learned from your cradle my son,
Will prove your best wealth at the grave.

S. S. Messenger.

* A native, we believe, of Halifax, N. S.

POETRY.

HYMNS.

O for a heart to feel
The presence where we stand!
Remembering, as we kneel,
That God is nigh at hand,
And while we meet to seek him thus,
Waits to be gracious, e'en to us.

He stoops to every prayer
From lips that do not lie,
Words spoken smooth and fair,
With wandering heart and eye,
His ear disdains, and turns away
To seek for such as really pray.

The sigh of one distressed
By sorrow for his sins,
Who humbly smites his breast,
And other ways begins,
This is the voice that God attends,
And these he chooses for his friends.

He knows,—he knows of me,
If I am friend or foe,
Whenever I may be
He follows as I go,
Sees every thought, and word, and look,
And writes it in his judgment book.

Well may I think with dread
Of that tremendous day,
And hang my guilty head,
And now in earnest pray:
In this accepted time I'd cry,
Have mercy Lord, or else I die.

But Christ the Saviour died
Our pardon to obtain;
None e'er to him applied,
Or shall apply in vain,
For what he did, for what he bore,
We bless thee, Lord, for evermore.

ANON.

RELIGIOUS MISCELLANY.

TAYLOR'S MEMOIR OF HANNAH MORE.

DR. KENNICOTT.

The following interesting anecdote illustrates the depth of his piety, and the high regard he felt for the Scriptures. The doctor always estimated very highly Mrs. Kennicott's judgment, and while employed in his great work she constantly read to him, at his request, in their daily evenings, that portion of Scripture which he had then under his notice. While preparing for their ride the day after he had finished his arduous undertaking, Mrs. Kennicott asked him what book they should take with them; "O," exclaimed he, "let us again begin the Bible!" How pleasing a testimony to the value of the Scriptures! This holy man had devoted the powers of his capacious mind to their critical investigation during the greater part of his long life; yet he still gave it the preference to every other book. He had doubtless found it what it will ever be found by the patient, pious, persevering student: an inexhaustible source of divine knowledge; a spring, ever bubbling up, whence issue the pure streams of the water of life. Like one of the Holy penmen, he could doubtless have said, "O, how I love thy law, it is my meditation day and night! Thy statutes have I taken as an heritage for ever, they are the rejoicing of my heart." Thus will it invariably be with all who devoutly attach themselves to the sacred volume: the more carefully and constantly it is studied, the brighter will its beauties shine, and the greater will be the consolation it will afford. The wealth of this mine is inexhaustible: the deeper we dig, the richer will be the ore we shall find.

DR. JOHNSON.

The closing scene of this great man's life is truly instructing. It shows us the utter inutilty of the profoundest knowledge, without the grace of God, to save the soul. On its being intimated to him that

he might dismiss his fears, because he had done so much, by his writings, in the cause of piety he replied to his brother, "I have indeed written piously, but I have lived too much like other men. Behold a dying man. There is no salvation but in the sacrifice of the Son of God." In his will, made shortly before his death, after the usual commencing terms, he thus writes, "I offer up my soul to the great and merciful God; I offer it full of pollution, but in full assurance that it will be cleansed through the blood of the Redeemer." Thus strikingly did he bear his dying testimony to the great leading points in the Christian religion—the depravity of man, and his consequent exposure to condemnation, and the impossibility of his obtaining redemption and renovation, in any other way than by faith in the one great atoning sacrifice. "No action of his life," says Miss More, "became him so much as the delightful manner in which he set his dying seal to the truth of Christianity."

We have thus particularly narrated the doctor's dying experience, not only to illustrate the power of divine grace, but because attempts have been made to prove that his mind underwent no alteration. It is, however, most satisfactory, to know that the veracity of the doctor's dying testimonial cannot be shaken.

Among the doctor's survivors, none rejoiced more than Miss More in his altered views: she well knew the danger to which individuals of enlarged mental capabilities were exposed, of rejecting the simple, humbling statements of the gospel, or at least of overlooking them as matters beneath their notice. She had no doubt of the doctor's firm belief in the truths of revelation generally, and of his sincere attachment to every branch of practical piety, but she had too much reason to be apprehensive, that his perception of the great objects to be accomplished by the incarnation and death of the Redeemer, with the internal change needful to be produced in the minds of all who partake of its benefits, were exceedingly defective. Conscious, that where this was the case, the mind could find nothing on which to repose in the prospect of eternity, she felt the liveliest concern to ascertain in what way he would meet his long-dreaded foe. Those who feel the power of Christian principles, and are really made the subjects of a divine change, as was now evidently the case with Miss More, will always thus anxiously desire that their friends may participate with them in these great blessings.

The doctor's death deepened the serious impression already made on Miss More's mind. She had looked up to him not as a friend only, but also as a parent; and his removal, while it made a breach in her friendships not easily to be filled up, diminished greatly her attachment to the literary world. "I now recollect," she says, "with melancholy pleasure, two anecdotes of this departed genius, indicating a zeal for religion which one cannot but admire, however characteristically rough. When the Abbe Reynell was introduced to him, the doctor refused to give him his hand; and he afterwards replied to the expostulation of a friend on his conduct for so doing, "I will never shake hands with an infidel." At another time, I remember asking him if he did not think the Dean of Derry a very agreeable man. He made me no reply, and on my repeating the question, he said, "I will say nothing in favour of one who breaks the Sabbath."

ANECDOTES ILLUSTRATIVE OF SCRIPTURE.

PROVIDENCE.

I SAMUEL, VI. 9.—"It was a chance that happened to us."

A careless sailor, on going to sea, remarked to his religious brother: "Tom, you talk a great deal about religion and Providence, and if I should be wrecked, and a ship was to heave in sight and take me off, I suppose you would call it a merciful Providence. Its all very well, but I believe no such thing, those things happen, like other things, by mere chance, and you call it Providence, that's all!" He went upon his voyage, and the case he had put hypothetically was soon literally true, he was wrecked, and remained upon the wreck three days, when a ship appeared, and, seeing the signal of distress,

came to their relief. He returned, and in relating it, said to his brother, "O Tom, when that ship hove in sight, my words to you came in a moment into my mind—it was like a bolt of thunder: I have never got rid of it; and now I think it no more than an act of common gratitude to give myself up to him who pitied and saved me."

RETRIBUTION.

MICAH VII. 10.—"Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets."

When Dr. Dodd, who suffered for forgery in 1777, was led to the place of execution, several of the populace seemed to exult at the condemnation of a dignified ecclesiastic; and a woman reproachfully called out to him, "Where is now thy God?" He instantly referred her to the seventh chapter of Micah, 7.—10, "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets." The wretched woman, proceeding to witness the execution, was thrown down in the pressure of the throng and literally trodden to death!

RESIGNATION.

MATTHEW, XI. 26.—"Even so, Father; for so it seemeth good in thy sight."

Several gentlemen visited a school in France, in which was a boy both deaf and dumb. One of the gentlemen asked him who made the world? The boy took his slate and wrote the first verse of the Bible, "In the beginning God created the heaven and the earth." He was then asked, "How do you hope to be saved?" The child wrote, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." The last question proposed, was—"How is it that God has made you deaf and dumb, while all those around you can hear and speak?" The poor boy seemed puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind; but quickly recovering himself, he wrote, "Even so, Father; for so it seemeth good in thy sight."—Church.

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C. H. BELCHER.

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