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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, JULY 23, 1836.

NUMBER 18.

For the Colonial Churchman.

THE ORIGIN OF TITHES IN THE CHRISTIAN CHURCH.

Essay 6.

That Tithes, or the tenth part of the produce of the soil, were contributed towards the support of religion under the Jewish dispensation, must be well known to every reader of the Bible. Nor is there less evidence to be found in the New Testament, that the same salutary custom prevailed in the days of our Saviour's sojourn on earth. The self-righteous Pharisee said, "I fast twice a week, I give tithes of all I possess," Luke xviii. 12. And in Matthew, xxiii. 23. it is declared: "for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." The apostle in the Epistle to the Hebrews—chap. vii. 5. &c.—traces the distinction between the tithes that were paid to the tribe of Levi, and those which Abraham gave to Melchisedec, and thence proves the superiority of the priesthood of Christ over that of Aaron.

Hence it is agreed that the custom of contributing tithes towards the support of religion is of Divine origin. It prevailed in the days of Abraham,—was sanctioned by a specific enactment under the mosaic economy, and under different modifications continued in use until the time of Messiah. In this way it clearly formed a part of the moral law of the former dispensation, and could not of course be considered among the various ceremonial enactments of the Jewish ritual, which virtually ceased as soon as the Great Sacrifice was offered on the cross. But the Jewish moral law is of perpetual obligation, and is in full force at the present day in the christian church. Therefore the payment of Tithes is not only of a divine origin, but has even been rendered obligatory in the Church by Scriptural sanction.

But it may be asked—if tithes are thus of Divine origin and perpetual obligation in the Church, why were they not exacted by the Apostles and their immediate successors in the ministry? Bishop Carleton in his Divine right of Tithes—cap. iv. p 31.—has given the following answer to this question:—

1. "Tithes were not paid to the apostles: because the Synagogue must first be buried before these things could be orderly brought into use in the Church.

2. "In the times of the New Testament, and somewhat after, there was an extraordinary maintenance by a community of all things, which supplied the want of tithes: but this community was extraordinary and not to last always.

3. "The use of paying tithes, as the church then stood, was so incommodious and cumbersome that it could not well be practised. And therefore as circumcision was laid aside for a time whilst Israel travelled through the wilderness, even so the use of Tithes in the times of Christ and his Apostles was laid aside: not because it ought not, but because it could not without great incumbrance be done."

This subject is discussed at large in Selden's history of Tithes, and in Bishop Montague's answer to him. Dr. Richard Tillesly, Archdeacon of Rochester, wrote a work on the same subject. All these learned men flourished in the reign of James I.

With regard to the precise time at which Tithes were introduced into the christian church after the interval just noticed, there is now no certainty. The common opinion is, that they began to be settled upon the Church in the fourth century when Magistrates were first disposed to favour christianity. The year is not specified. But Selden proves from various authors that Tithes were paid to the church before the end of the 4th century. St. Austin, who lived in that age, says that tithes were paid before his time, and much better and more regularly than in his own days. "Our forefathers," he continues, "abounded in all things, because they gave tithes to God and tribute to Cæsar. But now because our devotion to God is sunk, the taxes of the state are raised upon us. We would not

give God his part in the tithes, and therefore the whole is taken away from us. The exchequer devours what we would not give to Christ." St. Chrysostom and others, who mention tithes, speak of them as then actually settled upon the church. Hence it is concluded that some law of the Empire had passed, either in the reign of Constantine or in that of some of his immediate successors, authorizing the payment of tithes for the support of religion. At all events we have, I think, sufficient reason for believing that an enactment of the kind just mentioned must have been made previously to the year 400: most likely in the reign of the Emperor Jovian, who ascended the throne in 363.

The tithe system was introduced into England shortly after christianity had been preached there by Augustine. His mission to the English nation took place about or before the year 600; and in a number of questions which he proposed for solution to Gregory who filled the pontifical chair, the first which stands on the list refers to the division of church revenues. He does not mention from what source this income was derived: although there is reason to believe that it proceeded from the tithes and other oblations of believers. King Ina or Ine, who flourished nearly a century after the period above specified, passed a Law regarding what is called "the Church Scot," which enacted that those, who refused payment, "should be amerced forty Shillings and pay the Church Scot twelve fold." Upon this enactment an acute writer observes: "there is hence reason to believe that tithes were paid freely and fully, or else this king, who made so severe a law for paying the church scot, would have made a severer for paying tithes, as some kings did after this, when the people's first fervours abated. The Church-Scot was a new taxation and therefore not readily paid: tithes were from the beginning, and therefore paid without repining."—Johnson's Canons vol: I. sub anno 693. No 4.

The Excerptions of Eggbriht, Archbishop of York which were published in 740, contain a canon to the following effect: "that every priest teach all that belong to him to know how they are to offer the tithes of all their substance in a due manner, to the Churches of God." Item sub an: 740—No 4.

At the period during which tithes were established by law as the legitimate mode of supporting the church, the Ecclesiastical revenues were divided in a manner very different from that which prevails at the present day. In the western church the division was usually into three or four parts; of which one fell to the Bishop; a second to the rest of the clergy; a third to the poor; and the fourth was applied to the maintenance of the fabric and other necessary uses of the church. This was the general rule: but in each diocese there appear to have been regulations and by laws to meet its own peculiar exigencies, or to effect some particular object according to the wish or desire of its ordinary. For instance St. Austin tells us—Ser. 50—"that all his clergy laid themselves voluntarily under an obligation to have all things in common: and therefore none of them could have any property, or any thing to dispose of by will; or if they had they were liable to be turned out, and have their names expunged out of the roll of the clergy." This happened, let it be observed, before the division of the Dioceses into parishes, when all the clergy lived at or near the cathedral church of their Bishop, and performed missionary excursions to different parts of the country, as circumstances seemed to demand.

CRITO.

Christianity is very particularly to be considered as a trust, deposited with us on behalf of others, on behalf of mankind, as well as for our own instruction.—*Bishop Butler.*

Men of narrow minds have a peculiar talent at objection; being never at a loss for something to say against whatever is not of their own proposing.—*Bishop Berkeley.*

From the Dublin Record.

DR. HAMPDEN AND THE UNIVERSITY OF OXFORD.

Oxford, May 5.

The statute in censure of Dr. Hampden's principles was carried this day in Convocation by a large majority. It was understood that great exertions had been privately made by his party, with a view to securing such a minority as would render the judgment of the University questionable; and it might have been apprehended that Dr. Arnold's article in the *Edinburgh Review* on the "Oxford Malignants," together with the misrepresentations and calumnies so copiously indulged in by several publications on Dr. Hampden's side, might have shaken the resolution or confused the judgment of many members of Convocation. It was reported, indeed, that 300 voters were expected to make their appearance against the statute.

This morning a fresh source of uneasiness arose in the production of a legal opinion by Dr. Lushington, which pronounced the proposed statute to be *illegal*, and which was now brought forward at the eleventh hour in hopes of embarrassing the Vice-Chancellor, and intimidating the Convocation from proceeding. Had this artifice succeeded, incalculable mischief would have been done; but it is understood that the Vice-Chancellor at once put it aside with a promptitude and good sense which reflect the highest credit on him. The convocation assembled in the Theatre at two o'clock, and almost immediately afterwards the Heads of Houses entered (the venerable Dr. Routh, President of Magdalen, as before, leading the procession), and after the usual forms, the statute was read aloud by the Registrar of the University. A debate of considerable length ensued.

At the close, the numbers stood as follows:—

For the statute	484
Against it	94

Majority..... 390

Thus has Oxford done her duty once more, in spite of all the threats, artifices, promises, calumny, ridicule, and misrepresentation to which she has been subjected; and if she has earned the immortal and bitter hatred of the enemies of the Church of England, it will be a matter of glory to her children in future years, that, in times of danger, perhaps, of destruction, she remained the uncompromising and undaunted defender of the Established Faith of the Church.

Wedding Mistake—The following embarrassing state of things occurred a few days since to a young couple about to be united at the altar of one of the Marylebone churches in the New-road:—At the appointed hour the bride and her friends arrived in one or more carriages at Marylebone Church. The clergyman, who was in attendance for other marriages, received them with great courtesy, but expressed his surprise at not being previously aware that any such marriage as this was to take place; but concluding that the bridegroom would, on his arrival, produce the licence, the lady and her friends were allowed to remain in the vestry. Considerably more than an hour elapsed of breathless expectation, but no gentleman appeared. At length the lady exclaimed, "Why, this is Trinity Church, Marylebone, is it not?" which was immediately replied to in the negative; when she found to her dismay that the coachman had driven to the wrong church. Away the party immediately drove to the right one, where they found the bridegroom in a not less agonising state of suspense. Happily there was still time to "tie the happy knot" within the canonical hours; and the mistake was therefore of no other consequence than a source of the mutual temporary embarrassment we have described.

Reason can never show itself more reasonable than in ceasing to reason about things which are above reason.

For the Colonial Churchman.

THE CHURCH IN ST. MARGARET'S BAY.

Although not more than twenty two miles from Halifax, this extensive settlement is very little known. The want of communication with other parts of the Province, is so great, that the generality of our neighbours know this place only by name. This induces the writer, Messrs. Editors, to offer to your readers, a brief sketch of the Church in St. Margaret's Bay.

About fifty or sixty years ago, the first settler established himself on these rough shores; and since that time, the population has increased to about twelve hundred souls. These are scattered here and there along a coast forty miles in length, on which there is nothing that may be called a road, except six or seven miles on the eastern side of the Bay. The majority of the inhabitants are of French and German descent; and they have always professed to belong to the Church of England, except about two hundred, who have embraced the tenets, some of the Methodists, and some of the Baptists. Our present Bishop, while Rector of St. Paul's, Halifax, was the first clergyman of the church who visited this place. And for a long course of years, from the scarcity of clergymen, this, on many accounts, interesting settlement, was left without the regular attendance of a minister of the Gospel: and thus a large number of poor souls lived in ignorance and all its consequences, and many perhaps died without ever hearing the name of Him through whom alone we have access to the Father. It is true, that some parts of the Bay were now and then visited, but these visits were so short and so rare, owing to the many other duties which the Rector of St. Paul's had to perform, that it was impossible thus fully to supply the spiritual wants of the people. When, however, it so pleased the Almighty God, that the number of clergy was increased in this province, St. Margaret's Bay received more attention. The Bishop was enabled to send ministers there, who often remained a short time in the place. Of this number was the Rev. John Stevenson, of whom the people always speak in the most grateful and affectionate terms. It was here also that the much regretted Rev. M. B. Desbrisay commenced his ministerial career. All these generous missionary visits were not to be lost. Many of the inhabitants became zealous supporters of the church, and shewed their zeal about twelve years ago, by building a church in the French Village, which is the centre of the eastern side of the Bay. This is a very neat edifice and is no small ornament to the settlement. It is capable of containing from three to four hundred persons. With the zealous efforts of the people, this church was finally completed two years ago, and the inhabitants having undertaken to support a minister, the Bishop was enabled to station one among them, who was ordained in the church on the 22d June 1834, and has had the satisfaction, since his taking charge of this mission, to receive constant marks of respect and gratitude from the people in general. Divine service is now performed every Sunday morning in the church; and in the afternoon in the lower part of the Bay, five miles from the church, and at the head of the Bay, alternately. Besides these places where the missionary officiates regularly, there is Hubbert's Cove, nine miles across the water, where he goes once a month in the summer; and Mill Cove, Peggy's Cove, and South-West, which he visits as often as he can. A church is much wanted in the lower part of the Bay, and one at Hubbert's Cove, but it is impossible for the people to go to that expense without some little assistance, though many of them are very liberal, and would go to the full extent of their means. The principal hindrance to a clergyman's usefulness here, is the want of good roads, it being necessary to travel chiefly on foot through the woods and over the rocks which every where abound. It is encouraging, however, to know that the people are willing to be taught, and glad when they can do any thing for the comfort of their minister.

But it is with much sorrow that the present missionary sees yet a great deal more work to do than he is able to perform. Several settlements, from their distance, and the water that separates them, are in great need of instruction, which it is not easy to afford; and a large number of children are growing up in lamentable ignorance, not however without

much anxiety on the part of the parents to have them instructed.

Every Sunday morning, before Divine service, the missionary meets between thirty and forty children, (all those from the immediate neighbourhood, who are willing to attend) in the church, where they receive religious instruction and are taught the principles of the church, both out of their catechism, and the word of God. In this manner, it is to be hoped, that those young persons who are thus nurtured from their very youth in the courts of the Lord will become firm and zealous supporters of religion in after life. This it appears, to the writer, should be the great aim of every clergyman, Messrs. Editors. He should endeavour to form the rising generation upon sound principles. The doctrines of the church, in every respect, should be explained to them; and especially the great and fundamental truths of the Gospel, such as the daily renewing of the soul by the operation of the Holy Spirit, should be well inculcated on their minds. And as we live in times when many of our tenets are assailed from all quarters, by those who differ from us, it would seem essential to make our Sunday-school children well acquainted with the true sense of every part of our form of worship and ordinances. There is no doubt but if our people were better acquainted with the doctrines of the church, they would not be so often "carried away by every wind" of new doctrines which divide and tear asunder the christian church. If the missionary in this place could have all the children that belong to his congregation well brought up--if he could give them a proper understanding of all the ordinances of their church, together with true religion--true humility, and a sincere desire to do nothing but that which is pleasing unto God--he would consider that this will one day be the best mission--the most united and prosperous parish, in Nova-Scotia.--May the Great Giver of every good gift bestow His blessing upon the labours of all his humble Servants, and especially in a country like this, where the harvest is plenteous, but the labourers are few!" Amen.

For the Colonial Churchman.

CHRISTIAN UNITY.

A patron of the Colonial Churchman submits for insertion in its columns, the following extract from the 'Pastoral Letter' (for the year 1832) "to the Clergy and members of the Protestant Episcopal Church in the United States of America." The Bishops of that admirable Church assemble in General Convention, and on every triennial occasion conclude their counsels with a Pastoral Letter to the fellow-members of their Communion.

I was lately asked "How far are Christians of different denominations justified in conceding to each the more distinctive and unessential points in difference between them?" I knew not what answer to afford, and in order to assist the judgment of those willing to arrive at a wise and proper conclusion, offer the following judicious opinion of the American Bishops:--

"It is expedient for the maintaining of peace and of friendly offices among different denominations, that each of them should sustain the cause of God and of godliness by such means as are presented by their peculiar organizations;--exercising towards every other all the forbearance and all the charity which may seasonably be enacted by a regard to the fallibility of the human understanding, and by the workings of unperceived prejudice, in ourselves, and in others with whom we have to do; and all the esteem which may be thought due to any virtues which they may possess, or to any good deeds which they may perform. This is a species of charity which may be maintained without the abandonment of principle." Q.

Ordination.--At a special ordination held in the Monumental Church in this city, [Richmond,] on the 23d June, by the Bishop of Virginia, the Rev. Martin P. Parks, lately professor of Mathematics in Randolph Macon college, and a clergyman of the Methodist Episcopal connexion, was admitted to the order of deacons.--*Southern Churchman.*

Christ Church, Baltimore.--The pews in this handsome edifice, lately erected by the congregation of the Rev. Dr. Johns, at the corner of Gay and Fayette streets, have recently been sold; the total amount of sales was \$31,175.--*Ibid.*

A Noble Deed.--On the morning of the second day of the Session of the Board of Missions, the Bishop of New York announced, informally, that a gentleman, who desires his name to be concealed, had just given, through him, \$10,000, to be appropriated, under the direction of the Board, to missions in the South-West, and \$5,000 for the Missionary purposes in the diocese of New York.

YOUTH'S COMPANION.

For the Colonial Churchman.

"Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

I have lately been led to serious reflection on the above command of God, by witnessing what I hope never to witness again. I saw an aged woman of fourscore years and upwards, tottering and toiling in the woods some distance from her own house, gathering pieces of wood to enable her to cook her scanty meal, and carrying them home in her feeble arms. In doing so she was obliged to pass by the house of her son, the labour of whose hands a kind Providence has crowned with success, and who possesses much more than is sufficient to supply the wants of his own family. And I was informed that his arm is never extended to relieve in any way the wants of her who gave him birth,--and who took care of him when he was wholly unable to take care of himself. How sinful is such conduct from a son towards his aged parent? And surely the time will come when the still small voice of his own conscience will tell him that he has transgressed the fifth commandment by neglecting his duty to his aged mother.

It is assuredly the duty of every child, whether young or old, to do every thing in his power to add to the comfort and happiness of his parents and to make their declining age easy, by speaking kindly to them, and with a willing heart supplying all their wants as far as his Heavenly Father has given him the means. And He who is the parent of us all has promised that the child who for conscience sake thus keeps and fulfils the 5th commandment, may be sure that it will be well with him, and that he shall live so long on earth as infinite wisdom sees good for him; and that what he may seem to be cut short of on earth shall be abundantly made up in eternal life. But on the other hand, the child who neglects to honour his father and his mother, is threatened with eternal punishment.

But even after a child has grown up to years of manhood, and has left his father's house, it is still his bounden duty to comply with the wishes of his parents, provided it is neither criminal nor totally inconsistent with his happiness. It is still his duty to do all he can to promote their comfort and happiness in any way, to endeavour to relieve their anxieties in small matters as well as great. In contributing to their support when their circumstances require it. In watching them and waiting upon them when laid down on the bed of sickness, or when afflicted by the hand of Providence in any other way; and kindly bearing with their infirmities in advanced years.--for when can old age find indulgence if it does not meet with it at the hands of their own children? Heart-rending indeed it is when an aged parent is deserted by his own child, and obliged to seek his living among strangers. Yet occurrences of the kind are frequently to be met with. Reader! have you at any time fallen short of your duty to your father or your mother? If you have, and they are still spared to you, at once acknowledge, such your neglect to them, and ask their forgiveness. Or are their bodies now mouldering in the dust, and their spirits gone to an eternal world? If such be the case, then delay not now that you have time in imploring forgiveness from your heavenly Father,--otherwise your own parents may rise up in judgment against you. In fine, let all remember the divine precept--"Children obey your parents in all things, for this is well pleasing to the Lord." D.

July 10th, 1836.

A MAN EXECUTED AT BOSTON, 1674.

My disobedience to my parents brought this misery upon me. My father gave me good instructions when I was a child; but I regarded them not. I would not go to school, when my father would have sent me to it. I would not go to a trade, when my father would have put me to one. After my father's death, I would not be subject to them that had the care of me: I ran away from them; and after that I ran away from several masters. Thus I run into the jaws of death.

Christianity--prepares substantial truths alike for minds of all ranks--simple enough for the simplest--lofty enough for the soaring.

THE DEAF AND DUMB.

We copy the following very interesting spectacle from the New York Commercial Advertiser.

There has been no celebration during the anniversary week so numerously attended, or at which such deep and universal feeling was manifested, as that of the exhibition of the Deaf and Dumb, at the Chatham-street chapel on Thursday evening, 12th inst. Notwithstanding that there was another celebration in the tabernacle at the same time, we have never seen such a compact throng in the chapel. The interest of the occasion was doubtless increased, as was the gratification derived from the exercises, by the presence of Dr. Howe, and his pupils from the blind school at Boston.

The exercises were commenced by the Deaf and Dumb, under the direction of Mr. Peet, the Principal. Standing by their slates, they exhibited in various ways, by answers to questions, and by the construction of sentences for the illustration of the meaning of words given them by the audience, powers of mind, discrimination, humour, and keenness of perception, which elicited the warmest evidence of surprise and approbation.

Among other things, the Principal related to the audience that thrilling story, which our readers will no doubt remember of the terrible achievement performed by a Russian slater, in St. Petersburg—who, with no better apparatus than a few yards of cord, climbed up the spire of St. Michael's Church, on the outside, for the purpose of repairing a wooden statue of an angel, by which the spire was surmounted. One of the pupils, a son of the late Dr. Gamage, was then called to the rostrum, and requested to relate the story—of course by signs. He performed the part perfectly to the life in all its details of doubt, effort, exertion, anxiety, the climbing, the fixtures, the success, the triumph, and the reward.

The class was also examined in history, in which they acquitted themselves exceedingly well—better, it was remarked, than most individuals in the assembly would have done.

The intervals of time while the pupils were engaged in writing, were employed by the principal in giving an exposition of the principles and processes employed in educating the deaf and dumb, and the extent of their attainments. Much attention is paid to their religious instruction. As soon as a free communication can be established between these children of misfortune, in reference to their wants, produced by the circumstances in which they are placed, their attention is directed to the operations of their own minds as indicating the existence of the soul. The existence and attributes of the Supreme Being are next pointed out to them—the relations which exist between Him and His creatures—and the duties which on their part grow out of these relations. He described the mode of communicating divine truth on the Sabbath and the touching interest which is awakened in the bosom of a spectator in witnessing the solemnity of the exercises assembled at the hour of prayer.

The Blind were next introduced, and intense interest excited by the sight of two beautiful little girls and a boy, groping their way to the front of the stage, and feeling for their books which lay on the desk. Their performances were prefaced by a few brief remarks from Dr. Howe, explanatory of the system of teaching the Blind. He showed summarily, but forcibly, that there was no insurmountable obstacle to the instruction of the blind, and that every department of knowledge and science, except painting, was open to them.

The little girls then opened their books, turned to any page or verse named, and running their fingers over the raised surface of the letters, read audibly and fluently.

Questions were then put in geography, and the blind girl turning to the globe which stood by, whirled it round, felt for the countries named, and pointed them out to the delighted audience. She bounded the states, traced the course of rivers, indicated situations with an ease and accuracy which showed her to be familiar with geography.

The blind boy then took a copy of the New Testament, printed in French, and read and translated entire passages with correctness and ease; all three of the children read and understand the French; two of them speak it, and the boy is somewhat versed in Latin.

Arithmetic followed, and tough questions put by the audience, were answered by the blind sooner than could have been done by most of the spectators. The little girl is well versed in algebra.

Then came music, and the sweet voices of the girls joining with the clear notes of the boy who accompanied himself on the piano, filled the house, and drew tears from many an eye. They were, however, tears of delight, for the songs of the blind were cheerful—their elastic movements, their clear bright cheeks, and their sprightly voices, showed how happy they really were.

But the most interesting part of the exhibition was to come; the dumb had been taught to speak by signs and the blind to read by the touch—how were they to converse together? The blind girl held up her hand, the dumb watched every finger, every joint, every movement, and turning to their slates, wrote rapidly the words she had been spelling! Glorious triumph of humanity—the blind talking to the deaf! A greater followed—a deaf girl approached the blind one—she held out her hand and the other feeling of it examined every letter as it was formed, spelled the words, and read on the fingers of the dumb, as it were, in a book, with moveable type, and repeated aloud what she read. This double victory over apparently insurmountable obstacles was truly beautiful; we believe it has never before been attempted at any public exhibition, and the breathless silence which pervaded the Church, the intense interest depicted on every face of that vast audience, showed how great was their interest and their delight.

In the course of these interesting exercises, the lad recited with admirable correctness and perspicuity, "THE BLIND BOY"—a touching and pathetic ballad by Park Benjamin, Esq. of Boston. This is one of the most effective and melting poems that we ever read or heard. Its influence was irresistible, as the glistening tears in a thousand eyes abundantly testified.

The proceedings of the evening were closed by the recitation of the Lord's prayer, in signs with deepest solemnity, by one of the female pupils of the deaf and dumb. The blind children then sung the prayer, with the like solemnity, and appropriate emphasis, accompanying the anthem on the piano. The audience was then dismissed, but it was long before the people would depart. They hung about the children, as though their very souls were knit to them. The whole performance excited great wonder and mingled delight. We never saw so large an audience of such intense listeners.

ASPECTS OF THE CHURCH AND WORLD.

From time immemorial, the world has been governed by the few. But it seems as if it would be so no longer. The power is every where passing into the hands of the multitude. They feel this, and will not be slow to assert their privilege, and put forth their strength. This would all be well, if the multitude were wise and virtuous. For nothing is more to be desired than that virtue and intelligence should govern the affairs of mankind. But the infelicity is, that population far outruns improvement; and the desire of the people to hold and exercise power is awakened up, before education and moral discipline have prepared them for the work. Instead, then, of a beautiful theory carried out into beneficial practice, I am afraid that we shall see the rule of physical force established in the world. A machinery of this sort is liable to most violent disturbance; and there is no balance wheel to regulate the motion. Friction, fire, and terrible combustion, is like to be the result. In other words, the progress of liberty is greater than that of religion. But where there is not enough sound, enlightened religion to clothe the Law with moral energy, and produce self-government among the people, a calm, well-regulated liberty is out of the question.

I regard the human race as at this moment standing on the covered crater of a volcano, in which elemental fires are raging with the intensity of the "Tophet ordained of old." Heaven has provided conductors of wonderful power, by which this heat may be diffused as a genial warmth, and a clearing light through the world. And the necessary process must be performed by the Church. Otherwise, there will be an explosion, which will shatter to pieces every fabric of human hope and comfort.—Dr. Rice.

WESLEYAN MISSION SOCIETY.

The annual meeting of this society was held on the 2d of May, the great Exeter Hall being, as on other occasions, crowded to excess, Sir Oswald Mosley, member of Parliament, presided. The following is a summary of the report:—

The stations occupied by the Wesleyan Methodist Missionary Society, in different parts of the world, are about 177, each station being in general the head of a circuit of towns and villages around. The Missionaries accredited ministers of the Methodist connection, are about 270. They are assisted by catechists, local preachers, assistants, superintendents of schools, schoolmasters and mistresses, artisans of whom about 260 are employed at a moderate salary, and 1,400 afford their service gratuitously. The members of Society under the care of the Missionaries, exclusive of those in Ireland, is about 54,000; the members of the Mission congregations, not in society, may be fairly estimated at an equal number. To these may be added the number under school instruction, making a total of more than one hundred and fifty thousand individuals, who are directly receiving spiritual advantage by means of the Society's Missions. In Ceylon, in Southern Africa, in Tongataboo, and in New Zealand, the Society, has printing establishments. Valuable translations of the Scriptures, and of various other works, have been effected by the Missionaries, by whom, in about twenty different languages, the Gospel is preached to some of the most remote and idolatrous nations of the earth.

The number of scholars, adults and children, taught in the Mission Schools, is as follows:—Ireland, &c., 6,742; Continental India and Ceylon, 5,540; South Seas, 6,704; Southern Africa, 3,477; Western Africa, 945; West Indies, 14,120; British America, 6,222; making a total of 42,750. Seventy-six missionaries, all accredited ministers, not including catechists, or other subordinate agents, are now employed in the West Indies, who have the spiritual care of nearly 33,000 persons, nearly 23,390 of whom were slaves. This number is exclusive of the children of Christian families, of all colors, who attend the public ministry of our brethren, but are not recognized as regular members of the society. In the schools connected with these missions, more than 14,000 children, and adults (of whom 4,571 are returned as having been in the condition of slaves) are taught to read the Word of God, and receive, in various other modes, the benefit of religious instruction. Two new missions, connected with our West India Districts, have been established during the last year; one at Hayti, and another at Stem Creek, Honduras Bay, where the Carib inhabitants, part of the interesting remnant of the aborigines of the West Indies, have already erected a chapel at their own expense;—"the first place of worship," says the missionary, "that was ever built either by or for the Carib nation."—Landmark.

THE CITY MISSION.

This is the name of a new Society which was formed last winter, and whose object is the same as that of the Christian Instruction Society, but which embraces both Dissenters and Evangelical Churchmen. Its first annual meeting was held at Exeter Hall on the 18th inst. It has already employed 40 agents, who have made 43,962 visits to the poor, the sick and the dying, held 469 prayer meetings, and gathered 1,000 children into schools. This Society bids fair to do great good.

Mr. Buxton, who presided at the meeting, and the Hon. and Rev. Baptist Noel and others, stated that there is reason to believe that there are a million of people in London who scarcely ever attend any church, and that the Sabbath is dreadfully profaned. This is indeed but too obvious to any one who walks through many parts of London on the Sabbath. But a better day will come, if these good efforts go on as it is hoped they will.—Christian Witness.

The Saints.—Could we see the glory of the saints and martyrs and fully know their happy state, how would we study to imitate their lives, so that we might at last attain their joys.—Country Parishioner.

We may do many things apparently acceptable to God from the religion of education, and yet the heart be cold and unconverted.

From "LITURGICA," by the Rev. John Ayre.

EXPEDIENCY OF FORMS OF WORSHIP.

"Let all things," says the Apostle, "be done decently, and in order." To render divine worship orderly, it is needful that, in every congregation, some one person be the spokesman of the whole, in whose addresses to the Deity all the assembly may join, with one heart and one mind. For if each man were at liberty to form his own petitions, it would generate irrepressible confusions; it would break that, which should have been one united act of public worship, into numberless insulated acts of private prayer; it would frustrate the purpose of the assembling of ourselves together, and render vain the promise of the Lord, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." It is clear then that the freedom of public prayer is to be so far restrained, that the congregation must be content to pray in the words, and at the dictation, of another. The question, which now arises, is, whether the minister shall offer a precomposed address, or pour forth his own unwritten, unpremeditated thoughts? which is best adapted to give glory to God, and to cherish a devotional spirit in man?

The principal, in fact almost the sole, argument against a form of prayer is, that it must needs be general; that it cannot bend to the peculiar and special wants of times and seasons, and must therefore often be either defective, or unsuited to the occasion. But this objection is invalidated in few words. Public prayer must be general; its very end is to confess common sins, to supplicate common mercies, to offer up the praises of a whole congregation, for the gifts bestowed upon the Church at large. He that will descend to very minute particulars, must "enter into his closet, and shut his door, and" there "pray to his Father who seeth in secret." It is in the silence of retirement, that personal sins must be acknowledged, and private blessings gratefully remembered. If you would unite a multitude, it must be upon the broad foundation of that wherein they all agree; you must not put into their mouths a confession of sins to which they cannot all plead guilty, or a petition for mercies they do not all require, or a thanksgiving for gifts they may not have all received. And as to the unbending rigour of a pre-script form, which suits not itself to times and seasons, are not our wants always, in general, the same? Is there a time when we have it not to say, we are "miserable sinners," with "no health in us?" when we have not to supplicate "spare thy people, good Lord, whom thou hast redeemed with thy most precious blood?" when we have not to offer our "most hearty thanks" "for creation, preservation, and all the blessings of this life," and for "inestimable love in the redemption of the world by our Lord Jesus Christ?" when we ought not to make "intercessions for kings, and for all that are in authority," and "for all men?" The grand materials, if I may so speak, of worship, do not vary, as long as we are in the same world, subject to the same passions and infirmities, opposed by the same enemies, with the same merciful Father ready in Christ Jesus to supply our need: the great materials of worship cannot vary, till faith shall end in vision, and hope be lost in enjoyment, and the church, militant no longer, shall be radiant with the splendid glories of the new Jerusalem. And as to particular emergencies, it is easy to provide those prayers and thanksgiving, which are suited to the time, and to leave them to be used or not, as occasion may require. The specialties of famine, drought, pestilence, war, may be foreseen, and prepared for: and if new and unthought-of conjunctures occur, why should not, (as our practice ever has been) particular and seasonable forms be at the time composed, imploring the boon which is then most needful, or ascribing to the Lord the honour of that blessing for which we are then most joyful?

Having disposed of these objections, we may properly advance to the more immediate inquiry, Why the church of England hath deemed it fitting to enjoin a precomposed form of prayer? Because she conceives that the united wisdom and piety of many, matured by attentive deliberation, are more likely to order a service acceptable to God, and useful to the congregation, than the spontaneous aspirations of any indi-

vidual, however great his talents, however deep his devotion. For though God has promised to be with his people, more especially his ministering servants, and to be to them "a mouth, and wisdom, and a door of utterance," yet such divine assistance was never intended to supersede the necessity of diligent exertion. God works by means, and not without them; he has given us faculties and natural endowments to employ for him, the careful use of which he may be expected to bless: and therefore all the pains and preparation we can bring, are, on our part, needful, if we would entertain a reasonable expectation that our "labour shall not be in vain in the Lord." The injunction to the Apostles not to premeditate, and the promise that in the hour of their necessity it should be given them what they should speak, were plainly, in their literal import, applicable only to the peculiar times and circumstances in which they stood when they were brought before governors and kings, for their Master's sake, and cannot without manifest violence to our Saviour's meaning, be made to refer to ordinary cases. And therefore, should we choose to throw away all helps, and reject all preparation, we should almost universally find, and the rare exceptions would only confirm the rule, that such, from the infirmity of our nature, is the dispersion of our thoughts, the imperfection of devoutest feelings, that much that is important would be omitted, and much that is irrelevant, be introduced.

Nor are we to forget the peculiar intent of prayer. God has ordained it as the channel, through which he bestows his favours: not as though he were hard to be prevailed on, or required our supplications to change his purpose; but that our hearts, by the confession of our guilt, may be bowed down in deeper humility; by the enumeration of our wants, may more simply rest upon his mercy; by the recital of his kindness may be warmed into a holier fervour of thanksgiving. In private, we are at liberty to use our discretion, and to employ the means best suited to our own individual temperament; in public, we must consider our brethren, and pursue that mode which most reasonably may be thought to contribute to the edification of the whole. Now I ask, which are most likely to unite in pious and serious devotion, a mingled multitude, among whom are many cold and worldly hearts, and many captious criticising spirits,—the raw effusions of the instant, without order or plan, or those majestic, well-proved prayers, in which holy men of old, confessors and martyrs, have held near communion with God, and found him present to relieve their necessity? We must remember also, with whom we have to do. The volubility of a beggar may often, by dint of mere importunity, compel our hand to give that which our judgment would withhold—but God is not so to be wrought on; the devotion with which we approach him, though intense, should be calm; the petitions we present, though earnest, must be sober; lest putting forth, like Uzzah, an unhallowed hand upon the ark, we receive, not a blessing, but a judgment.

If it be urged that every individual minister might premeditate and carefully prepare the prayers for his flock, as he does his pulpit addresses, we reply, that these are essentially different. In the pulpit, we have a wider field to traverse, and the knowledge and habits of different congregations require different modes of instruction,—we have "milk for babes," and "strong meat" for those that are of riper years;—we are then to come down to minute and individual detail, that as "faithful and wise stewards," we may divide to every man "his portion of meat in due season."—whereas in public prayer, as we have seen, we must keep more to generalities, and thus have less variety of subject on which to expatiate. And if each shepherd might lead his flock by a separate road, where would be that beautiful and blessed union in which we now assemble? It is a delightful thought, that while we are on our knees, ten thousand other gathered multitudes are kneeling too, and from them all, one touching cry ascends to heaven, "Have mercy upon us miserable sinners." And even if diversity were no objection, surely he must be bold who could hope, however eminent his talents, or high his piety, or close his study, to match himself single-handed with men, some of the holiest and the wisest that the world hath seen. We might easily divine to whom the palm would be assigned—but of this more hereafter.

BISHOP OF LICHFIELD AND COVENTRY.

It has seldom fallen to our lot to record a death more deeply or more generally lamented than that of the excellent prelate who forms the subject of this memoir. The name of Bishop Ryder has long been associated in the minds of good men of every denomination, both at home and abroad, with the cause of vital piety, and the best interests of the Church of England; and we doubt not that the regret occasioned by his removal has been coextensive with the knowledge of his personal qualities and of his public efforts in the service of religion.

In that part of the kingdom which formed the more immediate scene of his labors for the last twelve years of his valuable life, the sensation produced by his death has been of no ordinary kind: it may be truly said that this event, unlooked for beyond the circle of his private friends, has clothed a diocese in mourning; and the grief has been as real as the demonstrations of it have been universal. Had public testimonies been wanting to vindicate the estimation in which he was held, the sorrow and the tears of multitudes whom his kindness had won, or his charities had relieved, or his instructions had blessed and comforted, would have gone up, in secret, as a memorial before God—honorable alike to the Giver and the gift—of the grace bestowed upon His faithful servant. But in this instance, at least, the public voice has not represented only, but expressed, the private feeling; and the solemnities which struck the ear or met the eye, were not the formal announcement merely of the decease of a high ecclesiastical functionary, but the utterance of a sentiment which filled all hearts, "that the Church had lost one of the best of bishops, and the clergy and their congregations truly a "father in God." Hence, not in the cathedral city alone of the diocese, as is customary on such occasions, but in many of the principal towns, and even in some of the country villages the tolling of bells on the day of interment, till a late hour of the night, solemnized his obsequies; and on the Sunday following the churches and chapels were hung in black; funeral sermons were preached very generally throughout the diocese; and not only the clergy and their families, but many also of the laity, put on mourning. To perpetuate, by some public record, the name of so revered a bishop, subscriptions were immediately set on foot for erecting a handsome monument to his memory in Lichfield Cathedral; and together with this—as a memorial still more appropriate, as many thought, of his Lordship's pastoral character and useful labors—in building a church in a populous suburb of Birmingham, to be called after his name.

He died at Hastings, on Thursday, the 31st of March, after an illness which, though there is reason to think it had silently been undermining his constitution for the last two or three years of his life, had not assumed a decidedly serious character till within a few months of his decease. A total prostration of strength, accompanied with an organic affection of the heart, appeared to be the proximate causes of his death.—*London Christian Observer.*

CHRISTIAN FIDELITY.

The great business of the Christian in this world is to live for eternity—the main objects of this life have reference to the kingdom of God. If our first concern be to amass wealth, or to take care of it, to secure all the comforts which we desire for ourselves and our families, or to gratify some other passion whose influence may control us, and we give to religion and the soul only fragments of time and fractions of money, which can be spared without imposing any degree of constraint upon ourselves, are we living for ourselves or for God? Are we not exhausting life in the pursuit of that which is unworthy such devotion? Do we not sacrifice our greater interests for the less? How little satisfaction will be felt by us when at the close of life we shall be compelled to review our course, and discover that, although bound by solemn engagements to "spend and be spent for CHRIST," we have devoted our affections, our powers, and all our efforts to secular concerns. We may have amassed those perishing riches which God may make a curse instead of a blessing to our offspring; and feel that for this sordid portion we have been traitors to our Benefactor, and sold our souls to death. How lovely is the following picture of the feelings and life of the devoted believer:—

"Before God, in his closet, he protests that he is a child, and that the interests of religion are dear to him. His family bear witness to the earnestness of his prayers for the Church. His face is seen foul with weeping, when Zion is covered with a cloud in the day of God's anger; and, again, his countenance brightens when the word of the Lord has free course, and is glorified. Like the father of Hannibal, he makes his children, as it were, swear eternal vengeance against the enemies of CHRIST; they see him more deeply interested in the concerns of CHRIST'S kingdom than in any secular concern. By reading to them magazines, and other books of religious intelligence, he brings good news to their ears, and bids them rejoice with him. His neighbours are also invited to the feast; the hamlet is taught to sing; the village rejoices, and rings with the sound of salvation, and they of the city triumph in God. As he cannot eat his spiritual morsel alone, nor monopolize his gracious privileges, he exerts all his ingenuity to diffuse the savor of the knowledge of CHRIST. Like his divine Master, he cannot be hid—his work is in delight; his labor, his reward. If there be an ignorant soul in his vicinity, he endeavours to teach him, or to afford him the means of instruction. If there be an infidel or profligate, he cannot be at rest till he brings him in the Saviour's way, praying that that grace which conquered himself may exert its energy upon them. To the widows around him he imparts intelligence which will cause their hearts to sing for joy. The cottages of the poor are his favorite haunts: there he talks of the love of that Saviour, who for our sakes became poor. The afflicted frequently reckon his feet beautiful, as he approaches their beds of languishing, with good tidings on his lips. The hoary headed sinner trembles in his presence, and young debauchees hide themselves. Every avenue to the Gospel of God he carefully opens. His prayers, his purse, his books, his time, and his very life, are all consecrated to the service of that God, who gave his SON a ransom, and his SPIRIT for his comforter and guide."—*Southern Churchman.*

MINISTERIAL EFFICIENCY.

The most difficult and responsible part of the ministerial office doubtless consists in the personal exemplification, by the minister, of the religion which he urges upon his people. Not only will positive inconsistencies in life and conversation counteract the effect of his counsels, but traits of character negatively defective will also exercise an unhappy influence. If he omit, or appear to omit any part of Christian duty others will consider that they have his sanction for a low appreciation of its importance, however strongly and emphatically it may have been urged on the authority of Scripture.

Nor is it at all surprising that such should be the influence of defective example. There is probably no man, however elevated may be his conceptions of duty, who does not feel its power. He will be disposed to ask himself, why should I practise so much self-denial, forego so many enjoyments; why should I expose myself to so much unpleasantness in the performance of painful duties, which other Christians of high reputation for piety, seem not to consider imperative or important? And even if he does not admit the force of the argument derived from such a source, he will in all probability entertain the desire for a life of more ease and less self-denial. He will wish to tread in the same flowery path by which so many of his fellow Christians, (all of them Christians in name, at least,) seem to be pressing on to the same point with himself. And if he overcome the temptation, if he still count it his happiness to suffer with Christ, that he may reign with him, it is not that the temptation to unfaithfulness is weak, but only that the power of divine grace is still more powerful. It becomes all Christians, therefore, and above all those whose great duty in life it is to set forth the religion of the Gospel to the world, to be themselves living exemplifications of the character which they wish others to assume. How appropriate is the prayer for all Bishops, Priests and Deacons, that by the united and harmonious influence of their preaching and living, they may set forth the word of God and show it accordingly.—*Episcopal Recorder.*

All things come from Christ and his church in contrariety; he is righteousness, but it is in sin felt; he is life, but it is in death; he is consolation, but it is in calamity.

[From the Common Place Book of our Correspondent U.T.]

FRIENDSHIP.

Friendship—peculiar gift of Heaven,
The noble mind's delight and pride—
To men and angels only given—
To all the lower world denied.

Thy gentle flows of guiltless joys,
On fools and villains ne'er descend,—
In vain for thee the monarch sighs
And hugs a Flatt'rer for a Friend.

When virtues kindred virtues meet,
And sister-souls together join,
Thy pleasures permanent as great,
Are all-transporting, all-divine.

Oh! shall thy flames then cease to flow,
When souls to happier climes remove?
What raised our virtues here below,
Shall aid our happiness above.—*Johnson.*

EPITAPH.

Narrow and mean my mansion now,
My tongue a silent lecture holds;
Couldst thou explore what lies below,
The poor remains the tomb unfolds,—
Among the dust which feeds the worm
Thou'dst vainly seek the human form.

Church of England,—whose doctrines are derived from the clear foundations of holy scripture,—whose polity and discipline are founded upon the most uncorrupted models of antiquity, which has stood unshaken by the most furious assaults of Popery on the one hand, and of fanaticism on the other—has triumphed over all the arguments of its enemies, and has nothing now to contend with but their slanders and their calumnies.—*Blair's Sermons.*

ANECDOTES.

How advice should be received.—When Queen Caroline of England was reading in Hannah More's "Manners of the Great," the passage which condemns ladies sending for hair-dressers on the sabbath Day, she exclaimed—"The author is right, and I will never send for one again."

How advice should not be received.—A hasty Judge having made up his mind before he had heard a word from the Counsel, finding the opinion he had hastily expressed gradually slipping away from under him, from the forcible arguments used against it, cried out—"Mr. ---, I will not be argued out of my opinion in this manner."

Perseverance in well-doing.—When Hannah More was about establishing her celebrated schools for the poor at Wedmore in England, the Farmers presented her to the Archdeacon for teaching without a license. They declared they would never rest until they had worried her out of the parish. She resolved not to rest till she had, with God's help, worried out of that same parish much of the ignorance which, like a murky cloud, enveloped it. The Holy Spirit did help and she was spared to see general reformation, and many instances of vital religion. "When God is with us, who can be against us?"

Vanity and Affectation.—I will not call Vanity and Affectation twins, because, more properly, vanity is the mother, and affectation is the darling daughter; vanity is the sin, and affectation is the punishment; the first may be called the root of self-love, the other the fruit. Vanity is never at its full growth, till it spreadeth into affectation; and then it is complete.—*Saville.*

He who wisely would restrain the reasonable soul of man within due bounds, must first himself know perfectly, how far the territory and dominion extends of just and honest liberty. The ignorance and mistake of this high point hath heaped up one huge ball of all the misery that hath been since Adam.—*Milton*

Since the fall of man, the way of acceptance with God has always been through the mediation and merits of Christ, though the manner of obtaining it has at different times been differently described.

If the devil go about, and the people inspired by him, go about, seeking what HARM they may do; why may not we go about, and think, and seek, when and how we may do GOOD?

Retirement—which is the prison and the punishment of a fool, is the Paradise of the wise and good.

ENGLISH ANNIVERSARIES.

CHURCH MISSIONARY SOCIETY.

The thirty-sixth Anniversary Meeting of this Society was held on Tuesday last, [May 30,] at Exeter Hall, and was one of the most numerous and respectable assemblages of its friends that has been seen since its establishment. It was announced that the Chair would be taken at 11 o'clock, but before 10, there was scarcely a seat unoccupied in any part of the Hall, except a few which were reserved on the platform; and before the chair was taken, not only was every place in which sitting or standing room could be found closely filled, but it was found that vast numbers were outside of the room, who could not gain admission. This fact was announced from the platform by H. Pownall, Esq., who (after having endeavoured in vain, by making the parties sit close, to obtain accommodation in the great hall for all who sought to be admitted,) stated that the lower meeting room should be opened for the purpose of giving an opportunity to those friends of the Society who were thus circumstanced, of hearing the report read. For this object, he added, Mr. Thornton, the Treasurer, had consented to take the chair in the room below, where the report would be read, and several friends of the Society would address those assembled.

Soon after this arrangement had been made, The Earl of Chichester (the President of the Society) took the chair. The noble lord was supported on his right by the Marquis of Cholmondeley, the Lord Bishop of Winchester, Lord Mount Sandford, &c. &c., and on his left by the Lord Bishop of Chester, Rev. Josiah Pratt, Captain J. E. Gardiner, and several other distinguished friends of the Society.

The Noble Chairman's first act was to call on the Rev. William Jewett (one of the Secretaries,) to open the business of the day by imploring the Divine blessing on their proceedings. This having been done,

The noble chairman addressed the meeting, and was received with loud applause. It was not, he said, his intention to delay the effect in their hearts of that fervent prayer which was now ascending to the throne of grace, by any lengthened observation of his; nor was it his wish to enter into any details as to the objects for which they were assembled. That would be, as far as related to detail, to anticipate the report, which would soon be read, and for any other purpose it would be only to spoil and mar a subject which would be much better left in the hands of the many able gentlemen by whom he was surrounded. But since by the providence of God, he had been elected President of this society, and in that capacity was called upon to take the chair, he wished it to be recollected that the present was the only opportunity which he should have of addressing them in that character. He trusted, therefore, in all humility, and was greatly anxious that the friends of the society should know, that though they had chosen a President who had not eloquence to defend or support the objects of the Society, and who could not add to its character by any weight or dignity of his own, yet he felt delight in thinking that he could join with them in humble prayer for the conversion of sinners; that he could accompany them in tracing the missionary through his labours, his privation, and his sufferings, and could rejoice with them also in the return of the lost sheep which were brought back to the fold by, under the Divine blessing, the labours of those faithful servants. (Applause.) Yes, he could join with them in admiring and forwarding, with his best exertions, this great labour of mercy and of love. If they were to receive no other reward for their exertions than the joy and pleasure of annually witnessing such meetings as that which he had then the honour to address; of seeing assembled from all parts of the country persons animated with one common desire in the same great cause; and of being, in addition, surrounded by so many missionaries who had returned for a while to their native land to recruit their exhausted strength; if, he repeated, this were to be their only reward, it would be well worth the sacrifice of any portion of their time and labour? (Applause.) But they had other and much higher motives of action in this great cause, and when they considered the great victory which, with God's blessing, they might hope to achieve over the power of darkness, over the kingdoms of ignorance and infidelity—and when they looked to that arm which was to be the shield of their defence and the help of their weakness, were they not urged to go courageously forward in the prosecution of the great work in which they were thus happily associated? Yes, they were bound to go on in hope, although they might perceive to its full extent the wilderness of sin and unbelief which was placed between them and their rest. When they saw the host of infidelity and irreligion to which they were opposed, surely they were bound to be vigilant and vigorous in resisting it, and if they failed in being so, would not their coldness of heart and want of faith be a just cause of humiliation and reproach? The difficulties which stood in their way, so far from disheartening, ought rather to be an encouragement, as it must make them cry for help to Him who alone could give them effectual aid. Let them then implore the Divine grace to enable them to go forward, and while they looked with hope to the future,

let them not forget to be humbly grateful for the past, and particularly for the blessing with which it had pleased God to crown their labours in the last year. (Applause.) He would not detain the meeting farther, as he was sure they must all be anxious to hear the very cheering report of the last year, which was about to be read to them. (Applause.)

The Rev. W. Jowett then read the report of the Committee for the past year, of which the following is a brief abstract:—

The committee have much satisfaction in submitting to the members a report of their proceedings during the past year, and earnestly invoke the blessing of Almighty God upon their assembling together on the Society's thirty-sixth Anniversary.

State of the Funds.—Pursuing their usual course, the committee will first report the state of the funds. The aggregate receipts of the year stand as follows:

General Fund,	£67,691	4	2
Disabled missionary do.	630	7	6
Institution Building do.	32	18	10

Making a gross total of £68,354 10 6

The gross total of the preceding year's receipts stood thus:

General Fund,	£68,627	18	3
Disabled missionary do.	890	8	8
Institution Building do.	63	17	9

£69,582 4 8

The report then went on to take a review of the proceedings of the Society, and their progress in their several stations in the Mediterranean, South Africa, the East Indies, Egypt, Abyssinia, New-Holland, the Islands of the South Sea, &c. &c., which (with the exception of some painful occurrences in the Tinnelly mission, alluded to in the course of the meeting,) were altogether of a most cheering character. For the rest we must refer our readers to the published report itself. Any more lengthened notice of the details in that report, would trench on the space to which our report of the proceedings is, consistently with the insertion of other important matter, necessarily limited.

One circumstance mentioned in the report we must except from the rule we have just laid down, and we do so on these two grounds—first, its own importance as a feature in the progress of the Society; and next, that we do not remember to have heard it mentioned in the speeches of any of the gentlemen who addressed the meeting.

The circumstance to which we allude is briefly this,—so much interest have the proceedings of the Society lately excited in the highest quarter, that when Mr. Yate, the zealous New Zealand missionary, was last in this country, he received a command to attend his present Majesty, who honoured him with a long private audience, in the course of which his Majesty inquired minutely into every thing connected with the progress of the mission, and before he was allowed to retire, was commanded by his Majesty to write home from time to time, an account of his further proceedings. His Majesty was also pleased to direct that a copy of the Society's report should be forwarded for his inspection. This announcement in the report was loudly cheered by the meeting.

The report concluded by calling upon the Society to join in earnest and continued prayer, that it might please Almighty God to continue his divine blessing on its labours, and to raise up holy men, who might willingly devote themselves to his service, in the important and arduous duties of missionaries. (Applause.)

The Bishop of Winchester said he rose with mingled feelings to move the adoption of the report, yet feelings of satisfaction and thankfulness to God preponderated, not merely on account of the interesting details of that report, but when he considered the mighty influence which must attend such a meeting as this, and while he did so, he sunk under the responsibilities which attached to each member of it, he could not but recollect that many of his reverend brethren, around him were prepared to return at the conclusion of this memorable week to their several parishes, to reiterate with gratitude the statements they had heard, and to carry into their own ministerial work, through God's grace, something of that zeal and charity and love to God, with which their hearts would be inspired. (Applause.) He looked on each parish as a domestic circle, of which each of his Rev. Brethren was the centre, from which would be communicated the statements made at this and successive meetings; nor could he forget that in other lands our missionaries would in time read the details of these proceedings, and would bethink them that many a Christian heart, and perhaps relatives too, had been listening to the report of their labours among the heathen, and had lifted up their aspirations and praises to God for the blessing he had vouchsafed to bestow upon them; aye, and perhaps one who had often addressed such a meeting as this with a force of eloquence, and zeal, and love that could not be forgotten by those who heard him, he meant the chief Missionary Bishop of India—and glad he was that he could now call him the chief, and not the sole, but one among the many bishops of India—he perhaps at the pro-

sent time, though not present in the body was so in spirit, and in thought and in prayer. Perhaps at that moment in his private oratory in India he was kneeling before God with his little but faithful band around him, entreating the blessing of God on this society at home as well as on his own increased and increasing labours. (Hear.) There were responsibilities devolving on each one present as members of the Christian Church. What were their privileges in connexion with that high title! were they not called upon to let their light shine before men, to shine as lights in the world, "holding forth the word of life?" He could conceive that that impressive text upon which the Rev. Preacher discoursed yesterday, and to whom doubtless many in the meeting had listened with feelings of satisfaction and thankfulness, had suggested to his mind the responsibility of each individual Christian as one of the lights of Christ's Church "holding forth the word of life." The very words reminded him of the Christian's responsibility. They represented the free offer of God's grace as it were beseeching men by his ministers to be reconciled to Him, and to listen to the voice of his ambassadors that they might be converted and live. "Holding forth the word of Life," stretching forth their arms like the author of salvation all the day long, to a gaining and rebellious people, proclaiming all the word of Life, and keeping back nothing, but telling the world of a whole salvation, summed up in that one expression, "Believe, and live!" How comprehensive was that word "live." What did it not convey to the mind of the Christian? It reminded him of all his privileges,—it suggested to him the reality of light instead of darkness; freedom instead of captivity; riches instead of poverty; happiness instead of misery; knowledge instead of ignorance; all that could bring comfort, and rest, and hope, and joy to the soul, instead of all that was most abject, and hateful, and wretched. All this, and much more than this, was suggested to the mind under the idea of "life." And surely it must be a comfort to this numerous assembly to remember that there were so many missionaries—so many, and yet so few—now holding forth that word of Life faithfully, honestly, uncompromisingly, and unceasingly, to the benighted nations of the earth. But to recall himself, from these topics—upon which, if time permitted, he could discourse with increasing pleasure—to the remembrance of the motion, he would observe that the report suggested many grounds of thankfulness. It was difficult to concentrate in a few words the numerous details of the report, which must have given satisfaction to all who heard it. There was one distinct cause of rejoicing, in the fact of an increase in the general fund of the Society, during the past year, of nearly 4,700*l.* There was also another, which might appear paradoxical to some, and that was, that the expenditure was progressively increasing; but it showed that there was activity in the council of the society, and that as it was indeed declared in the report, many were crying, "Come over, and help us." Thanks to God! the cry was in some degree responded to: 42 new associations would in some measure, serve to answer for the progressive increase of the expenditure; and he trusted that the 15 ordained missionaries and catechists, which had been sent forth during the past year, would be an earnest that they were determined, through God's blessing, to do all they could to answer the affecting appeal made through William Churton, who called on them to remember that the dumb idols themselves would one day speak, and call to judgment those who had the knowledge of God, and yet did nothing to roll the stone from the top of the wells of salvation, that those who had never tasted of the river of the waters of life might come and drink freely. (Hear.) There were missions, long known to the Society, the success of which must cheer every heart. They must have rejoiced to hear of the prosperity of West Africa, and of New Zealand; and the interest taken in the latter, in a quarter where every loyal heart would wish to find it regarded. It might lead them to reflect that even for the infant Church, such as that in New Zealand, the prayers of many would be answered, by kings becoming its nursing fathers and queens its nursing mothers. (Applause.) The tone of the Report gave an assurance that the spirit of inquiry had been awakened throughout the missions; there were many encouraging details to this effect which he could not dwell upon, but they would recollect the "feet drag-

ging the unwilling heart to Church," where, through God's blessing, that heart of stone might be changed to a heart of flesh. They had heard also of those who had come to the knowledge of the two hearts, and in that might be recognized the fulfilment of the promise of God, that he would send "the shaking among the dry bones." O may there be missionaries to take advantage of the opening, and Divine grace poured out in an abundant measure into the hearts of those who are first beginning to feel where alone they can find true rest and consolation, and to look up to Him who is the "way, the truth, and the life." He should not do justice to his own feelings if he did not advert to the losses which the Society had sustained during the past year. He was conscious that this was a subject upon which he could barely venture to touch, feeling as he did, that every note on such a subject must touch a chord in their own hearts more than responsive to his own feelings. Two friends had been removed, with both of whom he had been acquainted, and both of whom, anniversary after anniversary, most of those perhaps now present, had listened with delight. With one of them, the Bishop of Lichfield and Coventry, who for twenty-three years was a friend and member of this Society, he, during the last ten or twelve years, had been privileged to unite in the daily work and labour of their stations; and those who knew him privately as well as publicly, could testify with him that, in losing that respected and beloved individual they had lost a father and a friend, one whose amenity of character, whose benevolence, whose zeal and devotion to his high duties had endeared him to every Christian heart, and rendered him as acceptable as he was useful in the discharge of the several functions of his office. (Hear.) He could not forget that within a very few weeks of his decease, in a conversation with him respecting this very Society, he expressed his undiminished attachment to it, and his determination to support it as long as life was given him. Thus it might be truly said was

"The ruling passion strong in death."

He doubted not that to the strength of that ruling passion, under God's mysterious providence, was owing his (for his friends, but not for himself,) premature decease. (Hear.) But, turning from these subjects, he would remind them of the encouragement which they might take, not merely from the Report alone, but from the knowledge that God's grace was able to make our weakness sufficient. That grace is free and co-extensive with the wants of man; it is diffusive, carrying with it, life, health, and salvation, wherever it enters it takes possession of the heart, and we should remember that, while all things around us are perishing and changing, and that God might, if he saw fit, sweep away the fabric of this Society, and remove all the instruments which it employs, that though all is perishable and perishing, and the world is passing away with the lust thereof, yet "God is the same to day, yesterday, and forever." The success he has granted he can continue, and multiply, necessary, in abundance, yes.

"His truth is fixed; his saving power remains;
His realms shall last; his own Messiah reigns."

(Applause.) The Right Rev. Prelate concluded by moving, "That the Report, of which an abstract has been read, be received, and printed under the direction of the Committee, and that this meeting cordially and gratefully rejoices in the enlargement of the Society at home, and the growth of its pecuniary resources as means, under the Divine blessing, of extending its operations abroad.

THE BRITISH AND FOREIGN BIBLE SOCIETY met May 4; the President, Lord Bexley, in the chair. The receipts had been greater than in any former year; expenses, £86,819; copies of Scriptures circulated, 43,523; of Bibles, Testaments, and parts of Bibles, 558,822. Among the speakers were the Bishop of Winchester, Lord Glenelg, Secretary for the colonies, and Rev. Robert Breckenridge, of Baltimore. Rev. J. P. Smith, D. D., stated that a merchant of Boston, (he did not say what Boston) had sent to India Paine's "Age of Reason," in considerable quantities. Rev. Mr. Jackson, of New York, made one of the best speeches. Rev. Mr. Shaw, Wesleyan Missionary to Africa, made a most interesting statement of his labors.—*See Recorder.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JULY 28, 1836.

CHURCH IN LUNENBURG.—Among the various contributions to our columns which we hoped to receive from our clerical brethren, there were few of a local character which we looked for with greater interest, than historical sketches of each Parish in the Dioceses of North America. The time is arrived when a general history of the Colonial Church would be desirable, and the parochial sketches we solicited might help to furnish materials for such a work. Willing to contribute our mite to the cause in which we would wish to see other and abler hands engaged, we have availed ourselves of recent access to some of the earlier proceedings of the Venerable Society which has so long and so affectionately cherished the church, and diffused the religion of the Gospel in this hemisphere, to take some notes of the rise and progress of their mission at Lunenburg.

The first notice we find of Nova Scotia in the Society's Reports, is in that for 1748—9; and their first missionaries were the Rev. Mr. Tutty, and Mr. Anwyll, whom they appointed, together with Mr. Halhead, (schoolmaster) to accompany the first settlers to Nova Scotia. The former of these is represented as a useful clergyman, but it was found necessary to recall the other, and in his room the Rev. Mr. MOREAU, "a worthy clergyman of French extraction, was sent to be their missionary to a settlement then forming chiefly composed of French protestants."—This gentleman was the first missionary at Lunenburg, where, however, there was as yet no settlement formed. He officiated for the first time at Halifax on the 9th Sept. 1750, to the French and Swiss settlers, and continued to do so during that and the two following years. On the 14th Oct. 1752, he reports their number to be 800 grown persons and 200 children, and mentions the arrival of 500 protestants of the confession of Augsburg, from Montbelliard in France. These, he says, all joined the Church, and the communion was administered to 300 of them at their earnest request. Their children and grand children form a considerable part of the present congregation of this parish.—Mr. Moreau gives a striking proof of the value they set upon the book of Common Prayer in French, which was distributed to them, saying that they kissed both it, and the hand that gave it.

On the 8th June 1753, Mr. Moreau, together with a great number of French and Germans, and some few English, in all 1,600 persons, removed from Halifax to Lunenburg. And on the 30th Sept. in that year, he writes, that they assembled every Sunday to perform Divine Service on the 'Parade,' and that he had more than 200 regular communicants of French and Germans, who were 'entirely reconciled to the Church of England'—Baptisms for half a year, thirty-one. Governor Hobson gave a very favourable testimony to the Society in Mr. Moreau's behalf, proposing him to have been very usefully employed in his station, and that "he had on all occasions approved himself a sound christian in life and doctrine—a zealous assenter and promoter of the present constitution of the Church of England, and an example to his congregation in the several duties of piety, charity, and humanity."

In October 1754, the church in which we now assemble each Sabbath day, is described as "almost finished"—the congregation, about 1,500, all so well reconciled to the Liturgy of the Church of England, that they regularly assist therein with great zeal, and the disputes between Calvinists and Lutherans are heard of no more.—A Mr. Bailly was at this time schoolmaster to the French children, and behaved worthily and with great pains in his office. In 1755, Mr. Moreau acknowledges the receipt from the Society, of a box of "good books," doubtless the first that ever came to Lunenburg, which should be remembered with gratitude to the Society. The people were at this time engaged in building a steeple to the church, and it is noted that Admiral Boscawen had made them a present of "a fine bell." The congregation are reported to be in-

creasing in piety;—baptisms in half a year 55—marriages 13—burials 17.

The Rev. Mr. Wood, missionary at Halifax, visited Lunenburg in the following year, and performed Divine service in English. Mr. Moreau, it appears, was just then enabled to read the prayers in that language, and hoped to be able to preach in it on Christmas day. He officiated to about 120 soldiers in garrison here at that time.

In his report for 1757, Mr. Moreau gives an instance of ecclesiastical discipline which perhaps would not be palatable in these days when all discipline seems to be counted a violation of liberty.—'On Easter-day one of the congregation was put to public penance, because he had been one of the chief conspirators in a recent plot against the Government: after an humble prostration of himself in the church, the penitent rose up and humbly asked pardon of God, of the King, and of his christian brethren, whom he had offended by his ill conduct, and disobedience. After a suitable exhortation from the Pulpit to a sincere repentance and amendment of life, he was re-admitted to the Holy Communion, with 149 others.' The behaviour of the congregation in general is described as being marked by great piety and devotion; and certainly if the number of communicants be considered as a proof of this, it is stronger than later periods of our parochial history can boast.

In the next year the missionary speaks of hindrances to the peaceful discharge of his duties, by the incursions of Indians in the neighbourhood, who, as we learn from other sources also, committed the greatest cruelties on the early settlers. The dread of these prevented many children from attending school. To protect the inhabitants about 400 soldiers were at this time stationed in Lunenburg, to whom Mr. Moreau constantly officiated.

We pause for the present for want of room, but propose to resume the subject in future numbers.

KING'S COLLEGE.—We understand that the Rev. Dr. Porter who has for thirty years presided over King's College, has retired upon a pension,—and that the Rev. George McCawley, D. D. of King's College, Fredericton, has been appointed his successor.—It deserves to be noted that this gentleman is an alumnus of the Institution, to the head of which he has now been raised.

We hope that all who desire to give their sons the best instruction the provinces can afford, will avail themselves of the advantages held out by the long tried and respectable institution at Windsor. Especially we hope that members of the Church will consider it a duty to place their sons there, since though it is now open to all, the College was founded, and will continue to be conducted, in conformity with the peculiar principles of the Church.

☞ The Lord Bishop, we are informed, was to leave town on Thursday last, on an extensive tour to Truro, Pictou, Guysborough, Gut of Canso, Prince Edward Island, Miramichi, and the Bay of Chaleur. We are unable to notify his appointments.

☞ Letters received since our last,—from Rev. H. N. Arnold, Rev. C. Shreve, (with remit.) Rev. E. Gilpin, (do.)

MARRIED.

At Mahone Bay, 10th inst. Mr. Henry Lantz, to Mrs. Jane Ham.—15th inst. at Martin's River, Mr. Michael Fancy, to Mrs. Eliza Veinott. Same day, at the Blockhouse, Mr. Henry Ernst, to Miss Christiana Elizabeth Noggle.

DIED.

At North-West Range, on the 13th inst. Elizabeth, wife of Mr. Jacob Eisenhaur, aged 30 years; and on Friday following, her Husband, aged 35 years—leaving a large family of young children. Their funerals took place on Sunday the 17th, and they were both interred in one grave.

At Oakland, 9th inst. Maria, third daughter of Mr. Jacob Lantz, aged 20 years.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

At the Annual Meeting of this Society—
The Rev. DANIEL WILSON, Vicar of Islington, said, that from the difficulties with which a society of that kind had to struggle, and dwelling on the encouragements they had to proceed in sending the Scriptures amongst the fallen people of God, the great encouragement of all was in this, that the Scriptures they sent were those of the God of truth, who had promised that not a word or tittle of them should fail. There was in this that which told them that in this work they were not labouring in vain, and that when they cast their bread on the waters it would come back to them in many days. The Rev. gentleman here mentioned some communications received from his revered parent, the Bishop of Calcutta, not unconnected with the objects of this Society. In the visit of the Bishop to some of the Syrian Churches in his very extensive diocese, he had come to a place called Quoquin on the coast of Malabar, where he met and was most kindly received by settlements of black and white Jews. The black Jews traced their origin to the dispersion, and the white, he said, he supposed were the descendants of Jews and some half caste tribe. These Jews received him with the greatest respect on his entrance to the town—they lined both sides of the way with lighted torches in their hands. Knowing the object of his journey they requested him to deliver them an address or exhortation, which was a singular request from persons of their creed to a Christian bishop. Finding that there was no difficulty attending the matter he did address them, and went on to prove that Christ the Redeemer, whom they had rejected, was the true and promised Messiah. To show this he dwelt upon the prophecy of Daniel as to the seventy weeks; he also quoted to them the prophecy of Haggai; he also explained to them, that though now dispersed for the rejection of Christ, that the time would come when they would be restored to God's favour, for which he quoted the prophecies of Zechariah. The Jews, who listened to him throughout with the most profound attention, thanked him most cordially when he had concluded. They withdrew the veil and showed him their Hebrew Bible. They then prayed for him by name, and that he might be successful in the labour of love which was the object of his journey. This singular and interesting circumstance, taken in connexion with the statements in the report, showed that there was a movement amongst the Jews themselves, evincing an earnest desire to search the Gospel of Christ.

BOARD OF MISSIONS.

The first meeting of this important body, since its organization, has just been held. Its results are most auspicious for the Church. In spirit it is a secondary rainbow to the last admirable General Convention. The Lord doth give his people the blessing of peace. There were present Bishops Brownell, H. U. Onderdonk, B. T. Onderdonk and Doane, with a large and most respectable attendance of Clerical and Lay members. The Reports of the two Committees were full and highly interesting. We attempt no abstract, as the whole proceedings will very soon be spread before the Church. The amount of receipts for the eight months which have elapsed since the new organization, has been for Domestic Missions, a little under \$20,000, and for Foreign Missions, a little over \$30,000. If to this be added a gift from an unknown donor of \$10,000, it will make in all, \$60,000—being at the rate of \$90,000 per annum. The receipts for the last sixteen months preceding were \$36,000 being at the rate of \$27,000 per annum,—considerably less than one-third. The Board, with equal justice and generosity, voted \$1,000 to Bishop Chase, in consideration of his long, laborious and effective Missionary services—a grant which we are very confident will be renewed annually as long as it is required. We rejoice to say, that the Board, with great unanimity, determined to maintain the liberal system of appropriations on which it entered at first. We are confident that it is the truest policy. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is good, but it tendeth to poverty."—Missionary.

If these cannot expect to be crowned who strive not unlawfully, what must become of those who do not strive at all? (2 Tim. 2. 5.)—Golden Treasury.

P O E T R Y.

From the Evangelical Magazine.

THE COMPASS.

The storm was loud; before the blast
Our gallant bark was driven;
Their foaming crests the billows rear'd,
And not one friendly star appear'd
Through all the vault of heaven.

Yet dauntless still the steersman stood,
And gaz'd, without a sigh,
Where, pois'd on needle bright and slim,
And lighted by a lantern dim,
The compass met his eye.

Thence taught his darksome course to steer,
He breath'd no wish for day;
But brav'd the whirlwind's headlong might,
Nor once throughout that dismal night
To fear or doubt gave way.

And what is oft the Christian's life
But storm as dark and drear;
Through which, without one blithesome ray
Of worldly bliss to cheer his way,
He must his vessel steer?

Yet let him ne'er to sorrow yield,
For in the sacred page
A Compass shines, divinely true,
And self-illumin'd greets his view
Amidst the tempest's rage.

Then firmly let him grasp the helm,
Though loud the billows roar;
And soon, his toils and troubles past,
His anchor he shall safely cast
On Canaan's happy shore!

From the London Christian Observer.

ARCHDEACON WIX'S TOUR IN NEWFOUNDLAND.

The reader will easily judge of the rude ignorance of the inhabitants of places thus lonely and scarcely accessible. One of Archdeacon Wix's frequent employments was to write letters for them, or to read those which they had received, perhaps weeks before, from far-distant friends, without being able to find any person to decipher them. Charms, witchcraft, and spectral appearances, were popular articles of belief. Still, as they did not wish to be thought either ignorant or irreligious by their ecclesiastical visitor, they devised such stratagems as the following, to set forth both their goodness and their attainments.

"I was glad to find that the children were accustomed to put up a short thanksgiving before and after meat, and to observe morning and evening prayers, although, from the manner in which some of the poor creatures went through the several services, and the blunders which they made, it seemed they had little of understanding in their devotion. I remember, that, in a family which I visited, the eldest daughter was the domestic chaplain; I was not willing to interfere with her functions, when she was called forth by her mother with a sort of pride to officiate, before the family meal. But the poor girl made and repeated the mistake, when alluding to God's bounty, by saying 'bounteous liberty' instead of 'bounteous liberality,' which the sense obviously required, and which the original grace, which had been handed down by tradition in the family, must evidently have contained. On this I was emboldened to lead the family in the use of a form which was better calculated to express their simple gratitude. I have often lamented, as I have seen, much of the same objectionable vanity in the drawing-rooms and nurseries of those of the higher classes, who are endeavouring to bring up their children religiously; nay, I may confess that I have, in former years, felt a degree of the same vanity myself—what parent has not?—but I think I have learned a lesson, from the exhibition of this general disposition of the human mind in many a fisherman's cabin, which will go far towards putting me upon the guard against this error in myself, and I shall truly rejoice if my remarks may be the means of calling the attention of other parents to the same.

"It was strictly within my province to make inquiries respecting the religious habits of the families which I visited. The attention paid to the daily read-

ing of the Scriptures, was a subject of inquiry,—the observance of morning and of evening prayer,—the employment of the Lord's-day,—it will be seen, were questions calculated to draw forth the love of the display of the religious acquirements of their children, in persons of vain minds. Accordingly, the observation was made, behind my back, to one and another who might accompany me, for some distance, on my trip,—'Surely, the Archdeacon must think us heathens, to ask such questions as these; we must shew him that we learn our children their prayers;—mind, my dear, that you do not be content with the parson's prayers to-night, but let him hear you all saying your prayers, a'ter you get to bed.' Accordingly, it has more than once occurred, that through the thin partition which separated my sleeping cabin from that of a nest of children, I have heard, for an hour or two after I have retired to bed, the little voices of the younger branches of the family, strained to an unnatural pitch, repeating the Ten Commandments, the Duty to God and our Neighbour, the Belief, and other portions of the Catechism, and perhaps a hymn or two of Dr. Watts, (all, in fact, which could be brought from their scantily stored memory,) all as prayers."

The Archdeacon gives a mournful description of the poverty of the people in some of the districts. Their food and clothing are coarse and scant; and their dwellings are so confined and wretched, that sixteen human beings were found living in a "tlt" of sixteen feet by twelve feet ten. Their only luxury is liquid poison, of which they consume inordinate quantities. It is melancholy to read such statements as the following:—

"Much of the character of a settlement must, of course, depend, for several generations, on the character of its original settlers. The descendants of some profane, run-away man-of-war's man, or of some other character as regardless or ignorant of decorum and delicacy, are likely to shew to a third and fourth generation a general licentiousness of conversation and conduct, which betray the foul origin of their stock. Between the people of the Bay of Islands, and those of Bay St. George, there was a difference as wide, as between the untutored Indian and the more favoured child of refinement. There were acts of profligacy practised, indeed, in this bay, at which the Micmac Indians expressed to me their horror and disgust. The arrival of a trading schooner among the people, affords an invariable occasion for all parties (with only one or two exceptions, and those, I regret to say, not among the females!) to get into a helpless state of intoxication. Women, and among them positively girls of fourteen, may be seen, under the plea of its helping them in their work, habitually taking their 'morning' of raw spirits before breakfast. I have seen this dram repeated a second time before a seven o'clock breakfast. The same, the girls among the rest, are also smoking tobacco in short pipes, blackened with constant use, like what the Irish here call 'dudees,' all day long. The instant they drop into a neighbour's house and are seated by the fire, there is a shuffling of the clothes, and the pipe, already partly filled, is drawn from the side pocket, and applied to the ashes for lighting.

"One woman was pointed out to me here, who, in her haste to attack a quantity of rum, which she had brought on shore with her from a trading vessel, and under the influence, at the same time, of a certain quantity which she had drunk on board, left an infant of six months old upon the landwash, and forgot this her sucking child, till the body of it was discovered the next morning, drowned by its returning tide. The father, immediately after the discovery of the awful disaster, went on board, unwarned, and apparently unaffected, for another gallon of the poison for the wake, or wicked drinking revel, which the custom of the island has too commonly made an appendage to a funeral. The same person, for I can scarcely call the monster Woman, had overlaid another child of two years' old, when she had retired to bed once in 1822, in a state of intoxication. 'It is a shame even to speak of those things which are done of them'—unblushingly—it can scarcely be said—'in secret.'

"The habitual conversation of the people is of the most disgusting character; profanity is the dialect, decency and delicacy are the rare exceptions; children swear at their parents, and frequently strike them."

"On conversing with J. G., I found that he had been twenty-one years in the country, and was still penniless, the poor servant of the other Englishman, H. M., from Redcliffe, who was scarcely less poor than himself. His fondness for ardent spirits, he informed me, had kept him thus poor, and he could trace to this source all his lapses, and all his misfortunes. He assured me in our conversation, that he had foresworn the further use of spirits. I told him of a strength greater than his own; this I entreated him to improve. He was much affected by a prayer in which I proposed he should join me in this till: he kept a standing posture when I commenced, but the poor fellow soon sunk upon his knees, and, before the conclusion of my prayer on his behalf, he was weeping like a child. It will give some idea of the prevailing use of spirits in this island, and of the consequent discouragement which the minister is doomed to experience, if I mention, that, notwithstanding all which I had said against the use of this intoxicating stimulant, in all which he had heartily acquiesced, and, bringing the test of his own melancholy experience, had declared voluntarily, that he had left it off, he yet offered to myself, on my rising from my knees, what is called 'a morning,' from a little keg, which he drew from under his straw bed; and on my reminding him, when about to help himself, that he had engaged to break off this habit, he excused himself by saying he had made a reservation for the use of the remaining contents of that keg. I was reminded of Jeremiah xiii. 23. I promised the poor fellow a prayer-book, which he was most anxious to possess; a few other suitable books shall accompany it, and I pray, though almost against hope, that he may be assisted to keep his resolution."

A Trifling Request.—When the Duke of Ormond was made Lord Lieutenant of Ireland, in Queen Anne's reign, one of his friends applied to him for some preferment, adding, that he was by no means particular, and was willing to accept either a bishopric or a regiment of horse, or to be made Lord Chief Justice of the King's bench. This, however, is surpassed by Horace Walpole's anecdote of a humane jailor in Oxfordshire, who made the following application to one of his condemned prisoners:—"My good friend! I have a little favour to ask of you, which, from your obliging disposition, I doubt not you will readily grant. You are ordered for execution on Friday week. I have a particular engagement on that day; if it makes no difference to you, if you would say next Friday instead?"—*Life of Couper.*

A liberal Priest.—Mr. Blake mentions a case where a liberal Catholic priest was ordered by the bishop to denounce a school. Being, however, on the most friendly terms with the rector of the parish, he said to him, "I am going to curse the children to-morrow, but just never mind it a bit; go on your way, and after a day or two they will come to school again."—*Barrow's Irish Tour.*

A Countryman.—Collins, the freethinker, or deist, met a plain countryman going to church. He asked him where he was going. 'To church, Sir.' 'What to do there?' 'To worship God.' 'Pray, whether is your God a great or a little God?' 'He is both, Sir.' 'How can he be both?' 'He is so great, Sir, that the heaven of heavens cannot contain him; and so little that he can dwell in my heart.' Collins declared that this simple answer from the countryman had more effect upon his mind than all the volumes which learned doctors had written against him.

Eloquence.—True Eloquence is good sense, delivered in a natural and unaffected way, without the artificial ornament of tropes and figures. Our common eloquence is usually a cheat upon the understanding; it deceives us with appearances, instead of things, and makes us think we see reason, whilst it is only tickling our sense.—*Baker.*

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