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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, FEBRUARY 25, 1836.

NUMBER 7.

From the Christian's Manual.

FAMILY PRAYER.

As the Church has set forth some admirable 'Forms of Prayer to be used in Families,' this seems to be the proper place to say something on the advantages and pleasures of family devotion.

This branch of the Christian's duty is perhaps more generally neglected, even in pious families, than almost any other; although it would seem to be a part of worship due to our Creator and bountiful Benefactor, in which every parent would delight to engage. No doubt the neglect arises, in most cases, from a want of confidence and resolution to begin the pious work of calling our children and servants together, and making them kneel around us, while we present our supplications and praises to 'the God who heareth prayer.' But we are persuaded that when a beginning has once been made, no master of a family will wish to lay it aside; on the contrary, the moments spent in the morning and evening devotions of his household, will be the happiest of the day. Let every parent make the attempt for a single week, or month, at least; using the forms set forth in the Prayer-book, or some one of the numerous manuals of devotion intended for family worship. He will soon feel the good effects on his own religious character, and discern its blessed influences on the conduct of those intrusted to his care.

There are few parents, whatever may be their own feelings on religious subjects, who do not wish to see their children virtuous here, and happy hereafter; but how can they expect this, if they do not set them the example of a holy life? And what, I would ask, is calculated to make a deeper and more favourable impression on the tender minds of his offspring, than the habitual reverence with which they see their earthly parent approach the throne of their heavenly Father, to offer unto him the incense of their prayers, thanksgivings, and praise? The influence of these consecrated seasons is felt even when the domestic circle has been broken up, and its members have been separated long amid the world's wide way; and it was from the cherished recollection of these hours of family prayer that a learned and pious prelate is said to have 'very often and publicly blessed God that he was born and bred in a family in which God was worshipped daily.'

No ties are so strong, or so lasting, as those of religion. The bonds of kindred and affection may unite us on earth; but those of religion alone will continue to unite us closely and indissolubly in heaven. In the family circle the happiness of one is the happiness of all. They have the same views, the same feelings, the same interests;—'if one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it.' Assembled around the family altar, having the same favours to ask, the same mercies to acknowledge,—husband and wife, parents and children, brothers and sisters, here unite, with a oneness of interest and feeling, in praying for blessings on each other. How grateful does the incense of their prayers and praises ascend before the mercy seat of Him, 'who sitteth between the cherubim!' How acceptable is this 'sacrifice of a sweet savor,' rising pure and fresh from the altar of holy and united hearts! Surely 'God, even their own God, will give them his blessing.' They have here commenced on earth those delightful exercises of devotion which they hope to continue more perfectly in that temple above, in the same happy union. Here all is the spirit of order, harmony, and love.

Religion, as it is with them the most important concern, so it begins and closes the duties of the day. In the morning they unite in rendering thanks to Him, who has so mercifully preserved them through the dangers of the night, and in requesting his blessing on their respective labors; and in the evening they again assemble to acknowledge the favors which they prayed for and have received, and to commit themselves to the protections of Him, who neither slumbers nor sleeps.

O happy family! O blessed society! where religion is thus made the handmaid of pleasure! Where she is invoked to lend her aid to lighten the toils and cares of the world,—to give a pure and holy zest to the rational and refined enjoyments of life,—and to cherish and strengthen the kindest feelings and the holiest charities of our nature! Here you may behold the original of that beautiful and bright, and glowing sketch, drawn by a master's hand;—In a holy Christian family, we see the old and young linked together, comforting themselves, strengthening and edifying one another in the holy bands of brotherly love, natural affection, and Christian charity. They pray together, and for one another. Together they read

the Scriptures; and they are glad to repair together, to the house of the Lord, in search of needful help, and to declare his goodness and mercy to the children of men. They bear one another's burdens. They weep together, and rejoice together; and live together in unity; and their prayer is, that after they are once torn asunder here, and divided, they may all be found worthy in the end to meet again together in heaven, a happy family, no more to part, even unto everlasting; receiving the end of their faith, the salvation of their souls. So, indeed, it shall be through His might who has gone before. And this is the perfect consummation in bliss of a holy family.'

So natural, easy, and delightful are all the duties connected with family religion,—so necessary is it to our happiness and the temporal and eternal well-being of those around us, that we see not how any parent can neglect it. And yet how many, who are otherwise pious and exemplary in their lives, never think of calling their household together to 'serve the Lord,' unless a minister happens to be present, to lead their devotions. This ought not so to be. If a parent would discharge his duty faithfully to his God, his family, and himself,—if he would see his children growing up in the nurture and admonition of the Lord, that they may be useful here, and happy hereafter,—he must not only pray for them, but with them. Then shall 'his children be like olive-plants round about his table; and the Lord shall bless him out of Zion.'

COMMUNICATIONS.

TO THE EDITORS OF THE COLONIAL CHURCHMAN.

Gentlemen,

The Right Reverend Father, who is the subject of the enclosed brief sketch, extracted from a Canadian paper, is the object of very general respect throughout these Provinces, and of much personal regard to many of your readers. While its insertion therefore will gratify them, it will I trust subserve the great end you aim at, the glory of God in the edification of His Church.

That His blessing may attend your present undertaking, and His glory be gathered from it, is the earnest prayer of
Gentlemen, your obedient servant.

C. S. P.

From the Courier of Upper Canada.

WAIFS AND STRAYS.—A BRIEF SKETCH OF THE BISHOP OF QUEBEC.

"A Saint unspotted of the world, full of alms-deeds, full of humanity, and all the examples of a virtuous life."—*Isaac Walton.*

The Church of England has been singularly fortunate in the Bishops selected for the British Colonies. In India they have proved a succession of martyrs. The high-minded and intrepid Middleton, who laid the foundation stone of Episcopacy in the East—the refined and amiable James, discharging his sacred duties on his knees, when unable from over-exertion in his holy calling, to stand upright—the classical, the eloquent, the self-devoted Heber, the second delight of mankind—the fervent and evargelic Turner—all are consigned to that early tomb which experience bid them anticipate, but which duty forbade them to shrink from. Daniel Wilson occupies their seat; and whether Providence consigns him to a premature grave, or will prolong his life beyond the short number of days doled out to his predecessors after their arrival in India, we may confidently anticipate that the bright career which he has hitherto run, will set in the full effulgence of Christian Faith and usefulness. Sad as it may be to mourn over the bereavement, the world has sustained by the loss of these Apostolic men, their heroic and calm devotedness has probably rendered as much service to religion, as they themselves could have done, had Providence suffered them to fulfil the ordinary term of human existence. Sad as our reflection may be, when we read of the benevolent labours of these Standard Bearers of the Establishment being abruptly cut short by sudden death, it is

some consolation, in regarding the future, to know that the Presidencies of Madras and Bombay have each a Bishop of their own, and that a Robinson, and a Corrie, will share the toil and burden of the day with a Daniel Wilson, at Calcutta; and that probably, the division of labour will in some degree diminish Episcopal mortality in the East.

Though the name of Bishop Stewart be not so widely known as that of any one of the deceased Prelates of Indian Hierarchy, though it be not conspicuous in the annals of theological controversy, or rendered memorable by literary labour, scholastic achievements, yet wherever it is known, it is held in veneration and respect, and adds to the lustre of the Colonial Bench. The Bishop of Quebec is emphatically a good man. He stands forth to the world, a primitive, apostolic Bishop, who derives no false fictitious reputation from qualities more dazzling than useful; and whose mitre, as unsullied as that of Hough, is ever surrounded by a bright and steady halo.

Many men have revelled during their youthful days in the gratifications of sensuality, till wearied and nauseated with a surfeit of pleasure, and having exhausted every refinement of vice, they have by a sudden transition become metamorphosed into harsh and ascetic bigots, denying to others a healthful draught of those pleasures of which they themselves have quaffed to a hurtful excess. But the piety of our Bishop was not put on after he had flung off the garments of unrighteousness. It was a clothing he had assumed from his earliest youth; and the whiteness of his Christian vest has not been sullied by the hot passions of youth, the ambitious schemes of manhood, or the grasping avarice of old age. Of noble birth, and connected with the first families among the aristocracy, he has ever been distinguished for unostentatious humility, priding himself more on his Christian Badge, than on his long line of ancestry.—Hannah More, writing of him to Daniel Wilson in 1831, says: 'I have had a visit from my valued friend Dr. S. (Stewart,) from Canada. It was pleasing to hear a man of his birth speak of it, as a great advancement, that he was now appointed a travelling Missionary instead of a local one! I find him much improved in spirituality. * * * * * He has been the honoured instrument since we last met of causing 24 Churches to be built.'

Though our Bishop forbears to embroil himself in the political heats that inflame this Province, he strenuously upholds the interests and the establishment by Law of the Church committed to his care. Every society tending to relieve the distressed, to reform the wicked, to propagate the Gospel, or to benefit mankind, receives his steady and benevolent aid—like Bernard Gilpin, he has raised from a lowly state, more than one young person, in whom he has perceived the germ of a spiritual nature, and the promise of a fitness for the ministerial office—defraying the expenses of their education—and sending them forth to labour in the sacred vineyard. His private charities flow in a wide and never-failing current. No vain pomp, no superfluous luxuries, no costly furniture, no extravagant banquets exhaust his income; but on the widow, on the orphan, and fatherless, his bounty silently and unceasingly descends. His luxuries are alms-deeds; his walks are to the houses of mourning; and his banquets, are those exquisite and incorruptible viands, which a pure and Nathaniel-like life administers to him who leads it.

In the pulpit Dr. Stewart delivers plain and practical discourses, strongly imbued with Evangelical doctrines. He is more remarkable for earnestness than eloquence, and cares more to render himself intelligible than admired. He seeks to win souls in preference to court human applause by well rounded periods, or flowery declamation.

Bishop Stewart, (like his warm hearted and venerable contemporary of the elder Church, Bishop McDonnell,) sustained many severe privations and fatigues

in travelling through the almost impervious woods, during the earlier period of his ministry; at which time, we ought also to add, he devoted the whole of his private income to acts of charity and the wants of the Canadian Episcopal Church then in its infancy. These journeys, and the labours and hardships, encountered in the course of them, have rendered his Lordship prematurely aged. Though born in 1775, and consequently only 60 years of age, he bears the appearance of being at least fifteen years older. If the hoary head when found in the ways of righteousness, be a crown of glory, how much more honoured must be that head, which old age has not silvered o'er, but which has been rendered white by missionary toils by many a weary travel through the tangled wilderness, and by a constant endurance of personal labor and hazard in the discharge of the most sacred duties;—and though venerable and dignified in aspect, is plain and homely in manners.—He is a son of the seventh Earl of Galloway by the daughter of Sir James Dashwood, Baronet: and is connected by marriage with the noble houses of Marlborough, Donegal, Anglesey, Darnley, and Feversham.—He has also the gratification of being maternal uncle to the talented, upright, and conservative, Sir James Graham.

The Church of England may rejoice in Prelates, more learned, more eloquent, more celebrated than Bishop Stewart. She cannot however, exhibit one, who better merits the title of 'good.'—Such is his absence of guile, his single-hearted benevolence, his undying faith ripened into works, his practice of apostolical Christianity,—that in after years when the subject and writer of this sketch shall be crumbled into dust, he who contemplates the excellencies of this amiable Bishop, will be involuntarily led to exclaim, in the words of the Popish Priest over the grave of Bishop Bedell, 'O! sit anima mea cum Bedello.'

ALAN FAIRFORD.

For the Colonial Churchman.

MESSRS. EDITORS,

So widely are the Clergy of the Church separated from each other, and so trifling the knowledge which they, or the laity of their respective charges possess of the various Parishes which compose the Diocese of Nova Scotia, nay so calumniated have the clergy been, by evil minded men, as "idle and careless Shepherds," as indifferent to every thing but the "fleece of the flock," and doing nothing for the advancement of the best interests of those committed to their care, that it seems probable a short sketch of each parish, if furnished by the clergy would have a happy tendency to make them if not personally intimate, acquainted with each other's doings, and thus perhaps lead to something like uniformity in the discharge of their pastoral duties; while those who have but recently entered into the Master's Service, would be benefited by the example of those who have borne the burden and heat of the day, and the laity might be provoked into a holy rivalry in support of institutions which cannot flourish without their zealous cooperation.

It is with this view that the following brief narrative of

TRINITY PARISH LIVERPOOL

is submitted to the readers of the Colonial Churchman. The history of this infant parish must necessarily be brief, neither can we promise to our friends much interesting information. We have not the field of Halifax, Lunenburg, or Annapolis, before us;—we are but of yesterday, and it cannot be expected that we have a fund of interesting topics, historical records, or instructive biography, wherewith to enliven a mere statistical account, as may be the case with those pastors, who through God's providence are in charge of parishes coeval with the Diocese in which we labor.

It will however be interesting as a proof that steady persevering efforts in the discharge of duty, together with a strict adherence to established principles, and established order, will, with God's blessing, invariably accomplish the desired object.

The town of Liverpool, which is prettily situated on the River 'Rosignol,' at a moderate distance from the sea, and which is as remarkable for the general taste and neatness of its buildings, as for the hospitality and kindness of its inhabitants, was settled in the year 1760, by a few families from New England, who brought with them not only the rugged constitution and frugal habits of their fathers, but a predilection for that system of religious worship so peculiar to New England (Congregationalism.) This was the first mode of religious worship established by them, for celebrating which a Meeting House was in due time erected: it is a spacious building, and its pulpit was occupied for upwards of 30 years by the late Rev. J. Payzant, an individual closely connected with some remarkable passages in the early history of this section of the Province. He received his education in Canada, whither he was carried by Indians

from Chester, after witnessing the murder of nearly all that were dear to him.

Mr. Payzant entered into rest in the year 1834, and some idea may be formed of the respect entertained for him, when it is stated that his mortal remains were attended to the tomb by hundreds of individuals from all parts of the County, and by the ministers of all denominations in the place; and it is a pleasing circumstance to relate, that by the particular request of his friends, the interesting Burial Service of our church was used at his grave.

From the congregational society a separation took place about the year 1794, when the Wesleyan Methodists established themselves and erected a house of worship which has continued under the charge of a succession of ministers from the General Conference to the present day.

Various reasons which need not be detailed led to a still further separation in the persons of several members of the community, who uniting with two or three families originally Episcopalians, succeeded in the formation of the

PARISH OF THE HOLY TRINITY.

This took place by an order of the Governor in Council in the year 1820. At that period the Rev. W. Twining commenced missionary labors in a field far from promising, much in return for his toil, and which indeed with a trifling exception, was wholly preoccupied. Those who were opposed to the attempt ridiculed it as visionary, while its nearest friends were far from sanguine, but in the sequel, when the labors of all have ceased, we pray God, that it may be found to have conduced much to his honour, and to the eternal good of his people.

A church edifice was soon erected by the little band aided munificently by his Majesty's Government, the Society for the Propagation of the Gospel, and their fellow churchmen in the province. The corner stone was laid by his Excellency Sir Jas. Kempt then Governor of the province, and the building was consecrated to the service of Almighty God in June 1826, by our present revered Diocesan on his primary visitation, when a confirmation was also held, and ten individuals, (some of them from the adjoining county) ratified their baptismal vows.

Mr. Twining was aged when he commenced the Mission in 1820, and owing to severe indisposition he remained in charge only until 1825, when he removed to Halifax, and shortly after, we trust, to a better scene.—The Rev. Messrs. Cochran, King, and Wix, performed occasional Missionary duties, successfully for nearly two years, particularly the latter, who by the zealous, able and affectionate discharge of his duties during a six months residence in the parish, endeared himself for ever to his people, and much advanced the interest of the church. And in May 1827 the present Incumbent having received ordination at Halifax, became the second Rector of the parish and the fifth Missionary of the established church of England, in the county of Queens.

The parish church is a neat building, 60 feet by 40, with a handsome spire and good bell. It will accommodate more than 400 persons, and cost upwards of £1000; it is free from incumbrance and in good repairs. The pews, (48 in number) are all sold or leased, those in the gallery being free. The congregation has increased gradually, and perhaps is the most regular in attendance in the township. At the parish church there is a full service every Lord's day and on most of the occasional holy days,—as well as Service and a Lecture every Thursday at 5 o'clock P. M. during the summer months. The Lord's Supper is administered seven times a year, to an average number of thirty persons; the whole number of communicants being 80, twenty of whom were added in the year 1834. There is a Sunday School of 70 children, in the summer time, conducted by the Rector and several members of the church. This school has arisen from what in 1827 was only a catechetical class of 15 or 20. There is also a depository for books of the Society for Promoting Christian Knowledge, from which bibles, testaments, prayer-books, and tracts, are issued to the amount of £15 or £20 annually—and a parochial Lending Library of 120 volumes, and a Sunday School Library of 70.

The country stations in this parish are three.—Eagle Head, 8 miles distant from Liverpool. Here there is a small chapel (30 by 24) erected in the year 1828, used as a school house until 1834, when it was finished and consecrated by the Bishop of the Diocese, and designated St. John's Chapel. It with the burial ground on which it stands, cost about £150. Eagle Head is the centre of three hamlets, which together contain 40 or 50 families, nearly all of German descent. Divine Service is celebrated, and the people visited from house to house in rotation nearly every week.—Service is also held on the first Sunday in every month at 6 p. m. The chapel is generally filled. There is also a temperance society of nearly 110 members, of which the Rector is president. It meets quarterly.

Western Head, 4 miles from Parish Church, is a rising settlement of fifteen families, all attached to the church. Here we have a good school, school house, and burial ground. The service of the church is performed by the Rector once a fortnight, and a Sunday school is conducted by the common school teacher.

Hunt's Point, 8 miles from parish church. In this neighbourhood there are ten church families, who are vi-

sited once a fortnight, when divine service is performed and the children catechised.—In addition to these, there are several families in distant parts of the county, who are all visited during the year—missionary duties forming no small part of the labour of the Rector, as may be inferred from his having travelled over 2000 miles in the performance of 92 missionary visits in the year 1835.

These statements are made with all humility;—they are made with emotions of the deepest gratitude to Almighty God, who has blessed the efforts of a feeble instrument. They are meant to encourage others, who like the Rector of this parish, are engaged daily in planting and watering the seed of the church, in a soil hardly congenial to it, and of a religion removed alike from the chill of indifference and the fervor of fanaticism.

Yea! they are made more particularly to stimulate those who are connected with their pastor by a very tender tie, who have seen their church 'through evil report,' he can more safely say rather than 'through good report'—rise from the smallest beginning, to be inferior to none in the county—to gratitude to God for this and every mercy—to give up themselves daily more and more to his service, and thus to prove beyond all controversy, that the religion of the church is not a religion 'of dead forms'—that the piety of real churchmen, though chastened, discreet and unpretending—is warm, rational and sincere.

Burials the first 8 years, 11	} by four missionaries
Baptisms, - - - - - 199	
Marriages, - - - - - 91	
Burials in nearly 9 years, 113	} by present Rector.
Baptisms, - - - - - 400	
Marriages, - - - - - 155	

Confirmations, 1826 10

ditto 1829 19

ditto 1824 47

Communicants, 80—No. of families, 120.

For the Colonial Churchman.

RETROSPECTIVE REVIEW.

Sermons by the Rev. EDWARD IRVING, A. M. Minister of the Caledonian Chapel. London. pp. 584: published in 1824.

Edward Irving was one of the most remarkable preachers, that have appeared in modern times. Gifted by nature with all the qualifications, both moral and physical, which are requisite to constitute a powerful and impressive public speaker, and anxious to make the most of those qualifications by cultivation and careful study, he established a character, which is well calculated to claim a prominence in the annals of Theology, and which will long be remembered in the scene of his most active operations. It is not our intention to point him out in this respect as an example which merits imitation: our object in this brief notice shall rather be to exhibit him as he appeared from a perusal of his writings, and from a reflection on the extraordinary turn which his mind took towards the latter part of his ministry. In this way our readers will be enabled to judge for themselves, how dangerous and pernicious it must ever be, to allow the imagination alone to be the chief guidance and sway in religious matters, and how necessary it hence becomes for all, who would wish to be Christians in deed and in truth, to direct their spiritual course according to the ancient land-marks which the wisdom of our forefathers has established as the best and safest guides for conducting the humble believer through the howling wilderness of this world.

The first time that Mr. Irving became known as a peculiarly powerful preacher, was when he acted in the capacity of an assistant to the Rev. Dr. Chalmers, who had then charge of the large and populous parish of St. John's church Glasgow. To the good people of this ancient city his eloquence was more astounding than pleasing. Perhaps being brought in close contact with the more solid and tasteful oratory of the Doctor, he might have suffered in the estimation of his hearers from a comparison, which would not in any way turn out in his favour. It is however certain that on Chalmers' removal to the chair of Moral Philosophy in the University of St. Andrews in 1823, his successor in the charge of St. John's, would not consent to accept Mr. Irving as a colleague. The consequence was, that the latter resolved upon trying his fortune in the metropolis. The Scottish Chapel in Hatton Garden was then vacant; and Mr. Irving having given entire satisfaction to the heritors and managers, was by them invited with the usual formalities, to become the pastor of that congregation. He accepted, received institution; and was understood to be, like his predecessors in Hatton Garden Chapel, in close communion with the presbyterian church of Scotland.

He had not been long in possession of his new charge when his peculiarities as a preacher, and his remarkable style of oratory, gained him great popularity. His fame reached the Court; and members of the Royal family, as well as the most accomplished of the parliamentary orators,

were frequently observed among his hearers. Crowds assembled to listen and to wonder: inasmuch that the Managers were obliged to issue tickets at a shilling each, and still the Chapel was crowded.

As a specimen of the sorry stuff,—to give it no worse name—that captivated the ears of the Metropolitan Presbyterians, we shall quote a passage from the work mentioned at the top of this article, which he published after he had for some time resided in London:—

“Sorrow was not indigenous to our planet; nor did this eclipse of the Divinity frown upon her birth; her birth-star was the light of her Maker’s countenance; her birth-song was the music of the starred spheres; her birth-right was a womb teeming with wholesome fruits; and the ornaments of her birth was a face clothed with beauty, and blushing with virtue, happiness and peace. Into this stately palace, created and furnished for his reception, man was introduced to rule over it and enjoy it.”

This precious morsel, delivered with due emphasis and accompanied with appropriate action, contains sufficient to attract the attention of the most indifferent ear; though it could not much impress the heart. The sonorous voice and measured gesticulation of the orator pressed the matter upon the attention; but the same means were found inadequate to the conveyance of instruction to a well regulated, and accomplished mind. The reason is, that on a closer investigation of the matter delivered, and partially concealed under the fictitious drapery of false rhetoric, the whole turns out to be, notwithstanding the measured periods, downright nonsense. For example let us notice the metaphors introduced into the above quotation, which evidently applies to the primeval appearance of the earth, and which was undoubtedly meant to be truly sublime.

First, Sorrow is a *substance*, which may or may not be indigenous; and it immediately becomes an eclipse! The earth is then personified as a female Being, whose birth is accompanied with *stars*, and *songs*,—whose birth-right is her own womb,—and the ornaments of whose birth is a *blushing face*!! And to crown the whole, this female Being, thus gifted—thus adorned—turns out to be

A PALACE!!! Ohe jam satis! ah uno disce omnia.

In spite of such instance of bad taste,—instances which were innumerable, even in the course of a single sermon; Mr. Irving’s popularity still continued to increase. The managers of Hatton Garden finding the chapel was too small and much too confined for the vast assemblages which usually crowded to hear him, determined to sell it, and to build a larger and more commodious place of worship. Accordingly a magnificent building, in the first style of modern architecture, was soon opened for the reception of the orator and his admirers. There could not be less than 2500 sittings within the walls of the new chapel.

It was in this place that we chanced to hear him. The time was a Wednesday evening in the month of April 1829. The occasion was a preparatory exercise to the celebration of the Sacrament of the Lord’s Supper. The preacher had begun a little before we entered; and every pew seemed to be full, we could only find room to stand in one of the passages in the gallery; and this, we were given to understand by an acquaintance, might be considered a great favour.

There the preacher stood, speaking in measured and well-rounded periods, and using vehement action with his hands. His figure was tall and muscular, his hair was permitted to flow, in primeval simplicity, down his shoulders, and back. The colour of it was jet black, it was parted in the middle of the forehead; and a favourite employment with him whilst preaching, was to put it back with his hand behind the ear. Unfortunately he had a strong cast in his eye in an outward direction: so that when appearing to look straight before him, he had, in fact, one eye directed to, and fixed upon, the left hand gallery, and the other, on the right. When the spectator was at such a distance as not to perceive this defect, Mr. Irving had altogether what might be called a venerable and commanding appearance. He spoke slowly and distinctly, and scarcely used a word that he did not conceive had with it some peculiar and, by no means, graceful action. Indeed his action was to the full as faulty, according to the principles of true taste, as his metaphors were. The best that can be said of it is,—that it was original, and striking.

We said that he had begun his sermon before we entered: we staid two hours, and left him still speaking. He appeared to have set all arrangement at defiance: he certainly was most deficient in the *Lucidus ordo*. We still remember the following passage: although we cannot vouch for the expressions—the ipsissima verba of the preacher:—

“Be ready against the third day: so Jehovah directed Moses to declare unto the children of Israel before they approached to the mount of God: ‘wash you, make you clean,’ the same voice still pronounceth to us: clean your souls and your spirits, by drinking and washing in the fountain of all knowledge and purity. That fountain is the Bible the true word of the Most High; the word which shineth, and still giveth light; the word that bringeth down the strongholds of iniquity; that reareth up the holy generation; and setteth them forward in the path, which shineth more and more unto the perfect day. But,

My Brethren, in the usage of this preparative beware lest you mix the clean with the unclean; lest ye poison your souls through false philosophy. For the Bible, that blessed book of divine inspiration, may be likened unto an immense Laboratory; where the chemist hath prepared and laid upon various shelves around him, drugs both poisonous and wholesome: they are mixed together; they are in separate jars and vials, and they are labelled according to their true contents. It becometh us therefore to use them with care; to examine the label before we swallow the contents; lest whilst we are endeavoring to store up grace upon grace against the day of our sanctification, we may eat and drink the eternal damnation of our souls.”

Such as far as we can remember is a specimen of his extempore preaching: for he used no notes of any kind. A short time after giving utterance to this effusion, he broke off into a most vehement philippic against the Pope and the church of Rome, whom he denominated “*the little horn*.” This was, at the period we are speaking of, a favourite subject with him. The moment he touched upon it he went off with great animation, sparing nothing either internal or external, that belonged to “*the Beast*.” At intervals he paused, and uttered imprecations against the whole system of Roman Catholicism in the language of scripture. Anathema—anathema—anathema maran-atha—maran-atha—he would utter in a guttural and sepulchral tone of voice, and put on a horrid expression of countenance that made one shudder.

It was shortly after this period of his career that Mr. Irving fell into the religious delusion of teaching the doctrine of tongues and interpretation of tongues; founded as he imagined upon 1 Cor: xii. 10.—“*to another divers kinds of tongues, to another the interpretation of tongues.*” Allowing his vivid but misguided imagination to be worked upon by this and passages of a similar nature, he actually came to the conclusion that the Spirit still speaks to mortals in tongues which they cannot understand without an interpreter, and founded his claim to popularity and greatness upon this discovery. It is remarkable to observe, and a useful inference may be made from the observation, that the man, who so earnestly cautioned his hearers against using what he was pleased to call the “*poison of the Bible*,” should in so short a time have drunk deeply of it himself.

The exhibitions that were made in consequence of this discovery drew immense concourse of followers. We never witnessed any of them; but we conversed with numbers that did. On one occasion a friend told us that he was present and heard the voices speak. The chapel was crowded to excess. The preacher was proceeding in his own peculiar style, illustrating and explaining the several technicalities of his new doctrines. He cast his eye towards one corner of the gallery, and observed a young female greatly agitated: so much so, that she appeared ready to fall into convulsions. Presently he paused, saying with considerable emotion—“*Listen, my Brethren, the Spirit seeketh utterance.*” A long pause ensued. Anon a quivering, tremulous, female voice, cried out with a power and energy that seemed supernatural—“*Eku—Eheku—ma—holi—holi—holi—b—a—h*”;—resting upon the last syllable with a sound that indicated an agony of despair. Another pause ensued. The preacher then rose up and prayed for an interpreter; so did others of the congregation. But no interpreter appeared. Instead however another labouring under the gift of tongues exhibited himself in a different part of the chapel. This was an elderly man, who presently broke forth in a tone, that with its unearthliness thrilled the congregation, saying—“*Hoki—meni—hoheka—kali—ma—holi—mela—soki—haki—b—a—h*”; and rising with his voice as he proceeded, until it had attained an unnatural pitch, which struck horror into the audience. Mr. Irving himself at last became the interpreter; and the voices were of course made to speak his own sentiments.

The subject of these extraordinary proceedings was taken up by the proper ecclesiastical authorities, and Mr. Irving was, by a solemn resolution of the General Assembly of the Kirk of Scotland, excommunicated from their church; and all connection hitherto subsisting between them declared to be null and void. After the passing of this resolution he was ousted from his fine chapel, and forced to preach in the streets and highways, or in any public building which the influence of his deluded followers might chance to place at his service. In this condition he died two or three years ago.

The conformation of Mr. Irving’s mind appears to have been of a very peculiar character, his imagination at all times outstripped his judgment, he seems to have grasped at first conceptions, and never to have waited until mature reflection taught him whether these conceptions might, or might not, be rendered practicable. Nothing is more dangerous in religion than the effect of such an unbridled licence to the imaginative faculties. The poet’s imagination may soar as high as it pleases, but it must be guided by probabilities and human sympathies. The imagination of the mathematician may in the same manner revel amid the vagaries of impalpable abstraction, but it must be guided by known conclusions and the proportion of numbers. But in matters of religion, it can be guided by neither the one nor the other: because doctrines are propounded as matters of faith, which probability and experience cannot

solve: and because there is no numerical proportion between points of theological discussion. For instance, we cannot say that as 1 : 2 :: faith : love. There is no exact proportion. Hence to speculate beyond the bounds of experience, and of the ancient land marks in matters of religion, is dangerous, and will as often—perhaps oftener, end in error as in truth.

Let therefore the individual of whom the foregoing remarks are made, serve as a warning to all who may feel disposed to speculate and invent new doctrines in the religion of the gospel. Such attempts will invariably terminate in insanity or rank fanaticism. The reason why such is the case cannot perhaps be easily explained: but that it is so experience universally proves. Witness Dr. Ash, Joanna Southcote, Anne Underwood, &c.

The members of the Church of England have therefore great reason to be thankful for their excellent and incomparable Liturgy, which based upon Scripture, leads them from strength to strength, and points out before them the way to everlasting life. On the one hand it guards them against coldness or inattention during their contemplations on religious things: for it breathes the most fervent spirit of piety and heavenly love. On the other it shields them from the vagaries of fanaticism: for its contents have been culled from the devotions and sentiments of the holiest and most perfect of the sons of men, who said “*I am the way, the truth and the life.*” Let us therefore rejoice in the Zion in which we are fortified: let us go round about her, and tell the towers thereof, and consider her palaces; let us not seek to wander in the by ways, where the light of truth shineth not, and which will inevitably lead all that walk therein to delusion, and unhappiness. But let us rest content with the light that is given,—marking as we traverse the vast wilderness of this dreary world, the paths, which holy men have trod before us, and which conducted them to everlasting glory; that so God may be our God forever and ever, and be our guide even unto death.

CRITO.

For the Colonial Churchman.

ASH WEDNESDAY.

MESSRS. EDITORS,

As it is the design of your periodical to admit every thing in your columns which may tend to make your readers (especially those who are members of the Church of England, best acquainted with the constitution and form of that Church, as well as the promotion of sound and vital religion,—I have, in accordance with these views, sent you the following extracts, taken from the 2d vol. of the ‘*Clavis Calendaris*,’ for the information of those who may not know why the Church has appointed a particular service for the first day of Lent, commonly called ‘*Ash Wednesday*,’ and why it is so designated—presuming you may deem them worthy of a place in your valuable paper.

M.

‘*Ash Wednesday* stands conspicuous in the history of the ancient church, for the severity of discipline exercised on that day: penitents appeared before their bishops with naked feet, and merely a slight covering over their bodies, consisting of the coarsest sackcloth, ready to submit to such penance as should be imposed upon them; those who were deemed deserving of exemplary punishment, were first amply sprinkled with the ashes of the Palm tree, or other evergreens, burnt on the Palm Sunday of the preceding year, and then driven out of the church door, the whole of the clergy assembled upon the occasion following them, repeating the words of the curse denounced against our first parents, ‘*In the sweat of thy brow shalt thou eat thy bread*’—a degradation they had again to undergo on the succeeding Sunday: but such as had sinned in a less degree, were merely marked on the forehead with the sign of the cross, and admonished to continue in the fair course they had begun. ‘*Remember man that dust thou art, and to dust thou shalt return,*’ was the awful and salutary lesson impressed upon the human mind, whereby to mortify vanity and humble pride.

The primitive Christians did not commence their Lent until the Sunday now called the first in Lent—Pope Felix the third, in the year 487, first added the four days preceding the old Lent to Sunday, complete the number of fasting to forty, of which it actually consists, as hath already been observed.

Pope Gregory the Great introduced the sprinkling of ashes on the first of the four additional days, which gave it the name of *Dies Cinerum*, or *Ash Wednesday*; and the Council of Beneventum in the year 1091, strictly enjoined the observance of this ceremony, which continued from that period to be invariably practised by the Christian church until the Reformation.

tion, when it was abolished, 'as being a shadow, or vain show,' and a suitable office was substituted in its stead, in addition to the ordinary service, styled the Communion.

'In the ancient Church, this day had two titles—the Head of the Fast and the Day of Ashes; the former because Lent commenced on that day—the latter from the ceremony already described, of sprinkling ashes, &c. from whence our Ash Wednesday.

'That the observation of Lent was originally established in commemoration of our Saviour's miraculous fasting, and to prepare the mind for the great feast of Easter, seems generally to be admitted by the Romish Church, and by many Protestant divines.

'The Jew's yearly Passover, or feast of Expiation was begun by a solemn humiliation of forty days; and the primitive Christians, following their example, appropriated an annual fast, as a proper preparative for the commemoration of the great expiation of the sins of mankind, though the number of days varied in different churches, as well as the practices of each in its observance, and it is evident that at first only forty hours were enjoined, from about twelve o'clock on Friday when our Saviour fell under the dominion of death, to Sunday morning, when he arose again, which was subsequently augmented to that number of days, there appears to be reason for concluding that this fast was originally instituted in solemn commemoration of the period our Saviour lay in the grave of death, as several eminent critics assert, and not of the miraculous fasting, the imitation of which Irenaeus denominated, 'a superstitious and vain conceit.'"

For the Colonial Churchman.

MESSRS. EDITORS,

In every age of the Church, true religion has had to contend with many and great difficulties, and to encounter continual opposition. The principles and practices of the world are directly opposed to it; and from these principles, as also from the natural infirmities of man even under the influence of religion, numerous prejudices have always prevailed, which are very unfavorable to its progress. In addition to these common or general sources of impediment, there are others in every age arising from the peculiar circumstances of the times. When religion is restricted by the rigorous hand of spiritual tyranny, the enemies which then chiefly prevail, and are the most injurious to its cause, are superstitions and bigotry; but when left unrestrained, and permitted to be received just as it may suit the humour, or the fancy of every individual, endless division and a forgetfulness that God is a God of order, together with false ideas of real conversion or renovation of the heart, are the usual consequences; almost every person setting up himself as most fit to determine the true character of religion, both in its general and particular features. In days gone by, the Church of Christ long suffered from the former evil, when the Papal power exercised its unrestrained influence and sway.—In this our day the true Church of Christ, the 'pure and undefiled' religion of St. James, is in equal if not greater danger from the latter evil, because it is one more subtle in its opposition. To help this latter evil 'revivals,' as they are termed, lend a powerful aid. The Book of God being now in almost every man's possession, which so plainly denounces the threatenings of a just and powerful Being against the soul that sinneth, the convicted but not converted sinner gladly catches at any thing which may afford ease to his affrighted conscience, and too often times is lulled into a false and fatal peace, by coming up to the standard, not of the word of truth, but of that which some individual or party of men have fixed upon as the criterion of true religion, thus speaking peace to his soul, when God hath not said peace. The Church to which we belong very wisely requires no man publicly to relate his Christian experience, much less does she authorize him to build the hopes of to-morrow upon the experience of yesterday. Rejecting the auricular confession of the Romanist and the kindred practice of those who require of such as seek admission to their peculiar religious rites, or to the Holy Communion, a history of their religious experience, she enjoins it upon her members to examine themselves whether they repent them truly of their for-

mer sins, steadfastly purposing to lead a new life, have a lively faith in God's mercy through Christ with a thankful remembrance of his death and be in charity with all men, and teaches that good works, being pleasing and acceptable to God, are the best evidences of a real Christian faith, which can be exhibited to man. By other denominations a different course has been adopted, and the following anecdote related in a religious periodical, some few years since, which I accidentally met with, is well calculated to shew that the evidence of Christian character upon which their reliance is placed may prove extremely fallacious.

'Mr. — was brought under religious exercises of mind; so much so that he offered to join a society of Christians in his neighbourhood. They required him to give an account of his christian experience, before they would receive him. He did so. It seemed satisfactory, and he was received as a member. He committed it to writing for his future satisfaction.—In it he gave the dealings of God to his soul, in awakening him to a sense of his lost state, in discovering to him the depth of his depravity, his utter helplessness, and dependance upon Christ for salvation. He had imbibed the peculiar doctrines of the society of which he was a member, one of which was, that a soul once united to Christ by faith, might fall into great darkness, and even open as well as secret transgressions of God's law, without endangering its eternal salvation; that being once in God's favour, we were always in his favour. Whenever he would fall into doubts about his state, or be in heaviness through manifold temptations, he would resort to his written Christian experience. He did not continue to bring forth fruit—'good fruit'—but on the contrary often very bad. But on taking out and reading his written experience, his favorite doctrine had so trained his conscience, that it would hush with its accusations and murmurings, and he would go on satisfied. In process of time, he was laid on the bed of affliction, and brought down to the side of the grave.—He despaired of his recovery, and, indeed, it became so doubtful, that even his friends began to lose the hope of his restoration to health. In this state, conscience once more assumed her authority, and spoke with a voice that awfully alarmed the poor backslider. Here he was, on the brink of eternity, and without the evidence of his acceptance with God. The feelings of his heart, the blackness of darkness that gathered around him, and the awful eternity that he felt himself about to enter, conspired to alarm his wretched soul. In this agony he thought himself of his written Christian experience. 'Go,' said he, 'bring my experience, and read it to me.' One of his family went to the place where he had deposited it and on examination found that it had been eaten or cut to pieces. On being informed of the catastrophe, he became still more wretched. He had no data—no evidence of his salvation—and he vented his sorrow in repeated exclamations, 'that his Christian experience had been destroyed.'

We cannot but conclude that had this man's experience or testimony of his love to God, and faith in Jesus Christ, been written and engraven on the tables of his heart, and not on perishable paper, he would have been spared those bitter lamentations, and would have enjoyed such humble confidence in God through the merits of his Saviour, as would have enabled him to have rested his hope in the Almighty conqueror of death, hell, and the grave, the only mediator between God and man, the man Christ Jesus.

Nova-Scotia, Feb. 1836.

SAMECH.

Important News from China.—The Rev. Mr. Stevens, Seaman's Chaplain at Canton, in a letter to the Secretary of the American Seamen's Friend Society, dated Aug. 21, 1835, says—

'Of late there has been much solicitude among the brethren at Canton, on account of the search just instituted by government for such natives as have assisted foreigners in manufacturing Chinese Christian books. So far as can be seen, however, the present danger seems nearly past, though the native assistants are yet terrified!

'In consequence of this shutting up the door of active labor here, as well as for other reasons, Mr. Medhurst has been desirous to get up an expedition to the eastern coast, and has at length succeeded in get-

ting one unconnected with opium. He has chartered the brig Huron, Captain Windsor, to go up as far as Lat. 40 degrees if necessary, and to call at such places as he pleases. A good supply of books are ready, and he is to go in a few days.'

Mr. Medhurst, above named, is Rev. Walter Medhurst, formerly of Calcutta, now of Canton, China, an English missionary at that place, a gentleman well qualified to conduct such an expedition in a judicious manner. Mr. Stevens accompanies him, having once before been on the coast with Mr. Gutzlaff. Before this they have probably returned to Canton, and we may expect at no distant day, to receive an account of the town in detail.—Ch. Intelligencer.

Joyful Discovery at Tharet in Burmah.—Rev. Mr. Kincaid, Baptist Missionary in Burmah, in his journal of a tour of 700 miles up the Irawaddy river, from Rangoon to Ava, in which they passed through 300 Burman cities or villages, relates the following delightful incident.

At Tharet, while giving away Tracts to a crowd of people that lined the shore, a young man came near and said, 'Will you give me St John's History of Christ and the Acts of the Apostles?' It appeared that Brother Judson had given these books to him at Prome; but when the city was burned, he lost them. I gave him the books and four Tracts. He immediately disappeared; but, two miles above, came to the boat again and said, 'There is a man in this city besides me, who believes in Jesus Christ, and he wants to see the teacher and get books, but thinks the boat is away.' We followed the young man; and how were we surprised and almost overjoyed to find a venerable old man full of faith and hope in Christ though he had no other teacher than St. John's History of Christ and the Acts, accompanied by the influence of the Holy Spirit. He said he had loved Christ for about two years, and his language was that of a man acquainted with his own heart. He spoke distinctly of the carnal and spiritual mind, and of regeneration. The young man had read the books received from Brother Judson to this old man, and both, I trust, are born of God. To find two pilgrims in this great desert—to hear them speak so boldly and decidedly of their love to Christ, in the presence of more than forty persons, filled me with joy.

Green Bay.—In March, 1834, the Mission School consisted of 94 boarders, of whom 50 were males, and 44 females. Of these not more than 8 are whites; the remainder being Menominees, Chippawas, Oneidas, Winnebagoes, Knisteneauxs, Sionas, Osages, Foxes, the Delawares. Within the past year, five full-blooded Indian children have been baptized by the Rev. Mr. Cadle, the late superintendent, after being duly instructed in the fundamental doctrines of the Gospel. The Rev. Mr. Cadle has preached during the year, administered the communion to the Oneidas at Duck Creek and to the Stockbridge Indians at Grand Kakalen.

History of the Church in Virginia.—We take great pleasure in announcing that the valued work of Dr. Hawks, which has been long impatiently expected, is through the press, and nearly or quite ready for delivery. We have been favoured with a copy, and shall endeavour in our next to present copious extracts to our readers. * * *

The present volume is entitled 'A Narrative of Events connected with the Rise and Progress of the Protestant Episcopal Church in Virginia; it is complete in itself, and forms the first volume of the projected work, which the author has modestly styled 'Contributions to the Ecclesiastical History of the United States of America,' and which, if finished as it is begun, will form an admirable history of the Church, and will thus, besides being a valuable addition to our literature, acquit the present generation of a debt due to the future. Most sincerely do we congratulate the author in the result of his labours, as far as they are disclosed, and wish him all success in what remains to be accomplished.—N. Y. Churchman.

Christ.—There is no honor, like a relation to Christ; no riches, like the grace of Christ; no learning, like the knowledge of Christ; and there are no companions, like the friends of Christ.

Repentance is the greatest honor, next to innocence.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, FEBRUARY 25, 1836.

HALIFAX.—The friends of the Church will rejoice to hear that the cause of religion in this place, as connected with the establishment, wears an encouraging aspect.—Both the churches are well attended, and in each there is an evening service in addition to those of the morning and afternoon every Sunday,—by which much accommodation is given to the poor, who were before almost excluded from the privileges of public worship, by the difficulty of procuring seats. There is also morning service in the Poor's Asylum, and the curate, the Rev. W. Cogswell has, besides, a lecture twice each week in the same establishment,—a very important addition to the comforts and advantages there provided for the destitute.

We have again had the pleasure of lately witnessing the flourishing state of the well known Sunday school in St. George's parish, under the anxious superintendance of Rev. Mr. Uniacke, who is ably seconded by several zealous teachers. This school has been in operation upwards of ten years, and now contains about 250 children. There is also a growing school attached to St. Paul's Church, which we doubt not will continue to increase in numbers and usefulness, if seriously disposed teachers will only perseveringly assist the clergyman in this labour of love.

We are glad to find the practice of opening the church for evening service, gaining ground in this diocese. In Lunenburg we have done so for the last ten years, with full proof of its utility; but we were alone, we believe, in the practice, until last winter, when the Halifax churches were opened. We apprehend still, that there is a great want of Church-room in Halifax; and perhaps we shall not be far wrong in stating that all the places of public worship there, will not accommodate more than one half of the population. And in our own communion we are persuaded that there are large numbers who seldom or never hear the services of the Church. We should be glad to hear of some effort to establish a FREE CHURCH in the metropolis, for the purpose of gathering these numbers together for the worship of God. In New-York and other cities of the Union it is becoming usual to found such churches. A clergyman is sent into some portion of the city where it is known that the people seldom attend public worship:—he commences his services in some 'hired house,' morning, afternoon and evening, collecting also, the children of the neighbourhood in a Sunday school;—and the numbers generally increase so fast, that it is soon found necessary to build a church for their accommodation, the funds for which are supplied by those that 'have pity on the poor.' Some idea may be formed of the success which attends efforts like these, by the following statements supplied by the Churchman's Almanack for 1836,—it being recollected that the ground proving thus fruitful, was before barren and unoccupied:—

The Church of the Epiphany (N. York) was consecrated June 28, 1834. The missionary reported, April 30, 1834, 257 families connected with this church; communicants 205, no less than 147 having been added since Jan 9, 1834; funerals 55; marriages 20; baptisms, 203; 74 persons confirmed; Sunday school teachers, 44; (18 males and 26 females;) 480 Sunday scholars; (183 boys, and 297 girls;) with an average attendance of about 200; scholars in the daily infant school, 200, with an average attendance of 120. About one third of the attendants at the church, as estimated by the missionary, are widows and their orphans.

We doubt not that the like happy results, in proportion, would attend the opening of a Free Church in Halifax.

St. JOHN, N. B.—We have often heard of the liberality of the members of the Church in this city, and their readiness to contribute to its support in every way; and we cannot refrain from recording a late instance of it alike honourable to all concerned. Several of the congregation of Trinity Church, at Christmas last, presented to the Rev. William Gray, the assistant Clergyman, the sum of £100, accompanied by a very handsome note from Judge Parker, calling it a free-will offering by which they were anxious as well to evince their personal respect and regard as their

consideration for the increased duty occasioned by a regular service in Trinity Church.—It is not always that clerical labours are thus appreciated by the laity, or that we find Judges of the land encouraging that zeal in behalf of the Church, which we believe marks the general conduct of the respected individual above mentioned. Nor should it be forgotten, to the honour of the same Congregation, that when their sympathies were powerfully awakened by the calamity which befel their Reverend Rector two years ago; they showed their love in deed and not in word only, and ministered to his necessities by the liberal donation of £650, not a pound of which we were informed was solicited from any contributor.

INFANT SCHOOL.—Among the various efforts for the moral improvement of the human race to which the active spirit of the present age has given birth, few are more interesting than these Institutions for the instruction of children at a period of life which was formerly considered unripe for the acquirement of knowledge, and was therefore generally left unemployed, and abandoned to the working of the evil passions of a corrupt nature, and to the attacks of that industrious enemy who never fails to sow the tares wherever he finds opportunity. Experience has proved that in the infant school, the soil thus abandoned to weeds and thorns, may be so cultivated as to yield pleasant and profitable fruit. That knowledge, to which many of the wise and prudent are strangers, may there be communicated to the minds of babes and sucklings. Not to dwell however upon the various advantages of these useful seminaries, especially to the children of the poor, whose parents often have neither the time nor the ability to attend even to their bodily wants, much less to their mental improvement,—we cannot express the pleasure we lately derived from a visit to the Infant School at Halifax kept in the basement story of Dalhousie College, and now under the care of Miss Young. There were about Fifty children present, from eighteen months to about six years old, chiefly from the poorest class. And it was delightful to hear them repeating several portions of scripture, and hymns and prayers, which but for this school, they would probably have never known. In arithmetic also and other branches of common education, many have made considerable progress. We commend these schools to the support of the benevolent, and should be glad to hear of their establishment in every place where there is a dense population; and to those who have never seen them, we recommend a visit, which will surely afford much satisfaction.

TEMPERANCE.—There was a monthly meeting of the Lunenburg Town and County Temperance Society, on Tuesday evening last, which was well attended, and considerable interest appeared to be excited. Seven new members were added. It was the day of simultaneous meetings throughout the United States and we believe Great-Britain also: and there is something delightful and animating in the reflection, that on that evening, probably millions met together in different parts of the world, all combined for the noble and benevolent purpose of putting down the greatest evil that afflicts humanity, and of helping their fellow creatures to live soberly and in the fear of God. In this province it is believed that there are 20,000 members of temperance societies; and the consumption of ardent spirits has diminished one half since the year 1828—notwithstanding the large increase of population since that time.

AFRICAN SCHOOL.—A School has been recently opened at Halifax, under the patronage of the Bishop, for the instruction of coloured children; and we understand it now contains about 60 of these, under the care of Mr. Gallagher, formerly Society's schoolmaster at Aylesford. There is a Sunday school under the same management. It cannot be doubted that this neglected portion of the Halifax population may benefit much by a properly conducted school, combining religious with common instruction; and we cordially wish success to the present benevolent undertaking.

MELANCHOLY ACCIDENT.—We regret to record the loss of two more lives in this neighbourhood, on Tuesday night the 16th inst. A young man named Myra (whose brother met a similar fate on Christmas evening,) and a young woman named Eisenaer, while returning after dark from a funeral at South, were unfortunately drowned in attempting to cross a piece of ice that lay in their way. Their bodies were found on Tuesday. May this afflicting dispensation remind all how short the step is between us and death,—and especially may it awaken the young to the necessity of that preparation for death, for which it is so generally considered in early life, that there is no immediate necessity.

DIGBY.—We understand that the Church here was opened for evening service in December. The Rector is enabled to afford his congregation this new opportunity of attending public worship, by the assistance of the Rev. Mr Snyder of Weymouth.

We recommend to subscribers to put a stitch in our sheets before perusal, and we hope that they will preserve their files, as it is our intention at the end of the year, to furnish a Title page and Index to the volume. There be-

ing a great call for No's. 1 and 2, we shall be glad to receive any copies of those numbers, which the holders may not choose to retain. We intend, if there is a sufficient demand, to strike off a new impression of these earlier numbers.

A course of Lectures upon the Acts of the Apostles, will be delivered in St. Paul's church Halifax on the Friday mornings during Lent.

State of the Thermometer at Lunenburg.

Feb. 12--29	Feb. 19--29
13--29	20--39
14--32	21--40
15--18	22--43
16--20	23--46
17--29	24--44
18--17	

Letters received from—Rev. J. S. Clarke, Horton (with remittance) Rev. Edwin Gilpin, Annapolis, (with ditto;) Rev. G. Townsend, Amherst, (with ditto;) Rev. J. M. Campbell, Granville, (with ditto;) Rev. L. C. Jenkins, Charlotte Town, P. E. I.; Rev. T. H. White, Shelburne; Rev. J. Shreve, Chester; Hon. A. W. Cochran, Quebec; Rev. L. Doolittle, Lennoxville, L. C.; Rev. Charles Shreve, Guysborough; Rev. T. C. Leaver, Antigonish; Rev. John Black, Shediac, (with remit.); Rev. H. N. Arnold, Sussex Vale, N. B.

Agents for the Colonial Churchman.

Upper Canada—Rev. A. H. Burwell, Bytown; Rev. G. Archbo'd, Cornwall; Rev. B. Lindsay, Williamsburg; Rev. H. Patton, Kemptville; Rev. R. Blakey, Prescott; Rev. Edw. Denroche, Brockville; Rev. M. Harris, Perth; Rev. R. Cartwright, Kingston; Rev. W. Macaulay, Hallowell; Rev. J. Cochran, Belleville; Rev. R. H. D'Olier, Peterborough; Rev. A. Bethune, Cobourg; Rev. J. Coghlan, Port Hope.

Lower Canada—Rev. S. S. Wood, Three Rivers; Rev. T. B. Fuller, Montreal; Rev. M. Townsend, Clarenceville; Rev. C. B. Fleming, Richmond; Rev. W. Abbott, St. Andrews.

MARRIED.

At Granville, on the 30th Dec. last, by Rev. Mr. Campbell, Mr. John Oliver, to Miss Mary Ann Gilliat. On the 31st.—Mr. Gilbert Wade, to Miss Rachel Halliday; also, Mr. Aaron Weatherspoon, to Miss Eliza Halliday. Jan. 27th, by the same, Mr. Zebediah Johnson, to Miss Eunice Anderson.

SUMMARY OF NEWS.

The latest accounts from England are to the 24th Dec. Parliament was to meet on the 5th Feb.—The aspect of affairs between France and the United States, has assumed a more hopeful appearance, by the offer of mediation on the part of Great Britain, communicated in dispatches received at Washington by H. M. S. Pantaloon recently arrived at Norfolk,—which offer it is understood has been accepted by the Government of the United States. The friends of humanity must desire to see an amicable termination of the difficulties between the two Countries. It is not easy indeed, to see how, upon Christian principles, it could be justified, to involve these Nations, and perhaps others also, in all the horrors of war, for the consideration of a few thousand pounds, or upon the still more flimsy pretext of a point of honour, so called.

In Canada, matters remain much as they were, unsatisfactory enough to the lovers of peace and order. There are two parties openly arrayed against each other,—the inhabitants of British origin, and we will not say those of Canadian or French origin, (for we believe the greater part of these to be quiet and well disposed, and strangers to any cause of discontent)—but certain factious and turbulent demagogues, who seem to be inflamed with bitter hostility to every thing British, and are willing to sacrifice, as they are doing, the real prosperity of their country, to the indulgence of their rancorous feelings, and to their own personal aggrandisement. Unfortunately it is thought that some acts of the present Government have encouraged these agitators; but we doubt not that better acquaintance will produce that distrust and opposition which has marked the conduct of preceding administrations.

In our House of Assembly, there appears to have been a good deal of business accomplished, in peace. We hear of no enactments as yet in regard to Education, a subject which we trust will receive that attention and encouragement its importance demands. The cause of Temperance also, we hope, will receive some support from the Representatives of the people—by the adoption of some better system for the granting of Licences, respecting which numerous petitions have been presented. An address has been voted to the King, Lords, and Commons, praying that the Ports of Digby, Lunenburg, Arichat, Windsor, and Cumberland, be allowed the privilege of Free Warehousing Ports.

YOUTHS COMPANION.

For the Colonial Churchman.

FALSEHOOD AND DECEIT.

"Let each whose tongue to lies is turned,
Who lessons of Deceit has learned,
God's hate and heaviest vengeance dread."

Michele's 5th Psalm.

As little James was reading his evening chapter, he stopped at the 29th verse of the 27th chap. of Genesis—'And he said, art thou my very son Esau? And Jacob said, I am.' 'Mother,' he said to the attentive parent who was listening to him, 'when I was reading to you the 27th verse of 25th chapter, you told me that Jacob's being a plain man, meant that he was honest and true—now, in this verse is he not deceiving his dying father?'

'My dear child—in these verses we find Jacob uttering three falsehoods! I am Esau—when he was his younger brother: I have done as thou bade me—when his mother and not Isaac had instructed him: it is my venison—whereas he had taken it (verse 9) from his father's flock, and not from among the wild animals. It may be said of sins in general, but especially of that detestable sin—Lying—that the end of one is but the beginning of another.' 'Mother,' said the young enquirer, 'I am sorry that Jacob was not this time plain and honest: I will not tell lies or deceive.' 'That would, my dear James, have been a good promise, and a blessed vow, if you had meekly add—the God of truth being my helper' But James did not respect these words, nor ask God to bless his promise; but feeling strong in his own unaided resolution, he but claimed from his mother the usual task, and hurried to his own little chamber.

Some weeks after this, during the holidays, James obtained permission to amuse himself abroad. He had frequently been forbidden to go in a boat, but that morning a playmate prevailed upon him to row about the harbour. On his return home, his guilty looks and wet clothes, told his secret. 'Well James,' asked his affectionate mother, 'how have you spent this morning?' 'I have been,' he stammered out, 'reading to poor old Henry, and helping my cousins in their garden.'

Now this was true as far as it went, but still he carefully concealed—the whole truth. 'Did you recollect, dear, my commands as to the boats?' was the next question. 'You won't let me go in one,' mildly answered the boy; and at last he led himself on to say, that he had not been boating. His mother, however, was soon grieved by finding out his guilt.

When the time came for the evening chapter, who could have thought that the unhappy looking boy slowly turning over the leaves of his Bible, was the innocent, pleasing reader, of the evening first noticed? His mother bid him turn to the sad but instructive story of Jacob's falsehoods, and to that solemn passage, 21st Revelations, 8 verse—'All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.'

'Now,' (thus ran the mild reproof) 'when you last read to me, the instructive passage as to Jacob, you resolved, James, never to lie. Had you made that resolution humbly, praying to your heavenly Father, for His blessing on it, that blessing would not have been denied. You disobeyed an order given for your own good, and to cover that fault, when your conscience spoke out against it, you added lying, hypocrisy and ingratitude.—Good night! I have done my duty to you,—pray God that you may have grace to perform yours.'

In his prayers that night, James sought pardon from God and help for the future, and he so laid to heart his sin and that mild rebuke, that now he is a man, confidence is placed in him, and he is well known as the lover of Truth.

Youthful Reader! may you also profit by James's fall, and imitate his repentance. Shun the first approach towards lying or deceit; for be assured it is Satan, the great deceiver, that is whispering poison in your ear. God loves those who are true of heart, Satan detests them—Parents and Instructors of youth, excuse a word in season to you all. Remember that deceit is taught more powerfully and effectually by example, than it is prevented by precept. Check in your children, its first advances. The mightiest rivers spring from the humblest brooks; the late great fire at New

York arose from the igniting of but a little escaped Gas. Who can recollect his first deceitful act; yet that was the fruitful parent of all which may have polluted his future life. 'He who is rash in his talk shall be hated,' Eccclus. ix. 18. 'Blessed is the man who hath not slipped with his mouth,' Eccclus. xiv. 1.

The passages in the Scriptures which denounce and condemn the sins of Lying and Deceit, are so numerous, and so striking, that they must be deferred.

February, 1836.

SIGMA.

From the Christian Library.

BISHOP WILSON.

In proceeding to repeat the few particulars which have been transmitted to us, relative to the even tenor of Bishop Wilson's daily life, we cannot but express our regret that the simple manners and devotional habits witnessed in his household are so seldom seen in our own days. Before the family entered upon the various occupations of the day, that is at six o'clock every summer morning, and at seven in the winter, the whole household, including the workmen and domestic servants, assembled in the chapel, and prayer was offered up by himself, or by one of the students who were residing with him preparatory to holy orders. In the evening they met again for supplication and thanksgiving.

The Bishop was deeply impressed with the necessity and usefulness of family worship. 'Have you set up an altar in your house?' was a question which he was wont to put to those who were just beginning to keep house. And publicly he took opportunities of recommending family religion as a wholesome preservative against degeneracy and profligacy; asking, 'How should we expect that all sorts of vices should not abound in families where God is not owned nor his grace asked for?' And he declared his belief, that if those who could not read would but assemble their children and servants and offer up the Lord's Prayer, 'it would plant the fear of God in their hearts; and they would be afraid of doing many things which they commit without any concern.'

The day then passed in works of piety and usefulness, till the hour of dinner arrived, at which time he was as remarkable for exercising hospitality toward his clergy and others, as he was at all times for his liberality toward indigent persons. His table was abundantly but plainly furnished; it might be described in the very words of George Herbert:—'His fare is plain and common, but wholesome: what he hath is little, but very good; it consisteth most of mutton, beef, and veal, if he adds any thing for a great day, or a stranger, his garden or orchard supplies it, or his barn and farm-yard: he goes no further for any entertainment, lest he go into the world, esteeming it absurd that he should exceed, who teacheth others temperance. But those which his home produceth he refuseth not, as coming cheap and easy, and arising from the improvement of things which otherwise would be lost. Wherein he admires and imitates the wonderful providence and thrift of the great Householder of the world.' These were precisely the sentiments of Bishop Wilson, and it is very likely that he was led to these views by this very passage, in a book which he admired and valued. He himself describes hospitality as not consisting 'in making great entertainments, but in providing a sober and suitable refreshment for such as are in want, and for such as come to visit us.'

Many persons of note, whom his fame had reached desired to enjoy his conversation, among whom Dr. Pockocke, after his return from his travels, went to see the aged Bishop of Man in the year 1750, and sent him his works richly bound, to announce his arrival. The Bishop received him with a graceful welcome, but told him that 'he ought not to approach the poor Bishop of Man with a present, as if he were an eastern prince.'

His temper was composed and calm, and he was never excited to violent or unguarded language. In conversation he was remarkably cheerful and entertaining. He lived in a perpetual sunshine of Happy spirits. He found, as Herbert says, 'that pleasantness of disposition is a key to do good; not only because all men shun the company of perpetual severity, but also for that when they are in company, instructions seasoned with pleasantness both enter sooner and root deeper.'—Country Parson.

Mr. Moore, one of the clergymen of the island, who knew him well, describes him as being 'of admirable simplicity of manners; of a most engaging behaviour, affability, and sweetness of temper. In his private conversation he was agreeable and entertaining; lively and facetious without levity; and always consistent with the dignity of his character; never at a loss for something pertinent and proper to embellish and illustrate his discourse; on these occasions nothing ever proceeded from his mouth but what was good to the use of edifying, and ministered not only grace but pleasure and delight to the hearers.' Mr. Corlet, another of his clergy, writes,* that he recognises in the devotional works of Bishop Wilson, the frequent remarks of his daily conversation. 'Often and often again, did I recollect, as I read, that I had heard from his own lips the very sentiments then before me, and the heavenly smile wherewith he delivered them. But perhaps I tire you; better judge than I have said, and will yet say, more to the purpose, but not one, unless yourself, from a warmer heart, recollecting the blessed man as I saw and heard him?'

As the Bishop was zealous in promoting the religious education of the poor, so he was strongly impressed with the idea that the most important encroachments might be made upon the kingdom of darkness by the constant practice of catechising young persons; and he established it as the general usage in the churches, after the afternoon service, instead of a sermon. He says, that he considers it 'of more use to the souls both of the learned and ignorant than the very best sermon from the pulpit; and once being applied to for permission to substitute a sermon he on these grounds refused to grant it. In a charge delivered in his eighty-fifth year, he states his opinion, that 'This is a truth not to be questioned, that the plainest sermon from the pulpit will not be understood by nor profit any who has not been well instructed in the principles of Christianity contained in the Church Catechism. So that our preaching is in vain to all such—which, I fear, is often the case of a great part of our hearers.'

The most unlearned know by nature the things contained in the law as soon as they hear it read: but these are the things which they want to be particularly and often made sensible of; namely, the extreme danger a sinner is in while he is under the displeasure of a holy and a just God, who can destroy both body and soul in hell:—how a sinner, made sensible and awakened with the danger he is in, may be restored to God's favour;—of the blessing and comfort of a Redeemer;—what that blessed Redeemer has done and suffered to restore us to the favour of God;—what means of grace he has appointed as absolutely necessary to preserve us in the favour of God and in the way of salvation.

Christians too often want to be set right, and very particularly to be instructed in the nature of repentance, of that repentance to which God has promised mercy and pardon, and of faith which is saving, and accompanied with good works and a holy and Christian life.

These are foundation principles, and such as every pastor of souls is obliged to explain, as he hopes ever to do good by his labors and sermons.

We say to explain, not only in set discourses from the pulpit, but in a plain familiar manner from the desk, where questions may be asked and things explained, so as both old and young may be edified.

Preaching will always be our duty, but of little use to those who understand not the meaning of the words we make use of in our sermons, as God knows too many must be supposed not to do, for want of their being instructed in their younger years.'

The public ministrations of the day being over—prayer, preaching, catechising—how shall we describe the good Bishop's departure from among the village congregation better than in the words of Goldsmith—

The service past, around the pious man
With steady zeal the honest rustics ran;
Ev'n children follow'd with endearing wile,
And pluck'd his gown to share the good man's smile.

His ready smile a parent's warmth express'd,
Their welfare pleased him, and their cares distress'd;
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven!

Deserted Village

* Letter to the Rev. P. Moore, dated April 12, 1731, twenty-six years after the Bishop's death.

NEW CHURCH IN BARBADOES.

In the great dearth of information respecting the state of the Church in the West Indies, we have been glad to borrow from the New-York Churchman, the following account of the ceremonies at the laying of the corner stone of a church in the above Island, together with portions of the interesting address of the Bishop on the occasion. We hope to be favoured more directly, with some ecclesiastical intelligence from both the West-Indian Dioceses; and we take this opportunity of repeating our invitation to the Brethren in those parts, to furnish it for our columns.

Thursday, 1st of October, 12 o'clock, having been appointed by the Lord Bishop of the Diocese for laying the corner stone of the parish church of Christ Church, a large concourse of the parishioners, and many highly respectable gentlemen and ladies from Bridgetown, assembled in the churchyard to witness the ceremony, under a temporary covering which had been erected for the purpose. His Lordship, accompanied by his chaplain, with the rural dean and several of the neighboring clergy, and the vestry of the parish, preceded by the model of the new church, and the children of the parochial school, proceeded to the spot. On his Lordship's arrival there, he delivered the subjoined address, after which he read some very appropriate verses selected from the Psalms and offered up the usual prayer on the occasion, with the Lord's Prayer. The inscription prepared for the occasion was then read by the Rector of the parish, and placed on the spot made ready to receive the stone. The stone, which was suspended to a triangle, was then very slowly lowered by the churchwarden, the children, during the descent of it, singing the 100th Psalm. His Lordship concluded with an appropriate prayer, and the blessing.

THE INSCRIPTION.

The former church of this parish having been destroyed by the awful hurricane of the 11th August, 1831. The first stone of this edifice, (The gift of Robert B. Clarke, sen. Esq. of Eldridge Estate,) was laid by

THE RIGHT REV. WILLIAM HART COLERIDGE, D. D.
Lord Bishop of Barbadoes and the Leeward Islands,
On the 1st day of October, 1835,
and in the twelfth year of his consecration,
In the presence of

Many of the Clergy of the Island, the Vestry of the Parish and a large assemblage of the Parishioners.
The Reverend Christopher Charles Gill, Rector,
Edward Hooper Senhouse, Esq. Churchwarden.

Address of Bishop Coleridge on the above occasion.

My Christian Brethren,—If there be one spectacle more interesting than another to the Christian it must be the assemblage of a large community on one spot for the erection of their common place of public worship. On other occasions men meet for pleasure, for profit, for political or scientific purposes—on this occasion we are assembled to found on earth an edifice, whereby our souls may be raised to heaven. Deep and salutary, and hallowed may be the meditations which the Christian maintains in the privacy of his chamber, when he is 'communing with his own heart and is still'—profitably may he read the Scriptures by himself—ardent and beneficial may be his private and domestic devotion—and such manifestations of our religious principles, though contracted in their sphere, may yet be sufficient, during a temporary deprivation of more public ordinances, to keep alive the flame of piety in our own hearts, or in the narrow circle of our families; but it can do no more: it cannot diffuse its warmth throughout a whole parish—it cannot operate largely in the way of example—it conveys no acknowledgment of the one common Father, Redeemer, and Sanctifier of mankind. Every man may be as a priest to his own family; but in the community at large there is still wanting the duly ordained minister as the priest of all; there is still wanting the stated offering up of a general liturgy, as declarative of the wants of all sorts and conditions of men; there is still wanting the administration of the sacraments of regenerating and renovating grace; there is still wanting the public reading of holy Scripture as of old, in the Christian synagogue; there is still wanting that sacred contagion, if I may so speak, of devotional feeling, whereby, in the exercise of public worship, faith, and love, and holy reverence are kindled from one soul to another; and every man's individual sacrifice is mingled with the praises and thanksgivings of his brethren; and thus united ascends up, as one collective incense, through the mediation of the Saviour to the throne of the Most High; and draws down on the congregation thus assembled in the Saviour's name, in unseen, but most certain influence, the dew of his promised and more especial blessing. Nor whilst thus enumerating the other important uses of the material temple can I omit that indirect, but powerful effect which it has on the moral and religious feelings of all who may accidentally pass its walls—standing, as it does alone—and detached from every other building—closed and silent during the week, whilst all else is open and full of stir and business—separated from the world—and thus serving as a powerful and legitimate remembrancer, to withdraw the soul, if but for a moment, from the engrossing cares of earth to think on God and that heaven, whither it should be every man's duty, as it is his interest, to be daily tending. The parochial church too is the acknowledged centre of parochial union, thither, on every matter of religious or secular interest, the parishioners flock together as one body, whether to serve the God of all flesh within his sanctuary, or in some detached building, or separated portion of the sacred pile, to transact those other matters which most nearly concern their temporal welfare. The parish church is as a common property—an object of common solicitude—in which all have a right—wherein all have been made or many may become partakers of all the covenanted privileges of the Gospel; wherein their children may be sanctified and themselves blessed.

No religious service in which we engage can ever be negative in its effects: it will either benefit greatly, if duly regarded, or increase our condemnation, if unimproved or forgotten. Religion is no barren speculation; or a mere badge of outward distinction; but that which should mix itself up with the feelings and conduct of every man. In the expressive language of the Saviour it should be every man's 'meat and drink' to do the will of God—a habit with him as natural under God's Spirit; as necessary to his inward peace; and entering as thoroughly into all his thoughts and wishes and pursuits and most ordinary occupations as the very food whereby the body is daily nourished and strengthened, and enabled to discharge its several functions.

May you, day by day, my Brethren, be confirmed more and more in this blessed habit! may your religion be scriptural, that you may be assured of its truth! may it be ardent, that all may be convinced of its sincerity! may it be sober, that you may be preserved from fanaticism! may it be practical, that you may be useful to your fellow-creatures! may it be constant, out of an increasing faith in the Saviour who died for you, that you may be rewarded through his merits, with a crown of everlasting glory hereafter in the heavens. Every thing, humanly speaking, in this country, will depend upon the religion of the inhabitants. The best measures will fail, if there be not a religious principle in the community to which we may appeal. If our people of all classes be not persuaded that there is a sin in selfishness, injustice, and discontentment: if they be not accustomed to look beyond this transitory state of existence to a higher and everlasting condition; and be thus taught to feel less acutely the trials and annoyances of earth, under the conviction that there is something yet in store for the christian, better than the best which this earth can bestow; in vain will you trust, my Brethren, to the most judicious regulations, which the wit of man can devise, or his authority execute, for the peace and prosperity of the country. A state of irreligion can never be other than a state of suspicion and insecurity. May the endeavors now making throughout the country, whether for the re-erection of our places of public worship, or for the promotion of habits of industry, frugality, and sobriety amongst our people, or for the more effective administration of the laws, or for the advancement of any other measure calculated to benefit this land, be ever so connected with religion that they may carry with them the blessing of the ALMIGHTY; then shall we fail in nothing whereunto we thus wisely and religiously set our hands; then shall our undertakings be more assured of a prosperous issue; then shall all classes of our people have confidence in us, and be more inclined to listen unto reason, and respect authority; then shall man be benefited, and God more abundantly honored. His material temples will be crowded; his ordinances observed; his commands obeyed; his threatenings feared; his promises made the subject of our hopes and prayers; and a living temple raised unto him in every heart, wherein God may be inwardly served day and night incessantly and acceptably in CHRIST JESUS.

ASH WEDNESDAY.

Epistle. Joel ii. 12. Gospel. St. Matt. vi. 16.

Ash Wednesday is the day that introduces us into that season of devotion and humiliation, so solemnly observed in the first and purest ages of the Christian Church.* It derives its name from the custom of penitents, who sat in sackcloth and ashes, and gave public testimony of sorrow for their sins. This was then strictly enjoined for those offences which the law of man could not punish, but which were a scandal to the pure and perfect law of Christ. The practice is now disused, but the Church still takes occasion at this season, when we commemorate the deep humiliation of our blessed Lord in the wilderness, to urge upon us the exercise of a heart-felt repentance, to humble ourselves for our sins, to subdue the flesh and its appetites, to crucify ourselves to the world and its pleasures, to abstract and exalt our affections, and thus, in a spiritual sense, to die and rise again with our Saviour and Lord. The Collect, therefore, and the portions of Scripture appointed to be read with them during Lent, point out, with peculiar force, the fatal consequences of sin, the miserable state of sinners, and the necessity of a hearty faith in God's promises to pardon the sins of the truly penitent.

In the Collect for this day, we appeal to the love of God, as a ground for the exercise of his mercy and forgiveness. He forgiveth us, not for our own sake, but for His, who, 'having loved, his own, loveth them to the end; who died to prove his love, and who made it the condition of his death, that fallen man should be restored to God. We pray, therefore, that the holy spirit would create and make in us, new and contrite hearts, in order, that upon our repentance, we may be fit to receive pardon; and this we shall be, when we give evidence of our sorrow for the past, by earnest endeavours to lead a holy life for the future. But to walk as penitents 'worthy of the vocation wherewith we are called;'—'worthy of the Lord,' 'worthy of our God,' requires the unceasing aid of the Spirit of God. No other power can make us sensible of the wretchedness of sin here, or give us faith to believe—and, by repentance to escape—its punishment hereafter. That this prayer for divine assistance may bear the stamp of sincerity, let us not be wanting to ourselves, nor fail for want of exertion on our part. 'Let us turn unto the Lord our God,' for we know that 'He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil: who knoweth if he will return and repent, and leave a blessing behind him!' If thus we pray—if thus we act—if we add to our supplications before God honest endeavours before men—if we earnestly strive to be, what we beseech God to make us, holy, just, and good;—if we heartily wish to have new and contrite hearts—if we 'lament our sins, and acknowledge our wretchedness worthily;'—Then, He 'who hateth nothing that he hath made, and doth forgive the sins of all them that are penitent,' will love and forgive us.—Then will he favourably receive our petitions; and for his love and mercy's sake, grant us perfect remission and forgiveness, through Jesus Christ our Lord.—*Episcopal Watchman.*

Gutzlaff in China.—At Pco-to, says Rev. Mr. Gutzlaff, in his journal, the people became excessively clamorous for Christian books. At first I had brought my stores on shore; but finding that the great crowds bore me down and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were on the shore: they now waded, and even swam, in order to get near me, and carried off in triumph the precious gift. Thousands and thousands of books have been thus scattered.

* Lent is from the Saxon, and means "Spring." It contains forty days from Ash Wednesday to Easter, exclusive of Sundays, which are never to be observed as fasts.

P O E T R Y.

From James Montgomery's Poems.

THE FIELD OF THE WORLD.

Sow in the morn thy seed,
At eve hold not thy hand,—
To doubt and fear give those no heed,
Broad cast it o'er the land.

Beside all waters sow,
The highway furrows stock,—
Drop it where thorns and thistles grow,
Scatter it on the rock.

The good, the fruitful ground,
Expect not here nor there,—
O'er hill and dale, by plots, 'tis found,
Go forth then every where.

'Thou know'st not which may thrive,
The late or early sown,—
Grace keeps the precious germs alive,
When and wherever strown,

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.

Thou canst not toil in vain,
Cold, heat, and moist, and dry,
Shall foster and mature the grain,
For garnerers in the sky.

Thence when the glorious end,—
The Day of God,—is come—
The Angel-reapers shall descend,
And Heaven cry—"Harvest home."

MISCELLANEOUS.

FIRST SUNDAY IN LENT.

Epistle. 2 Cor. vi. 1. Gospel. St. Matt. iv. 1.

To understand the full sense of the Collect, we must bear in mind, that portion of our Saviour's history, which records his fast in the wilderness, and is appropriately chosen as the Gospel for the day. The Collect directs us to consider His fast, as having been endured for our sake. This direction is well timed. The season of Lent is a season of humiliation; and if it must surely be this—that so entirely are we by nature, unworthy in his sight, that his Son Jesus—holy, harmless, worthy to receive honour in heaven and earth—did endure, for forty days and forty nights, the severity of fasting, in order to begin the work of our salvation; and, by his own worthiness, compensate for our unworthiness. Understanding how hard was the struggle maintained by the Son of God, against our spiritual enemy, and bearing in mind that he prepared himself for a successful issue of it by long fasting; we shall, with the greater sincerity, offer up the prayer of this Collect—that God would give us also 'grace to use such abstinence,' as, by inducing unwordly thoughts, serious reflections, and holy resolutions, may prepare, and arm us for a successful issue in our temptations; that our flesh being subdued to the Spirit, we may live in holy communion with our heavenly Father; obeying always such godly motions, as the word and Spirit of Christ may suggest and impart to us, and 'daily proceeding in all virtue and godliness of living.' And we must ever remember, that every inward conviction of what is wrong; every suggestion of what is right; every secret desire of the soul after holiness; every secret warning from unholiness; every good resolution which is consequent upon reading the word of Christ; every sentiment of piety which flows from meditating upon its excellencies; every feeling of resignation to the divine will, after imploring the influence of his spirit—all these are to be considered as those 'godly motions,' for obedience to which, this Collect teaches us to pray. Whatever measure of fasting we may prescribe to ourselves, let us take heed that it be observed in true holiness—not for mere form's sake. Let it be a fast of the spirit—

let us 'rend our hearts, and not our garments, and turn to the Lord our God.' Let our amended life and conduct tend to His honor and glory, by whose name we are called—by whose sacrifice we are redeemed, and by whose spirit we are sanctified; and who, though once tempted like as we are, is now the glorious Lord of all; living and reigning ever, with the Father and the Holy Ghost, one God, world without end

P R I N T I N G.

A curious legend exists relating to the discovery of printing. One evening of the 15th century, Faust was journeying towards a town of Germany. Just before him rode a traveller on horseback. The shoes of his horse left on the even soft ground distinct and regular impressions, repeated with exactness each step. Faust observed this. The next day printing was invented.

There is a similar account given of the discovery of lithography which took place only forty years ago. One night, Aloys Senefelder, chorist of the Munich theatre, entered his small attic with three things in his hands—a new hone for razors, an order to draw his month's pay, and a printer's ball charged with printing ink; for it was he who made on the theatre checks the little mark changed each time to prevent fraud. Scarcely had he laid on the mantel the order before it was blown off and fell into a basin of water. Aloys snatched up the precious paper, wiped it and replacing it on the mantelpiece, put on it, to prevent its being again blown away, the new razor hone, which on the way had rubbed against the ball. The black marks made by this contact were observed next day, transferred with admirable precision to the damp paper. The chorist, Aloys Senefelder, observed this, and lithography was invented.—*Morning Paper.*

Scottish Episcopal Church.—We understand that the present destitute state of this venerable communion, in many parts of the country, will be brought under the notice of the recently issued Church commission. In the city of Glasgow alone, there are, it is calculated, nearly 10,000 poor Episcopalians, chiefly employed in the factories, who, it may be said, are at present altogether destitute of the means of religious instruction and consolation. The Rev. David Aitchison, of Queen's College, Oxford, with a zeal which reflects upon him the highest credit, is at present devoting his gratuitous services in their behalf, and we learn, only wants the means to be enabled to establish a chapel, with a large proportion of free sittings, for the permanent administration to these poor people of the means of grace in the communion of their mother Church. At present, with the sanction of his diocesan, Bishop Walker, he is officiating in a hired room, which is altogether inadequate to contain the Christian congregation which he has been the means of rescuing from the most distressing state of poverty and religious destitution. *This is a case which calls loudly for legislative inquiry and support.* In many parts of the Highlands, too, the opportunities afforded to the Gaelic Episcopalians of Divine worship are lamentably deficient. We are informed that many of the Episcopal clergy in the Highlands are doing the duty of two, and, in some instances, of three chapels, for a pittance of less than £10 annually.—*Aberdeen Journal.*

Boerhaave.—The celebrated Boerhaave, who had many enemies, used to say that he never thought it necessary to repeat their calumnies. 'They are sparks,' said he, 'which, if you do not blow them, will go out of themselves. The surest method against scandal is to live it down by perseverance in well doing, and by prayer to God that he would cure the distempered minds of those who traduce and injure us.'

Being once asked by a friend, who admired his patience under provocation, whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion; he answered, that he was naturally quick of resentment, but he had, by daily prayer and meditation, at length attained this mastery over himself.

CHRIST.—When conviction opens the eyes of the natural man, the first object he sees is *Christ on the cross, dying for him.*

The Son of God, bearing the punishment of sin in our nature, tells what is the enormity of sin, more than can be told by the torments of wicked men and fallen angels through all eternity.

Commemoration of the Three Hundredth Anniversary of the first Translation of the English Bible.—Sunday, October 4, being the jubilee of the Reformation, a spontaneous effusion of religious feeling was universally manifested throughout London and its suburbs. Not only were most of the churches, chapels, and Meeting-houses, filled to the utmost, but the aisles and passages of many of them were literally walled with human figures, whilst many, who could gain no admittance, remained at the doors. It would be out of the province of a daily journal to give even an outline of the various discourses. From minute inquiry we learn that most of the clergy of the Established Church carefully abstained from all allusions which might give to their discourses a political character, or personal application. In the course of the day, appropriate addresses were delivered to the children belonging to the various Sunday schools, by the superintendents and other competent persons connected with them; after which various tercentenary tracts, consisting principally of biblical anecdotes, and the writings of Miles Coverdale, were presented to each child, to be preserved as a memorial of this important occasion.

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