

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- | | | | |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/> | Coloured covers /
Couverture de couleur | <input type="checkbox"/> | Coloured pages / Pages de couleur |
| <input type="checkbox"/> | Covers damaged /
Couverture endommagée | <input type="checkbox"/> | Pages damaged / Pages endommagées |
| <input type="checkbox"/> | Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> | Pages restored and/or laminated /
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> | Cover title missing /
Le titre de couverture manque | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> | Coloured maps /
Cartes géographiques en couleur | <input type="checkbox"/> | Pages detached / Pages détachées |
| <input type="checkbox"/> | Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> | Showthrough / Transparence |
| <input type="checkbox"/> | Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> | Quality of print varies /
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> | Bound with other material /
Relié avec d'autres documents | <input type="checkbox"/> | Includes supplementary materials /
Comprend du matériel supplémentaire |
| <input type="checkbox"/> | Only edition available /
Seule édition disponible | <input type="checkbox"/> | Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure. | | |
| <input checked="" type="checkbox"/> | Additional comments /
Commentaires supplémentaires: | | Continuous pagination. |

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 1.

LUNENBURG, N. S. THURSDAY, MAY 19, 1836.

NUMBER 13.

From the Episcopal Recorder.

AN EPITOME OF THE HISTORY OF THE AMERICAN EPISCOPAL CHURCH—continued.

By the Rev. Henry Catwall.

PART II.—History of the Church from the Revolution to the year 1800.

On the 25th of September, 1785, the first General Convention was held in the city of Philadelphia. Seven States were represented, viz:—New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. The Church had been thrown entirely on its own resources, like an infant deprived of the sympathy and guidance of a careful parent. It might therefore be expected that many crude opinions would exhibit themselves in this assembly, and that little unanimity would prevail in regard to the course necessary to be taken in future. The former was actually realized; the latter was providentially averted. In the North, the ideas of Churchmen on the subject of Episcopacy, were generally correct and well defined. This may be ascribed to their frequent collisions with the dominant body of congregational dissenters. In the South, where Church government has not been so much a subject of controversy, many singular views existed. In Maryland, for instance, and elsewhere, the doctrine was held, that a Presbyter possesses all the powers of a Bishop, excepting those of Confirmation and Ordination. Again, it was a common opinion in the middle States, that the laity ought to be allowed to sit in Convention with the clergy. This was defended as a natural consequence of the principle of following the Church of England; and it was pleaded that in no other way could a substitute be provided for the parliamentary sanction to legislative acts of power. On the other hand, it was maintained that the admission of the laity to an ecclesiastical synod was incongruous with every idea of Episcopal government. This latter sentiment was held by Bishop Seabury and his clergy, in common with the Episcopal Church of Scotland. Some again were anxious to defer all measures towards the organization of the Church, until a regular Episcopate had been obtained; while others were ready to establish an ecclesiastical system under the control of Presbyters alone, until Bishops could be procured. The moderate conciliatory measures of Dr. White, the Cramer of the American Church, then President of the Convention and now in his 89th year, the presiding Bishop, contributed much towards the settlement of difficulties; and the first Convention was concluded with a degree of harmony greater than, under existing circumstances, could have been anticipated. During this Convention, the articles of union were ratified which had been proposed in the informal meeting at New-York. An ecclesiastical constitution was likewise framed, which provided for a Convention of the Church in each State, and also for a triennial General Convention consisting of a clerical and lay deputation from the several States. Considerable alterations in the Prayer-book were also proposed, of which some were in accommodation to the new government of the country; others were perhaps expedient as improvements, and a few not only unnecessary, but improper. Finally, a document was drawn up by unanimous consent, addressed to the English Archbishops and Bishops, acknowledging the past favours received from them through the Propagation Society; declaring the desire of the Convention to perpetuate in America the principles of the Church of England; and requesting the prelates to consecrate to the Episcopacy those persons who should be sent with that view from the United States.

This address was forwarded to the Archbishop of Canterbury through the American minister John Adams afterwards the distinguished President. Early in 1786, an answer was received, signed by the two Archbishops, and eighteen of the twenty-four bishops of England, in which they declared their wish to comply with the request, but stated that they must delay

measures to that effect until they should have become fully acquainted with the alterations proposed by the Convention. A letter soon afterwards arrived from the two archbishops expressing their disapproval of several alterations, but stating that they expected to obtain an act of Parliament, under which, if satisfaction should be given, they would feel at liberty to consecrate for America.

In consequence of the receipt of these communications, two special General Conventions were held in 1786, in the course of which, the constitution framed in the preceding year was adopted with some amendments; a second address was directed to the English prelates, and several objectionable alterations in the Prayer-book were removed. It also appeared that Dr. Provoost had been duly elected to the Episcopate for New-York, Dr. White for Pennsylvania, and Dr. Griffith for Virginia. The two former embarked for England in November in the same year, and on the 4th of February, 1787, were consecrated according to an act of Parliament, by Dr. Moore, Archbishop of Canterbury, and soon afterwards returned to America. Dr. Griffith was prevented by domestic circumstances from prosecuting his intended voyage, and tendered his resignation to the Convention by which he had been elected.

The triennial Convention assembled again in 1789, and was followed by a special Convention in the same year. During these sessions the constitution framed in 1786 was reviewed and re-modelled. The principal feature now given to it was a distribution into two houses, one consisting of the bishops, and the other of the clerical and lay deputies. Bishop Seabury and the northern clergy attended on this occasion and a permanent union of the Church was happily consummated. The Prayer-book was arranged as it now stands with the exception of a few minor alterations, and the addition of some occasional services. The canons were also established in a form which still continues substantially the same; and the year 1789 must ever be considered an important era in the history of the Church.

In the year 1790, the Rev. Dr. Madison of Virginia, was consecrated bishop of that diocese, by the Archbishop of Canterbury. The canonical number of bishops necessary for transmitting the English succession was now complete, and accordingly, Dr. Claggett was consecrated in New-York as Bishop of Maryland; in Philadelphia Dr. Smith, of South Carolina, and Dr. Bass of Massachusetts; and in New-Haven, Dr. Jarvis of Connecticut after the decease of Dr. Seabury in 1796. In the mean time a circumstance occurred which is worthy of notice. In 1791, Bishop White received a letter from Dr. Coke, a superintendent of the Methodist connexion in America, proposing a union between that Society and the Church. Dr. Coke stated his motive in this proposal to be an apprehension that he had gone farther in the separation than Mr. Wesley had designed. Mr. Wesley himself, he was sure, went farther than he would have gone, if he had foreseen some events which followed. Dr. Coke's plan, however, was impracticable; and although a prudent answer was returned by Bishop White, the negotiation was soon broken off.

At the termination of the 18th century, the Church was completely organized, and was gradually recovering itself from the tremendous shock sustained during the revolution. Its members had learned in some measure to rely on their own resources, and its ministers were supported in some instances comfortably by the voluntary contributions of their flocks. Yet the number of clergy little exceeded 200; and these were widely scattered through the country bordering on the Atlantic. No great enterprises were undertaken, because a hard struggle was necessary to maintain the ground already occupied. It was reserved for another century to witness the rapid development of the energies of the Church, and the consequent increase of its numbers, its piety, and its zeal.

EXTRACTS.

From 'Memoranda respecting King's College.'

Continued.

A new Copy of Statutes was prepared, in pursuance of the Patron's suggestions, and duly ratified—but unfortunately this was a single Manuscript Copy. The printed copies remained unaltered, and as no new addition was printed, these were still given to those who required them. And here a curious fact may be mentioned:—one of these was the only copy (it is believed) the Earl of Dalhousie had seen, when he laid the foundation of Dalhousie College. Unaware of the alterations made by the Patron, he then supposed, and publicly stated, that no Students could be admitted to King's College, without subscription to the 39 Articles, a restriction which the Patron had wisely abolished, with other objectionable provisions, many years before that time.

As in the earliest years of the King's College, the intention of connecting it with the Church, and the fact of that connection, were so evident, as to be incontrovertible, so it must be equally unquestionable, that such connection was always intended to be continued, and was actually continued up to the period of the granting of the Charter, and of the full operation of the Statutes, as amended by the Patron. Of the subsequent connection with the Church, to the present day, little need to be said. The Charter and the Statutes have proclaimed and enforced it; and not one who has any acquaintance with the College, is so ignorant as to be unacquainted with it.

A few facts, and only a few, may be brought forward, to show that the late measures of those most deeply interested in the Institution, have been pursued in the same spirit, and upon the same principles, which marked the earlier efforts on its behalf.

The College, although it had been very useful, and had afforded a valuable education to many persons, had not attained the eminence that was desired; for it had not received the full assistance which had been expected and was required. The building was in a state of decay, and there were no funds for its repair. The number of Professorships and Scholarships was deficient. The Governors, therefore, thought it incumbent upon them, to make some vigorous effort to obtain means for its improvement and enlargement. Accordingly, in the year 1821, a very earnest appeal was made to the Government, by a memorial addressed to Earl Bathurst, and signed by every member of the Board. That memorial recited the History of the Institution from its origin,—clearly stated the connection of that origin with the establishment of an Episcopal See in Nova Scotia, and contained the following passage:—"That by the Statutes" [the corrected Statutes] "of King's College, which were framed after its Charter was obtained, and closely copied from those of the University of Oxford, as well as by the Charter itself, and by the original design of its first promoters, it is inseparably connected with the Established Religion of the United Kingdom, and for the perpetual security of this important distinction, every new Statute that is proposed, and every alteration of an old Statute, are subject to the revision and rejection of his Grace the Archbishop of Canterbury, who is appointed by the Charter, the Patron of the Institution. The Seminary, therefore, is made the nursing mother of sound religious principles and unaffected piety, no less than of useful learning, loyalty, and good morals."

The sums required were so large, and the want of them so pressing, that as the memorialists stated to Earl Bathurst, "further silence would be an abandonment of the important trust that has been confided to them. For the moment has now come, when all the benefits of the Institution, must be materially abridged, and the risk of their entire loss must be incurred, if a most earnest appeal is not made at

once, to every public and private source of liberality and benevolence, from which they may venture to hope for any assistance."

A Resolution was unanimously adopted, that the writer of this paper, then recently elected to a Seat at the Board, "should be requested to assist the object of the memorial, by writing to the Universities in the parent Kingdom, the Societies for the Propagation of the Gospel, and for Promoting Christian Knowledge, and to other public Bodies and individuals, explaining and urging the merits and wants of the Institution in such a manner, as in his judgment, may best conduce to the obtaining the patronage and active assistance of all who may be disposed to promote the prosperity of King's College."

A Circular letter was immediately prepared, under the direction of the Board. It was accompanied by Copies of this Resolution, and of the Charter, and amended Statutes; and contained the following passage.—"It can hardly be necessary to dwell upon the importance of this Institution to the prosperity of the Established Church in these Colonies. This was the primary inducement to the first efforts for its Establishment; and it now prompts the exertions that are renewed for its advancement."

Some kindly feeling towards the College was excited by these letters, but little efficient aid was procured in the two following years. The improbability of obtaining all that was required, concurred with other circumstances in suggesting about this time, an attempt for uniting King's College and Dalhousie College, upon principles that would not interfere with the primary objects of either.

Proposals were made for this purpose,—agreed upon by a Majority of the Governors of both Institutions, and approved by the Earl of Dalhousie. These proposals were accompanied by observations, which were approved by all the parties. They contained the following explicit declaration: "Especial provision for the sound Instruction of the Members of the Established Church; and particularly of those who are intended for Holy Orders in that Church, is considered the primary object of King's College."

The plan was resisted by some of the Governors of King's College; and a very able protest against it, was entered on their Minutes. The Alumni were greatly opposed to it; and the Patron could not consent, because it would require a violation of the Charter. It was therefore silently abandoned; but the necessity for increased exertion on behalf of King's College, became every day more urgent. The writer went to England in the early part of 1824, and under the same commission, with which he had been honoured in 1821, he renewed the solicitations made at that time, and urged them by personal applications. Earl Bathurst admitted the reasonableness and strength of the appeal to Government,—acknowledged that more aid should be extended,—and intimated that such assistance might be hoped for at a more favourable time for application to Parliament.

A Paper was prepared by the Rev. C. Benson, the present Master of the Temple, which was printed and extensively circulated. This greatly assisted in procuring benefactions, to the amount of £4000, of which £500 have been continued annually, to the present time. The information conveyed by that paper, was chiefly taken from the memorial of the Governors of King's College to Earl Bathurst. It grounded the first necessity for the College, upon the erection of Nova-Scotia into an Episcopal See,—stating that "to preserve those Doctrines, and that Liturgy and discipline," [namely, those of the Church of England,] in their unabated purity, it seemed necessary, at the same time, that the means of a right religious education should be provided, both for those who were to teach, and those who were to be taught the holy principles of our Church, that they might live and die in the faith and hope of their forefathers. For this purpose the University at Windsor was established."

Letters which accompanied the printed paper, were addressed to many individual Members of the Church, by the writer, in which he availed himself of the opinion gravely pronounced by the Archbishop of Canterbury, and stated "the existence of the Church, in an extensive portion of the British Empire, has been publicly pronounced by the highest Ecclesiastical authority in the Kingdom, to be dependent on the prosperity of that Institution." The appeal in

these Letters, and in the printed paper which accompanied them, was made to the Members of the Church alone. The plea was founded on the interests, and the wants of the Church, and the whole of the £4000 thus obtained, was given by Members of the Church, and for the benefit of the Church. In 1832, a memorial was addressed to Lord Goderich, and signed by all the Governors. It referred to the former memorial to Earl Bathurst, and stated,—"That in a colony like Nova-Scotia, where a majority of the people are not members of the Established Church, it is a matter of some delicacy and difficulty, to secure any advantages to that Church, however desirable it may be on every account, to obtain them.—And yet this College, although diffusing its general benefits among all denominations of Christians, has uniformly proved, as it was always designed to be, an efficient handmaid to the Church."

It cannot be necessary to add any thing more, though much more might easily be produced, to prove the uninterrupted connection of King's College at Windsor, with the Established Church, from the early period of the first suggestion of it in 1783, to the present time. Those who have been its advocates, and its benefactors, in every period of its history, have been influenced by that connection, in every effort that has been made. All that belongs to the College,—its building; its Library; its little funded property; formed by its benefactors; its annual allowance from the Society for the Propagation of the Gospel; have all been obtained on account of that connection. Even its grant from the Colonial Legislature, under the circumstances which led to its attainment, may be regarded in the same light. It may well therefore, be asked, if it be possible fairly to apply any part of this property to an Institution, which may have less intimate connection with the Church. Let the Survivors of the benefactors be consulted; and if these are willing that the benefactions given for one object shall be applied to another, the unfair character of the change may be diminished; but until the consent of these persons is obtained, the property cannot be so alienated, without a violation of principle, which would have a tendency to diminish the force of moral obligation, and to loosen the security of all property, both public and private.

It is possible that a part of this property may be transferred by some Act of the Legislature, from one Institution to another; wholly dissimilar; but a very material portion of it is secure, even from the effect of such enactment. Notice has already been given, that the largest portion of the annual income; that which is received from the benevolence of the Society for the Propagation of the Gospel, amounting to £500 sterling, will be withheld at once, if any change is made; and the twelve Scholarships, formerly endowed by that Society, and now likely to be adopted by the Society for Promoting Christian Knowledge, if the integrity of the character of the College is preserved, will certainly not be adopted, if that integrity is violated.

Many of the facts which are disclosed and proved by this paper, have probably been unknown to those who have entertained the question of alienating the property of King's College: but it is hoped and believed, that neither a member of the Church, nor any respectable Dissenter, would be willing to take part in producing such alienation, when aware of the circumstances, which are thus brought to his knowledge.

To his Excellency Major General Sir COLIN CAMPBELL, Knight, Commander of the Most Honorable Military Order of the Bath, Lieutenant Governor and Commander in Chief, in and over his Majesty's Province of Nova-Scotia and its Dependencies, &c. &c. &c.

THE ADDRESS OF HIS MAJESTY'S COUNCIL.

May it please your Excellency—

His Majesty's Council have been ready during the present session, to enter into the full consideration of that part of your Excellency's Speech at the opening of the session, and your Excellency's Message which had reference to the Union of King's College and Dalhousie College, in compliance with the Despatch of his Majesty's Secretary of State for the Colonies, dated April 30, 1835.

The Council supposed that their attention would be particularly drawn to this subject, by some proceedings of the House of Assembly; but they find by the Journals of that House, and after consideration of the subject for several days, it was Resolved, THAT THE HOUSE DO NOT FURTHER PROCEED THEREIN THE PRESENT SESSION.

This determination by the House of Assembly, might apologize for the Council's abstaining from any notice of the subject: but they have thought it more respectful to your Excellency, and to his Majesty's Secretary of State for the Colonies, to enter into a full consideration of it.

The result of that consideration upon every member of the Council, is a firm conviction, that an union of those Colleges, which was attempted more than twelve years ago by the Governors of the Colleges, and then found impracticable, is equally impracticable now:—that the advantages to be derived from the union would be doubtful—that the injury inflicted by any violent interference with the Constitution of either, would be severely felt; and that any alienation of the property of either, without the unanimous desire of its Governors, would be unjust.

The Council feel the delicacy of their situation, in giving an opinion which appears to militate against the desire of his Majesty's Secretary of State; but they beg permission most respectfully to state, that they have ventured to express this opinion, under a full persuasion that the Despatch from Downing Street was written under a misapprehension.

It was evidently supposed by his Majesty's Secretary of State, that the union of the Colleges had been the subject of much controversy in the Province, and was earnestly desired by the Legislature, and by a large portion of the people of Nova-Scotia; and that the surrender of the Charter of King's College was equally desired, as the first necessary step for the accomplishment of the union. The Council beg to assure your Excellency that such surrender was never spoken of, or as far as they know, even thought of, until suggested by the above Despatch. The union of the Colleges, though brought to the notice of the House of Assembly in 1830, by Sir Peregrine Maitland, was never made the subject of full consideration in that House, or in the Council, until the present Session; and any controversy respecting it is totally unknown in Nova-Scotia.

While the claims of the Pictou Academy were the subject of yearly discussion, they were the subject also of yearly controversy; and the advocates of that Institution often objected to the Constitution of King's College, and successfully urged the Legislative Grant to that College, as a reason for making a similar grant to the Pictou Academy. The same plea has also been successfully urged for procuring Legislative aid to the Baptist Academy at Horton.

The Council are aware that, for a short period, several Statutes of King's College were justly objectionable, and especially the Statute which confined the Instructions to the children of members of the Established Church, by unwisely requiring subscription to the Thirty-nine Articles by every Student when he entered the College.

This Statute, however, was not in operation three years; it was annulled by the Patron, his Grace the Archbishop of Canterbury, in 1806, since which period the Education of the College has been alike open to persons of all Religious Denominations; although there was a Statute then in existence (which however was not enforced) that prohibited the Students from attending any other place of Worship than the Church of England. In the year 1827, other restrictions were removed, and since that period all the honours of the University have been equally open with the exception of Degrees in Divinity. Provision was also made in the same year, for permitting Students under the controul of the President, to attend such places of Religious Worship as their Parents or Guardians might desire.

The removal of these restrictions has not yet removed all the prejudice which their existence created; and although the benefits conferred upon this and the neighbouring Provinces, by the King's College, during forty eight years, have been great and valuable, they would certainly have been more extensive, if the restrictions had never been imposed.

As the removal of these impediments becomes more generally known, and more duly appreciated, there is

good reason to hope, that their former inconvenience will be no longer remembered to the prejudice of the Institution. But if the large and respectable bodies of christians in Nova-Scotia, who do not belong to the Established Church shall still be unwilling to send their children for the instruction and the honors which are now open to them at Windsor, the Council are unanimously of opinion, that it will be much more expedient, as well as more just, to attempt the Establishment of another Seminary; than to interfere with the Provincial Statute, by which King's College has been established nearly half a century, with the Royal Charter, which enlarged its sphere of usefulness in 1802, and with the property of that College, which was chiefly contributed by members of the Established Church, and contributed in consequence of the connection which was originally intended, and has subsisted from its first establishment to the present day.

If it should hereafter be thought desirable to attempt the establishment of another Seminary, the Council will be ready to give their concurrence to any judicious plan which may be suggested for that object; and, in the mean time, they hope that this candid expression of their unanimous opinion, will be favourably received by your Excellency, and by his Majesty's Government, and will relieve the King's College from that abridgment of its usefulness, which some supposed uncertainty, respecting the continuance of the Institution, has already created.

Resolved, That the said Address be presented to his Excellency by the whole House.

We return our thanks to our friendly correspondent at Liverpool, for sending us the following obituary notice, extracted from the Aberdeen Journal.—He states that it is probable the Reverend Gentleman has acquaintances in this province.

DIED.

At Aberdeen, N.B. on the 13th January last, in the 61st year of his age, and 37th of his ministry, the Rev. James Cordner, A.M. Senior Minister of St. Paul's Chapel in that City.

Mr. Cordner whose death is so generally, deeply and justly regretted, was the third son of the late Rev. Charles Cordner, Episcopal minister of Banff, and born in the year 1775. Here he received the first rudiments of education; and after completing his studies in King's College, Old Aberdeen, was appointed, in 1797, to a charge in the Military Male Orphan Asylum at Madras; and acting Chaplain to H. M. 80th Regiment, then stationed at Trincomalee, where he remained nearly twelve months. He afterwards proceeded to Colombo, at the request of the Hon. Frederick North, Governor of Ceylon, (subsequently Earl of Guilford) who procured him the situation of Chaplain to H. M. 81st Regiment then under orders to embark for that place.—He resided in Ceylon 5 years (from 1799 to 1804) as chaplain to the Garrison of Colombo, and Principal of all the Schools in the Island; during which time he was the only clergyman of the Church of England in any of its settlements.—He performed divine Service in the Governor's House every Sabbath day during that period, and superintended the formation of three schools at Colombo for the education of the Malabar, Cingalese, and European children. In 1800, he made a tour round the Island along with the Governor; after which he sent an official report to the Governor respecting the state of the schools.—Mr. C. met with the highest encouragement from the Governor, who afforded him every assistance in promoting the extension of the christian religion. The civil and military servants of Government stationed at Colombo, unanimously presented him with a piece of plate, of the value of two hundred guineas, as a mark of their attachment and esteem, and of the deep sense they entertain of the zeal, attention, and humanity with which he performed the duties of his holy profession, for upwards of 5 years; during which time, both by example and precept, he animated them to the practice, and instructed them in the principles of religion and virtue. In 1807 two years after his arrival in this country, he was appointed one of the ministers of St. Paul's in that city the duties of which office he discharged, with unremitting ardour and faithfulness, till about two years

ago, when the effects of decay appeared on a constitution naturally robust. The complaint of which he died was a severe catarrh, affecting the substance of the lungs, which he bore with great christian fortitude; and conceiving that his recovery was very doubtful, he was not remiss in giving religious advice to those whom he held dear on earth, repeating frequently that he was himself perfectly resigned to the will of God.—In private life he was of a social and cheerful disposition. He was peculiarly tender and affectionate as a husband and a father. The spiritual welfare of his people was the constant subject of his private prayers.

As a preacher, he was ever mild, persuasive and affectionate and his reading was peculiarly solemn, distinct, and impressive. As an ambassador of the Prince of Peace, proclaiming peace and good will towards men, he was studious to avoid giving offence to any man, and was desirous of living peaceably with all men. If we are to estimate his value as a pastor by the place which he held in the affections of his numerous congregation, his services were indeed inestimable. He was always ready to visit the poor, sick, and dying and administered both to their temporal and spiritual wants. Humility was a grace in which he most particularly abounded. His flock found in him a faithful pastor as well as a steady private friend. In secular difficulties, his counsel was always at their command, and his benevolent exertions in their behalf were not confined to mere advice. He was known to the public as the Author of a description of Ceylon, published in 1807, embellished with numerous engravings from original drawings, taken by himself; also a voyage to India, published in 1820.

The following is, we believe, the arrangement which is to take place with respect to the translations of existing Bishops, and the filling up of the vacant bishopric:—Dr. Maltby is to go to Durham, but with an income of £8000 per annum, the residue of the income of that see, except, as hereafter stated being to be paid over to the Commissioners of Queen Anne's Bounty for the improvement of the poorer sees; Dr. Allen, the lately-made Bishop of Bristol, succeeds to Dr. Maltby in the see of Chichester; and by this translation another stall at Westminster, now held by Dr. Allen in *commendam* with his see of Bristol, becomes vacant. On the translation of Dr. Allen, the see of Bristol expires, or merges in the contiguous sees; and Mr. Longley, the present Head Master of Harrow School, will be the first Bishop of Ripon, with a revenue supplied from Durham, before the excess be paid over to Queen Anne's Bounty.

To the honor of the late venerable incumbent of Durham, he is told, that with all his princely revenue, he died comparatively poor; he annually gave in charity about two-thirds of his income, and last year, his charities amounted to thirteen thousand pounds! What an illustrious example of christian benevolence! —*Ab. Jour.*

NEW CHURCH IN BARBADOES.

The Bishop's Address on laying the corner-stone of St. Stephen's Church.—My Christian brethren! The increasing provision which is making throughout this island for the public worship of ALMIGHTY God, must be a subject of heartfelt congratulation to every sincere Christian.

The change which has publicly taken place in our civil and domestic relations has called for, and been promptly and judiciously met, by new laws and a more extended and efficient police. Need I remind a Christian assemblage that laws, however wise and measures, however prompt and judicious, are yet alike fruitless, without the sanctions of religion? Religion carries onward our fears from this world to the next, and threatens the offender with yet severer punishments in the endless ages of eternity. Where religion, however, is happily the case in these lands, goes hand in hand with the law, imparting weight and permanency to that from which, under God, it is itself receiving an honorable protection, what blessings, from such a union, may not the Christian patriot anticipate?

Refreshing is the thought, that the first object which welcome the stranger to our shores, are the edifices of the living God! Churches and Chapels follow one another in cheerful succession, as the vessel carried onward by the ever-blowing breeze, glides along our coasts. No discredit in after times, should it please

the Almighty to preserve these buildings from the fury of the desolating blast, will they bring on the piety, and taste, and munificence of the country within which they have been raised. The man of science, and the man of piety, and yet more he, in whose well-principled and duly informed mind, are united the refinements of education with the hallowed feelings of the Christian, will find in the Gothic elegance of St. John's, in the graver simplicity of St. Philip's, and in the more massive and turreted outline of Christ Church, an abundant source of architectural gratification and holy thankfulness. I mention these three only, as the spectator is unable, as yet, to judge of the proportions and outward effect of the more recently commenced churches of St. Thomas, St. Peter, and St. Lucy. Are the pious feelings of the community, however, awakened only to the restoration of that which the storm had laid low? Are the inhabitants of this island contenting themselves with re-erecting only their former edifices on a scale more commensurate with the increasing wants of their respective parishes? Yet more considerable is their zeal, as the present occasion so amply testifies, yet more extended, and abundant in their liberality! Numerous are the spots in this populous island, whereon hundreds and tens of hundreds of our fellow-creatures might be assembled, and would piously and gladly embrace the opportunity of assembling for the purpose of public worship according to the scriptural services of our pure and apostolic Church, could I will not say, their convenience only, but the very necessities of the young and the aged, the infirm and the poorer portion of our brethren be consulted by the erection of additional houses of prayer and praise." To many families, the distance of the parochial church acts as an effectual bar to the regular performance of their public duties as Christians: sabbath after sabbath passes over their heads, but rarely are they seen, rarely are they able to present themselves, within the walls of the one God, their Creator, Redeemer, and Sanctifier. Can we wonder that so many are Christians, only in name? Can we wonder that in so many instances, God should be altogether forgotten; that every virtuous restraint should be removed; and that the child, which was born unto God in his infancy, should, in his manhood, so often exhibit a mournful picture of mental and moral degradation? Yet further, my brethren, consider the numbers which are every day passing from the condition of servitude into an equality of civil privileges. Can it be of little importance to the peace of this country, whether so large a portion of the community be, or be not, instructed in the moral and religious responsibilities of their newly acquired freedom? Can it be a matter of indifference to fathers of families, to landed proprietors, to the merchant, or to the tradesman, whether the rising generation, under circumstances so new and peculiar, shall or shall not, be duly imbued with the pure, and peaceful, and honorable principles of the Gospel of Christ; principles which, if acted upon generally, would turn earth into heaven, and constrain mankind, by the most powerful motives, to "love without dissimulation," to "abhor that which is evil," to "cleave to that which is good," to "be kindly-affectioned one to another with brotherly love," to "provide things honest in the sight of all men," to be active in "business," "servant in spirit," for as much as, whilst discharging by God's grace the relative duties of life, they would, in an especial manner, be "serving the Lord." An unprincipled community can never be respected abroad, nor be pre-ventious at home; or, if for a time it seems to prosper, there is still a hollowness in the foundation of its structure, which will sooner or later cause its downfall. The subject of religion is at once the highest and most blessed, which can occupy the mind of man; for it treats of God and his laws, and provides for man's present and everlasting happiness.

Grateful, then, my brethren, are occasions such as these, when the influential and the richer classes come forward with their lands, their wealth, and their time, to add yet other edifices to the number of our religious and scholastic buildings! when the poorest are eager to throw in their mite, and to give, what for them is no small offering, their labor to so hallowed a purpose: when the wise and good lend the sanction of their presence, and many a heart is ascending up in prayer to God for his accompanying blessing! May the Lord hear the prayer which we shall now offer; and may the work this day commenced by us be pursued of him in our hands! —*Barbadian.*

COMMUNICATIONS.

For the Colonial Churchman.

SOURCES OF CHURCH PROPERTY IN THE EARLY AGES OF CHRISTIANITY.

Essay 4.

That the Mosaic Statute with respect to tithes, was in force among the Jews during our Saviour's sojourn on earth, we learn from various passages of the New Testament. With the Pharisee, who is represented in one of our Lord's parables as having gone up to the temple to pray, it was a matter of self gratulation that he gave tithes of all his possessions. Luke xviii. 12. And it is brought as an accusation against the hypocrites that they "paid tithes of mint and cummin, and anise, and omitted the weightier matters of the law, judgment, mercy, and faith." Mat. xxiii. 23.

When the Romans conquered Judea, they forthwith according to the custom of the times, proclaimed themselves its masters, and reduced it into a Province of their vast empire. They imposed taxes upon the inhabitants, and appointed a scale by which their amount might be regulated according to circumstances. Hence in addition to the burden which the Mosaic ritual lay upon them for the purpose of continuing the worship of the true God in their nation, they were compelled to submit to the dictates of a conqueror, and to pay tribute to the Roman Government. An evident distinction is made by our Saviour between the contribution thus levied and those which were designed for several purposes. When a penny "was brought unto him, he saith to them, whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things that are Cesar's; and unto God the things that are God's." Mat. xxii. 19-21.

The Jews therefore in the days of Messiah continued to practise in some degree the pious injunction which had been imposed upon their forefathers by the laws and ceremonial of Moses. But from the passages just referred to and partly quoted, we may easily conclude that although the letter of the statute had been in every respect complied with, yet the disposition or feeling which accompanied the performance was not at all times of the right and legitimate kind. The self complacency which is ever the result of spiritual pride or blind security, prevailed in place of that lowliness of mind and contrition of heart, which best become men clothed with infirmity and sin.—The feelings of sincere devotion which had been anciently associated with an act of religious contribution, were totally lost sight of, and their place usurped by emotions and sentiments of a more unholy character. For this degeneracy and also for the general depravity of the national morals, the Jewish people were visited with severe retribution in the destruction of their metropolis, and the total overthrow of their kingdom.

About the year 70 of our era, Titus, the son of Vespasian, was appointed to the command of the Roman forces, then in Judea, with a view to quell some rebellion which had been for some time threatening the peace of that country. The opposition which he met with, was of such a nature as to render it necessary for him to go to the utmost extremity. At length he crushed the energy of his opponents, besieged their city, took and destroyed their temple, and left Jerusalem, the pride and the glory of Mount Zion, a heap of smoking ruins. Since that disastrous occurrence, the Hebrew nation have to this day been wanderers on the face of the earth.

Hence therefore it may be said of tithes and offerings, and oblations, as well as of every other thing connected with the Mosaic dispensation, that "old things have passed away, and that all things are become new." For not a vestige of the law, nor of the people, remained in their ancient habitations. The Roman Eagle was every where triumphant; encouraging the growth of paganism and idolatry, and extinguishing for a season the pure light which shone for the guidance of the nations, among the descendants of Abraham.

In this state of things we cannot suppose that the first Christians, who, in the opinion of their political rulers, were identified with the Jewish nation, were permitted to retain much property of any kind. But notwithstanding the limited nature of their worldly possessions, and the many inconveniences to which their peculiar circumstances exposed them, they still found means to make such provision as was necessary for the support of the ministry, and for continuing the blessing of Divine worship amongst them. The methods by which they proposed to accomplish these ends may be learned from various passages of the New Testament, where it will be found that, in this as in all other cases, they shaped their conduct according to the circumstances in which they were placed.

1. The first mention of worldly possessions, that is made after our Lord's ascension, informs us that "all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need"—Acts II. 44, 45. The Apostles, and of course the disciples, on whom the duty of

the ministry devolved, being among the family of believers, were in the first instance, supported by distributions from this common stock or fund. And if we may judge from the case of Barnabas, which is recorded in Acts IV. 36, 37, it was well understood among the primitive converts, that their admission into the number of the faithful implied an oblation of all their worldly goods for the general benefit of the brethren. "And Joseph, who by the apostles was surnamed Barnabas,—which is being interpreted, the Son of Consolation,—a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."

No doubt the first believers were led to the adoption of the above measure by the peculiar circumstances of their situation. At all events two very important ends would be accomplished by its operation. The poor amongst them would at all times be certain of obtaining a regular supply of food, and would thus become independent of their unbelieving friends and neighbours: and those who owned landed possessions, would escape confiscation of property should Government choose to take umbrage at their conversion to the new religion. But this latter consequence cannot be admitted as a reason for diminishing the merit of the oblation. The oblation on the part of the donor appears to have resulted from a sense of duty; and therefore deserves to hold a distinguished place among the good works in which Christians are called upon to excel. Hence the first Church property, that we read of under the Gospel dispensation emanated from contributions which were either voluntary, or rendered necessary, on the part of the donor, by a sense of duty or security.

2. From this common stock all believers appear to have been supplied without discrimination. This at all events is true of those who lived at Jerusalem. But when the Apostles went about preaching the word, and had penetrated into parts that were not so highly favoured, they found it necessary to adopt other measures to suit their peculiar position. They resorted among other measures to the plan of making daily contributions for the maintenance of such as were poor. This is distinctly stated in Acts vi. 1-3, and appears to be the reason why deacons were at first appointed. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." Now in order to make the supply of such daily distributions regular, and as little dependant as possible on passing contingencies, it was requisite that almsgiving should be observed as a high and important duty in the code of the Christian morality. Accordingly we find the Apostles, more especially St. Paul, impressing, with much earnestness, upon the minds of their converts the propriety of "communicating, with their poorer brethren, because 'with such sacrifices God is well pleased.'" Heb. xiii. 16. The practical result of the principle thus intimated, is exhibited in the readiness with which the Converts of Antioch sent relief to their distressed brethren at Jerusalem. "Then the disciples, every man according to his ability determined to send relief unto the brethren which dwell in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." Acts xi. 29, 30.

It is unnecessary that I should here enlarge upon the duty, which led the first converts of the Gospel to contribute a share of their worldly goods for the support of the church. The principle which it involves is fully explained by the Apostle in II Cor. ix. 1-15. I. Tim. vi. 17-19. I. John iii. 17, and tends to shew that our chief business in this life should be, to "lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

From the funds collected through the contributions of the believers a share seems to have been appropriated to the support of the ministry and the propagation of the Gospel. St. Paul writing to the Corinthians says:—"who goeth a warfare at any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?" I Cor. ix. 7. And as a further reason why they should make contributions for religious purposes, he refers in his second Epistle to them, to the support which enabled him first to come amongst them. "I robbed other Churches taking wages of them to serve you. And when I was present with you and wanted I was chargeable to no man, for that which was lacking to me the brethren which came from Macedonia supplied." II. Cor. xi. 8, 9.

1. Hence therefore it may clearly be inferred that the ministry were supported by the contributions of the churches which had already been formed, whilst they were labouring in the formation of others. This is the general principle; although there may be some exceptions to it. Such is St. Paul's "working with his own hands." Necessity compelled him to adopt this alternative; and his example in this particular cannot therefore be considered as a general precedent. It is not the rule, but the exception to it. The general principle is that they, which minister about holy things, live of the things of the temple; and that they which wait at the Altar, are partakers with the altar." I Cor. ix. 13.

2. A further inference from the foregoing observations

is, that the contributions of first Christians cannot be said to have been altogether voluntary. If Pagans and heathens contributed to the support of the Christian church, then I should say, that they did so from their own good will and pleasure. But when one became a convert to christianity, that very circumstance laid him under a positive obligation to render a share of his worldly goods for the cause of the Gospel: because simply this act, or the performance of it rather, is a positive duty enforced by the Christian morality. Hence therefore the term *voluntary* as applied to the contributions of christians, is misapplied. For nothing can be voluntary that is inculcated as a duty; especially where the performance of that duty is considered as a proof not only of consistence of conduct but also of sincerity of profession. It would be well if those who talk and write about the *voluntary principle* of supporting religion at the present day, gave a little more of their attention to this view of the subject.

CRIFO.

To the Editors of the Colonial Churchman.

Gentlemen,

The following remarks were addressed to those who mourned over the grave of a beloved child, and as this world ever presents a mingled scene of joy and sorrow, and as we are bid to weep with those that weep, they may afford at least a momentary consolation to others whose hearts are wrung with a like affliction.

New-Brunswick.

39 Psalm 6th Verse.—"Behold thou hast made my days as it were a span long."

The Almighty does not afflict his children merely to make them miserable. He deals more kindly with us than the most affectionate of earthly parents. And though his ways are sometimes dark and mysterious, yet let us ever be persuaded that infinite wisdom cannot err.

Let us not be tempted to consider this world our home, our heavenly Father kindly admonishes us by various methods that we are but strangers and pilgrims here below. Are we beginning to reckon upon earthly happiness, are our hearts entwining themselves too closely around any earthly object? At a moment when we think not, that object is torn from our embrace. But is this any argument that our heavenly Father deals severely with us? No! his correction is the strongest proof of his love. In the case before us, the words of the Psalmist are literally verified, "Behold thou hast made my days as it were a span long." A few short weeks and months, made up the sum of her brief existence. Of this little one it may be truly said, "that she came up and is cut down like a flower." The frost has nipt the tender blossom and its leaves fall to the ground! But she falls not unwept. The tear of affection will flow. And God has not forbidden us to weep.

But let your grief be moderated by reason and religion. In this case you have not to mourn even as others without hope. You have every reason to rest satisfied, that the God who gave this little one into your arms, has taken it to himself, to make it eternally happy.

Do you weep because one of the dearest earthly ties is severed? Reflect that God knows best, at what time to separate the nearest connexions. Do you weep because her days have been so few upon earth? Al! who can tell what might have been her portion, if her days had been prolonged? Though few were her days on earth, she will enjoy an eternity of happiness in heaven. And if we can be eternally happy, why lament that our own days, or the days of those who were near and dear to us, are cut short! She is taken before her soul was stained by any actual sin: and we believe that all original impurity was washed away in the laver of regeneration, when you dedicated her in baptism unto God.

Weep not then, for she has gone pure and clean. Weep not, for our blessed Saviour has said, that "of such is the kingdom of Heaven."

Let us remember that to ourselves our Saviour says, "Let us remember that to ourselves our Saviour says, 'except ye be converted and become as little children, ye cannot enter into the kingdom of Heaven.'"

Except we turn from our evil ways, forsake our sins, and come unto him with the simplicity, the teachableness and innocence of children, we cannot be partakers of those joys, which are reserved in heaven for the righteous. Here is a lesson for us to give up all hypocrisy, fraud and deception. Here we are enjoined to put away from us all malice, contention and evil speaking; all pride, covetousness

and ambition. In all things we must strive, by our holy lives to adorn the Gospel of God our Saviour, and to have always a conscience void of offence both towards God and towards men. We must live as candidates for heaven, and bear ever in mind, that in order to attain thereto, we must endeavour by the grace and assistance of the Divine Spirit, to be holy as God is holy, and perfect as he is perfect.

If we confine our views to the present scene of existence, it cannot be otherwise than that we be often involved in darkness and uncertainty: but when we look out beyond the bounds of space and time, the clouds and shadows vanish away. We look up to a bright region of eternal day. We look up to a God who in all his dealings with his creatures, invariably doeth right. O! let not then one murmuring sigh arise from your bosom. To behold one of your little ones taken away, with the comfortable persuasion that it is made a companion of saints and angels in heaven, should not cause you to mourn. It should be to you the source of unspeakable consolation. She is taken from the evil to come. She can not now be left to experience the coldness of an unfeeling world! She can never be exposed to snares and temptations! She can not feel the stings of conscience, nor the afflictions which all mortals have to experience! She has felt the last pang, and passed that dark valley which we must all go through. May God in his infinite mercy lift up the hands that fall down, and strengthen the feeble knees. May he support you under this and every bereavement; may he grant you to be true Christians, and then in His good appointed time shall he translate you from this world of sin and sorrow to that better world above, in which there shall be no more parting, no more death, and where all tears shall be wiped from every eye.

For the Colonial Churchman.

FAMILY PRAYERS FOR SUNDAYS.

The following Prayer is prepared from the devout services of our Church, for "the ordination of Priests," and "Consecration of Churches."

Prayer which may be added on Sunday Morning to the usual Devotions.

Blessed be thy name, O Lord God! For that it hath pleased Thee to have Thy habitation among the sons of man; and to dwell in the midst of the assembly of the saints upon earth—bless, we beseech Thee, the religious performances of this day, [in all parts of the world] and grant that in this place Thy name may [this holy day and] through all generations be worshipped in truth and holiness—give us grace to prepare our hearts to serve Thee with reverence and godly fear; affect us with an awful apprehension of Thy divine Majesty, and a deep sense of our own unworthiness; that so approaching Thy sanctuary with lowliness and devotion, and coming before Thee with clean thoughts and pure hearts, with bodies undefiled and minds sanctified, we may always perform a service acceptable to Thee.

Enable us to shew forth our thankfulness [for our means of grace and hopes of glory] by making a right use of them, to the glory of Thy blessed name. Accept, O Lord, the services of this holy day, and bless them with such success as may tend most to Thy glory, and the furtherance of our happiness both spiritual and temporal. Grant that we may worship Thee with such steadiness of faith, and with such seriousness, affection and devotion of mind, that Thou mayest graciously accept our bounden duty and service, and vouchsafe to give whatever in Thy infinite wisdom Thou shalt see to be most expedient for us.— Pour on each of us Thy blessing, O Lord, and righteousness from Thee, O God of our Salvation.

We beseech Thee, most merciful Father, to send upon [all who preach in Thy name this day] Thy heavenly blessing, that they may be clothed with righteousness, and that Thy word spoken by their mouths, may have such success that it may never be spoken in vain. Grant also, that we [and all other hearers] may have grace to hear and receive what they shall deliver out of Thy most holy word, or agreeably to the same as the means of our salvation—that in our words and deeds we may seek Thy glory, and the increase of Thy kingdom.

Thou, O Almighty God and heavenly Father, of

Thine infinite goodness towards us, hast given to us Thine only and most dearly beloved Son Jesus Christ, to be our Redeemer and the author of everlasting life; who, after he had made perfect our redemption by his death, ascended into Heaven. For these so great benefits of Thy eternal goodness [and for that Thou hast blessed us with another Sabbath] we render unto Thee most hearty thanks; we praise and worship Thee, and we humbly beseech Thee, in the name of Thy blessed Son, to grant unto all who either here or elsewhere call upon Thy holy name, that we may shew ourselves thankful unto Thee for these and all Thy other benefits; and that we may daily increase and go forward in the knowledge and faith of Thee and Thy Son, by Thy Holy Spirit, who live and reign with Thee, world without end—Amen.

April, 1836.

SIGMA.

BISHOP CHASE.

To the Editors of the Record.

Sir,—The friends of Bishop Chase regret to state, that a calamity has befallen this venerable servant of God, which, though of a domestic nature, yet, occurring under his peculiar circumstances, will doubtless call forth the sympathy of the Christian public at large. Under this persuasion they have requested him to allow the publication of the following letter from his excellent partner not only as detailing the calamity itself, but also as affording a very characteristic picture of their situation in that remote region. It may be well to state that Gilead, the scene of this calamity, is near the Lake Michigan, and has been the Bishop's residence and the centre of his pastoral labours since his retirement from Ohio. For the object of his present mission to this country, it will suffice to refer your readers to the advertisement in this day's Record.

Yours, &c.

Finsbury Circus, (Eng.) Feb. 11.

J. P.

Gilead, Dec. 23, 1835.

My dear husband,—We were all made very happy the night before last by receiving your letter from Portsmouth, and bless God most devoutly for his kindness in delivering you from the dangers of the sea, and from the awful dangers of a fire at sea. We are well content and happy, and, I hope, properly sensible of the loving-kindness of God to us, not only in your preservation, but our own. Yes, dear husband, our quiet and peaceful family have shared in a common though sad calamity. Last Saturday night we went to bed in apparent security, but about twelve o'clock a slight noise, like the kindling of a fire in a stove, startled me: I sprang from bed, and throwing open the dining-room door, saw the flames had burst from the upper part of the chimney into the garret. The cry of fire instantly assembled all the family—a tub of water was in the kitchen, and three pailsful, in as many seconds, were thrown on. It was, I saw, in vain; the fire had seized the roof, and bid them lose no time, but throw out as fast as possible. No noise or lamentation was heard—all was rapid as the flame. My first care was your sermon-box, and then the box of English letters, with your letters to myself from England, certificates, and three hundred dollars in money, received for sales of cattle. The most of our beds and clothing were saved, your desk with a few post-office papers, two small tables, four chairs, my bed curtains, sleigh fur, side-saddle, and a few other articles, the family Bible, a box of Prayer-books, put up to send to Springfield, a box of candles, an old carpet, and a few other articles. That we saved so much is more to be wondered at than that the rest perished, when I assure you that, in the judgment of all the family, five minutes was the utmost allowed us from the first alarm, until safety compelled us to abandon the building. The west wind soon wrapped the back-kitchen in flames, from which they saved but one bag of flour: by turning down the flaming fences the rain was stayed, and the school-house and milk-house were preserved. As soon as the things were moved back near the well, we had our beds taken to the school-house, had a candle lighted, and tried to preserve our health by wrapping upon blankets. After a month of severe weather it had been thawing all day, and water was not yet frozen on the ground; so that our feet, though very cold, as we all were for a time barefoot, have not suffered from frost.

Dear Henry felt how much devolved on him, and well has he discharged his duty, in making us a comfortable home. With the help of Mr. Glass and sons, a partition has been nailed up (in the school-room,) the floor laid double, two windows put in, and every hour adds something to our comfort. Mary's first care was your picture. I regret to say that the box of communion-plate, and the large chest of papers, are lost; the fire broke out so near them, that, not being immediately seized, they could not be preserved without risk of life. Bennie, the Schotchman, served us faithfully; the other poor fellow, a Dutchman, who was hired for a few days, on hearing the alarm, like most weak-minded persons, was so bewildered, that, instead of going down stairs, which were perfectly safe, he threw himself out of the window, without even raising the sash. It is a wonder that he did not break his neck. Without knowing it, he brought down two blankets with him; they broke his fall, and kept him in a great measure from injury from the glass. When out, he could do nothing. A trifling circumstance pleased me. Among the things saved I saw your large chair, and asked who brought it out; it was the last thing rescued. Henry said Bennie told him, when he thought he could save nothing more, he looked, and thought he saw you sitting in it, and could not let it burn.

And now, dear husband, let not this event shorten your mission or damp your zeal. I know your heart is at home, and you will feel much for our privations; but we have still the essentials of life—plenty of grain and meat; two days later and our loss would have been much more, our pork would have been in the cellar; it is still living. Mrs. Booth sent for us to come and stay with them; but you know my home is with my children, let that be where it will. This will make men of our boys; if it make Christians of them, I shall welcome them. It is a satisfaction to me to know, that carelessness was not the cause of this loss. I was the last up, and nothing but dying embers was on the hearth. The man had been employed in the back kitchen, and did not make a fire as usual after supper. The lodged spark had probably been kindling for hours before it found air.

How little did you think, when labouring so hard and expending all you could raise to build up the Church in Gilead, that you were raising a shelter for your houseless family! without this to flee to, our health, if not our lives, must have been sacrificed. May this mercy quicken our diligence, and make us willing to labour without ceasing for the cause of Christ and his Church!

Dec. 24.—All well. I am writing with borrowed ink; I hope it will not all fade out. Lucie and the children all send love to dear Father.

As ever, your affectionate wife,

S. M. CHASE.

It appears by the following extract from the history of the Church in Virginia, a late work by the Rev. Dr. Hawks, that the first administration of the sacrament of the Lord's Supper in North America was by a Clergyman of the Episcopal Church.

"It was on the 18th day of May, 1607, thirteen years before the settlement at Plymouth, that colonists landed at what afterwards was Jamestown. And on the very next day the sacrament of the Lord's supper was administered by the Rev. Robert Hunt; who was himself one of the petitioners for the charter presented by James I. to the London Company, and a leader of the infant colony. This was the first commemoration of the sacrifice of the death of Christ which these shores had ever witnessed. Like Noah, the pious patriarch of this new world, had no sooner landed from the ark which bore himself and all his fortunes, than "he builded an altar unto the Lord." Becoming and affecting impulse of true gratitude and love! How strangely must the peaceful beauty of that simple Christian ordinance have stood in contrast with the stern and savage features of the land in which it was arrayed! How sweetly, yet how sadly, must the strains of that unrivalled service, familiar to them all as household words, have fallen on the ears and hearts of that adventurous little company, while thoughts of home and friends, the hearths and altars of their childhood, swelled the tide of feeling, till it overflowed in "natural tears!" How beautiful, to follow down the pure and peaceful stream of Christian faith and hope and charity, as it swelled forth from that first fountain opened in the land, and to trace it by its track of living green, as the wilderness and solitary place was made glad by it, and the desert blossomed as the

rose! And how pleasing—were we not Christians, we might say how proud—the thought, that there and then the Church made entrance in her Saviour's name upon this Western hemisphere, and that the claim thus put on record will be owned and honored, and the land in its whole length and breadth return to that communion, which first reared its altar, and unfolded first the banner of the Cross."

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MAY 19, 1836.

CLERICAL MEETING AT CHESTER.—The first meeting in this year, of the Clerical Society of this District, took place at Chester, on the 11th and 12th inst. There were present, the Rev. Messrs. James Shreve of Chester, J. T. T. Moody of Liverpool, J. W. Weeks of New Dublin, T. H. White of Shelburne, and J. C. Cochran of Lunenburg. Divine Service was performed three times in the church of St. Stephen, to numerous congregations, notwithstanding the busy season of the year. Forty-six communicants knelt around the altar, amongst whom the aged individual noticed at the last meeting in Chester, was enabled once more to be found. The weather was most propitious, the services interesting, and the impression of last year seemed to be deepened in the minds of all that such meetings are calculated, by the Divine blessing, to animate and edify both clergy and laity; to strengthen an enlightened attachment to the church, and advance the cause of sober and rational, but fervent piety. The next meeting of the Society is to be held in Lunenburg and New Dublin on the 22d, 23d & 24th June.

One of the members of the Clerical Society for the Annapolis District, informs us, that they had a very pleasant, and as he hopes, profitable meeting at Aylesford, on the 27th April, and that their next is to be held at Digby on the 17th June.

NEWFOUNDLAND.—We call attention to the journal of the arduous Missionary tour performed by the active and energetic Archdeacon Wix, of this Island, in the winter of 1835; and comprising an amount of personal labour, hardship and privation, which few missionaries can equal; all performed apparently in the spirit of zealous devotion to the cause of the Saviour, and of love to the souls of those numbers, who, it will be seen, are in danger of perishing for lack of knowledge. The narrative is couched in such modest and unostentatious terms, that a cursory perusal will give but an inadequate idea of the services rendered or the hardships undergone. Indeed, no details, however minute, can give the reader a due conception of what is endured in such scenes as the Archdeacon describes. We observe that an account of this tour has been published in England in a larger form, and if we can obtain a copy, we shall give extracts from the work. Let those, if any there be, who consider an Archdeaconry, or a Bishopric in the colonies a mere sinecure, ponder over this specimen of the labours of the one, and read in the Society's Reports the more extensive labours and more heavy responsibilities of the other. There is not one of our colonial Bishops (now thank God eight, if not nine in number) whether in the Eastern or Western hemisphere, who may not appropriate to himself, the title which the sainted Heber loved to claim of 'Chief Missionary' in his diocese. Nor is it too much to append to each of their mitres, the apostolic catalogue of "perils by land and perils of waters, perils in the wilderness, journeyings often, cold and weariness, and watchings often, besides that which comes upon them daily, the care of all the churches." And to all who delight to impute a worldly and a covetous spirit to those who fill the Episcopal Bench, we recommend attention to the munificent charities of the Bishop of Durham, as noticed in our columns to-day,—and to another noble instance of a spirit 'not of this world' in the voluntary resignation by the Bishop of Quebec of £1000 per annum of his income, in order to effect the appointment of a second Bishop, to meet the wants of his immense diocese.

JAMAICA.—We are indebted to the Lord Bishop of this Island, who has added his name to our subscription list, and kindly promised to make known our paper to his Clergy, for the communication of some information respecting the Church in that quarter which will be new to our readers. The number of the clergy is stated to be very inadequate to the wants of the diocese, but yet much larger than when his Lordship first came there eleven years ago.

Rectors and Curates on the Island Establishment, supported by the colony, 41.

An Archdeacon and Clergymen on the stipendiary list from England, 8.

Clergy supported by Church Missionary Society, 4.
Clergy supported by Society for Propagation of Gospel in foreign parts, 9.

In the Bahamas—Rectors, 4; Curates, 1.

Honduras—Rector, 1.

Grand Caymenas—Rector, 1.

Total in the diocese, 69.

In reference to the great change in the condition of the slaves the Bishop adds—"All matters here are perfectly quiet, and the new system coming by degrees into operation effectually. I observe a considerable improvement every where. We are establishing schools, and training Masters in a central School at Kingston, where there are in three establishments in that town upwards of 900 pupils, and from 15 to 20 masters and mistresses preparing for the country parishes. This School is connected with the National School in London, on Dr. Bell's system of education; and all the institutions in this Island will be in union with the central Establishment in Kingston. These schools are under the superintendance of the clergy."

CLERICAL SOCIETIES IN JAMAICA.

To the Honourable and Right Rev. the Lord Bishop of Jamaica.

Mosley Hall, Monday, March 7th, 1836.

My Lord,—Though I shall have the honor of seeing you in a few days, and of personally congratulating you on your arrival amongst us, yet I feel it my duty, as Acting Secretary to the Jamaica Eastern Clerical Meeting, to lay before you a copy of the Resolutions adopted by that body at their first Session in October last, and, in conformity with the tenor of one of them, to solicit your Lordship's acceptance of the office of patron of the Society. From the names, and long established reputation of some of the members, your Lordship has the best guarantee, that no political or irrelevant topics can find admission amongst us; or should any member have the temerity to introduce such subjects, that they shall meet with instant and decided animadversion. Indeed, my Lord, our object is the same with that of our brethren in England—to strengthen each other's hands by mutual consent and encouragement—to establish (as far as the nature of the country will permit) that social intercourse which ought to exist among the Ministers of Religion—to devise such measures as may enable us to act in concert, and give energy and vitality to the ministrations of our Church—and to receive mutual edification from hearing each other's opinions on the various religious subjects which may come before us. These, my Lord, are the objects of such societies in England, and I can state, from personal experience, that much of the zeal and learning which reflect such honour on our brethren at home, is mainly attributable to the establishment of clerical meetings.— Hoping that your Lordship will give me permission to publish your reply to this letter for the satisfaction of the Clergy.

I have the honor, my Lord, to be your very humble and obdt. servant,

JOHN MAGRATH.

HIS LORDSHIP'S REPLY.

To the Rev. John Magrath,

Bishop's Pen, March 11th, 1836.

My dear Sir,—I beg to acknowledge the receipt of your letter of the 7th inst. enclosing some Resolutions which were passed at a meeting of the Clergy called "the Jamaica Eastern Church Meeting" on the 28th October last, and with which, with the exception of a part of the 4th, I am happy to express my entire concurrence.

The exposition of the Scriptures and the appoint-

ment of a Preacher on such an occasion, appear to me to partake more of a professional character than is quite consistent with the general tone, and sober view, which all the other resolutions take of the objects of such meetings, and which I would rather see confined to those objects. With this single remark I heartily give my support to a mode of communication amongst the Clergy, which the climate, and other obstacles of this country render so very desirable, and from whose friendly intercourse and brotherly coalition on the important interests of their sacred profession, much benefit must arise to the interests of Religion.

Wishing every success to your new institution, I remain, dear Sir, very faithfully and truly yours,

C. JAMAICA.

At an Ordination held at St. Andrew's Church, on Sunday the 13th inst. the following gentlemen were ordained—

FRIESTS.

The Rev. J. A. Johnston, and Rev. J. C. Stone.

DEACONS.

The Rev. T. R. Brandfoot, B. A. of Trinity College, Oxford: Rev. Messrs. G. W. Rowe, G. F. Waters, W. S. Coward, D. Wilson.

Sixteen Clergymen were present, besides the Lord Bishop, during the impressive service. An eloquent sermon was preached by the Rev. J. Magrath, who had been appointed by the Bishop, as preacher on the occasion. We believe the whole congregation was deeply affected both by the discourse, and the solemn rites administered.

We understand the following appointments have taken place since the ordination:

The Rev. J. Magrath, to the eastern district of Kingston.

Rev. J. A. Johnstone, to the Island Curacy of Hanover.

Rev. J. C. Stone, to the assistant Curacy of St. James.

Rev. George Osborn, to assistant Curacy of St. Ann's, in the district of Guy's Hills.

Rev. T. R. Brandfoot, to the assistant Curacy of Manchester.

Rev. G. W. Rowe, to Island Curacy of St. Catherine's.

Rev. G. F. Waters, to the new Chapel of Retreat, St. Mary's.

Rev. W. S. Coward, to the assistant Curacy of St. Catherine's.

Rev. David Wilson, to the Grand Caymenas.

The Rev. H. S. Yates, was lately appointed to St. James, and the Rev. A. F. Gerard is about to be appointed to one of the large parishes at the west end of the Island. We cannot but congratulate ourselves on these accessions to the number of Ministers of the Church of England, in eight cases of the eleven above mentioned, receiving remuneration from funds at the disposal of the Bishop.—*Jamaica paper.*

Letters received from—Rev. C. Ingles, Sydney, C.B. [one before, with remittance] Rev. Dr. Jacob, Rev. Dr. McAuley, Rev. Dr. Alley, [with remit.] Rev. Mr. Robertson, Rev. Robert Blakey, [with remit.] Rev. Mr. Townsend, L. C.; Mr. A. R. Truro, St. John, N.B.; Lord Bishop of Jamaica; Archdeacon Wix; Rev. H. N. Arnold, [with remit.]

TO THE RIGHT REVEREND THE LORD BISHOP OF NOVA SCOTIA.

Pouch Cove, Cape Francis, Newfoundland, March 29, 1836.

MY LORD,—I avail myself of the leisure afforded by my stay of a few days among the people of this settlement, who have not been often visited since Mr. Wood left them, to prepare for your Lordship and the Society for the Propagation of the Gospel, the notes of the journey to the S. and W. of the Island, in which I was engaged so many months in the winter and summer of last year.

Tuesday, February 17.—On the 17th of February I left St. John's with one attendant; and having crossed Conception Bay, in which there was much ice, passed, after staying a short time at Port de Grave (the

mission of Rev. Charles Blackman), through the woods, on foot, into Trinity Bay.

Friday, February 20.—Came out at New Harbour after dark, where I slept, and staid over Sunday with the people, assembling them at St. George's church for two full services, administered the Lord's Supper to 14 in church, and to one aged man, in private; baptized 2 children in Church, and one at a house. The demeanour of the inhabitants of New Harbour, and of Dildo Cove, gives gratifying testimony to the value of the services of Charles Elford, an humble lay-reader of the Society.

Wednesday, February 25.—As the severity of the weather would not permit of my proceeding, I employed the time till Wednesday, in visiting the people of the neighbouring settlements; but at length, long before day-light of the 25th, a crew took me from Andrews Cove to Chapel Arm, where I assembled two dozen persons, who lived there for winter's work, sawing, &c., and afterwards proceeded overland, by an untracked route, to Long Harbour in Placentia Bay, which I reached just at dusk. After I had visited and held some interesting conversation and prayer the next day with the only Englishman who had not joined the Irish, and natives, of the Romish communion, I walked through some very thick woods to Ship Harbour, in the neighbourhood of Little Placentia. Here I was detained till 12, on Monday, March 2, at the house of a very hospitable, Roman Catholic fisherman, when Mr. Tucker, merchant, of Little Placentia, having been informed of my being so near, very kindly sent a boat and a crew for me.

Tuesday, March 3.—Walked to Great Placentia (6 miles), where I collected the scattered remnants of our communion in the church, which had, within the memory of several residents, been regularly filled each Lord's Day. The communion-plate which had been presented to this church by the present King in 1787, a year after the date of the church's being built, was very carefully preserved.

Wednesday, March 4.—After assembling a very attentive congregation on the first day of Lent, in a store of Mr. Tucker's, in Little Placentia, I went with a crew which he kindly furnished me, to some place along shore, whence I walked to Tilley Cove. Here Christopher Dick's family formed of itself a congregation, and I, for the second time this day, introduced the solemn Communion Office into the services of the day. The following morning, I again held full service before I left the people, and administered the Lord's Supper to the father of the family, who had for several years desired such an opportunity.

Thursday, March 5.—I was off early enough, however, to walk to Famish Gut, where I held full service at 10 o'clock, to the few whom I could collect; but in endeavouring to get afterwards to Pinch Gut, the next settlement, we lost our way and were benighted. The carelessness of my guide had led him to leave his axe behind, and there was every prospect of our spending a most severe night in the woods, without the chance of a larger fire than we could supply in fuel with our pocket-knives, when the light of the moon gave me the view of a gunner's track along the shore; this providentially led us to Big Chance Cove, where were inhabitants. We had taken a wrong line of frozen lakes, and had come out in Trinity Bay, instead of keeping along the shore of Placentia Bay, as we intended.

Friday, March 6.—Assembled the people, the next morning for early prayers, and introduced, as I frequently did, during this season, the Communion, in the usual morning service. After service, was conveyed through slob ice, to Stook Cove; here I walked across to Bay Bulls Arm, in Trinity Bay, which I reached soon after dark. Here assembled a few wood-cutters and boat-builders, in their winter's tilt and held full service, by the light of seal's fat, which was ignited in a scollop shell. The neck of land being narrow here between Trinity Bay and Placentia Bay, we walked across, very early the next morning, to Come by Chance River. Here I assembled a congregation of 17, and baptized several children. After breakfast walked to Whittle's Cove; then obtained a leaky punt, the best I could procure, and got put across to Sound Island. Here after calling on a most respectable old gentleman-planter, Hallett, who has, for years, rendered essential service to the people by assembling them for public worship, and fixing to be with him, for Divine Service, on the afternoon of Sun-

day, I proceeded 9 miles on the ice, up an arm, called Piper's Hole, that I might spend my Sunday morning with the people who resided there during winter. I very nearly missed reaching any of their tilts. After sleeping, however, at the nearest tilt, I walked to those about a mile and a half farther, and assembled about 20 for full service; after which I walked down Piper's Hole to Sound Island, and held full service to the large congregation which I found anxiously waiting my return. The sky threatening a storm, I was obliged to do violence to my feelings, and to leave Mr. Hallett much sooner than I could have wished, that I might reach Woody Island, before snow obstructed me. I was nearly benighted, but succeeded in reaching the hospitable house of the Andrews, brothers, bachelors, from England, where I assembled the neighbours for full service the next morning. The quantity of snow which had fallen during the night, made it difficult for the people to reach me; but 20 attended and some children were baptized; there are no less than 13 families on this Island. At Sound Island the population is very thick. The inhabitants are most anxious for the establishment of Schools.

Monday, March 9.—The people were kind enough to put me up, after prayers, in a punt, as far as Barren Islands; here I arrived opportunely for the funeral of an Englishman, who was then lying dead.

Tuesday, March 10.—For this purpose I staid a day, and was gratified by a very full congregation, at a full service in a large store. The next day, Mr. John Cozens, the owner of the establishment, was kind enough to take me in a boat past Merasheen to Isle of Vaten, where was another establishment of his. Here I held two services, and staid two days. The people miserably poor.

Friday, March 13.—Being put in a boat as far as the ice would allow, up Clatter's Harbour, I endeavoured to get, by Paradise Sound, to Paradise; but, being benighted, spent a very unpleasant night in the woods, not being experienced in putting up for the night, and having no shovel to make a hole in the snow, which was 8 or 10 feet deep;—our fire was lighted on the top of the same, instead of being on the ground, with a wall of snow around it. By the morning I was, in consequence, several feet above my fire, which had melted down in the snow. At daylight, next morning, prosecuted our journey, and found a fisherman's house, where I enjoyed an opportunity of drying my clothes which were wet from the sleet and snow that had been falling all night; the owner was kind enough to walk with me some miles to Paradise; there I found a very hospitable person, Mr. Cooke; his wife, being a lady from Liverpool in Nova-Scotia, we had mutual satisfaction, during my stay until Monday, in recalling our recollection of this interesting village, and its interesting inhabitants.

Monday, March 16.—On Sunday, Mr. Cooke's family and my guide, were all the Protestants who could be assembled; and as the inhabitants of the places adjoining were all of the Romish communion, I passed from Roger's Harbour, whither I had been conveyed in a punt, to Bay de l'Eau through the woods, having, at one time, walked 4 hours, and found ourselves exactly at the spot whence we had started! I persevered, however, and I thank God, with success, and enjoyed a comfortable night's rest by the fire, in the tilt of a man named Chick, of Oderin, who is endeavouring, with his wife, to give his children as religious an education as their own attainments allow. I assembled the neighbours for full service, before I went to rest, and the next morning walked across the country, steering N. W. by compass, and came out at Bay de l'Argente, on the south shore of Fortune Bay, near the bottom, before dark.

Tuesday, March 17.—I now commenced my duties in Fortune Bay. I had fortunately struck out at a settlement. I assembled the people immediately for full service: the next day did the same, and started for Harbour Mille, a most laborious walk, on a very drifting day. Here I met with some very interesting people, among whom I ministered; particularly an old Englishman, who assured me he had often shed tears at the contrast between his present Sundays and those formerly passed at home. I left Bay de l'E. that I might hold service at Shelter Point, on the 19th, on my way to Fortune Bay Bottom, where I found some very interesting inhabitants with whom I staid till Sunday the 22d, performing services and such o-

ther offices as were required daily. We then availed ourselves of a fine day to go to English Harbour, where I baptized 7 children, in full service. I afterwards called in at Femme, and Baptized 5 children; but reached Le Conte with difficulty, the same night.—Here I held full service at the winter tilt of Mr. Skinner, to which I groped my way, after dark, about a mile from the harbour. The next day went in a boat in a bitterly cold wind, to Pinkey's Storehouse, where I assembled all the men of the single establishment for service, and went on, the next day, to Rencontre, where I held service also, and had 2 baptisms. The next morning passed East Bay, and landed at Noster Cove, Long Island, where I assembled a large congregation, and baptized several children; after prayers the men put me up as far as the important settlement of Balorin, in a boat. Here I held full service and had several baptisms at night and the same the next morning, before leaving, in a large decked boat, which had just been launched, for Harbour Britain. We started with a fair wind, but were soon obliged to beat against a head wind, which kept us out till 2 A.M. of the 28th. I was kindly taken in by my worthy friend, Mr. Thomas Gaden, the collector of his Majesty's Customs, and found, after a few hours' rest, that I had indeed, cause for gratitude, in having been wonderfully preserved in my last day's journey. A hole had been broken in the vessel's bottom when she was launched—it had become covered with ice and was not perceived. This ice had held while we were beating against a head wind, from 9 A.M. of one day, till 2 A.M. of the next, and had not given out till the vessel had got to Messrs. Newman's wharf, when she began to sink so rapidly that no pumps could clear her, and they had to haul her up! I here had to nurse a diarrhoea, which my late diet upon the wild deer venison had brought on. On Sunday I held two full services in a store which Mr. Creed, the agent of the Messrs. Newman, had fitted up for the occasion.

Monday, March 30.—Mr. Creed having kindly put the Paul Pry sloop, belonging to his employers, at my disposal, upon her way to another establishment of the same house, which is at Gualtois on Long Island in Hermitage Bay, I called and officiated for a large congregation at Brunette Island, on the evening of Monday, and at Hermitage Cove, a place which I had visited 5 years ago, the next morning. After full service and visiting a sick man, and performing the service of baptism both in full service and in houses, I reached Gualtois. Mr. Gallop the agent, shewed much anxiety to help me in the object of my visit; indeed he accompanied me, as Mr. T. Gaden also did, to Olave's Cove and Furby's Cove, two settlements higher up Hermitage Bay; and on my return, had a sail loft so neatly fitted up for a service, that I regretted being obliged to deny the request that I would spend a Sunday with the people of these settlements. Finding that I could in this neighbourhood procure an Indian guide, who might accompany me through the country to St. George's Bay, which I had proposed to visit, I resolved on proceeding under such conduct; judging that I should have time if I could reach St. George's Bay, through the interior, and visit the intermediate settlements along the shore on my return. Ten or twelve days at this season should have carried me through to St. George's Bay, from the head of the W. arm, S. W. of Bay Despair;—after performing Divine Service to a winter crew of the Messrs. Newman's, who were sawing for building vessels, I started for that purpose; but after we had proceeded, by long and forced marches, a considerable distance, the man who had accompanied me from St. John's, and my Indian pilot, and myself, were all visited with snow-blindness—unable to proceed, we passed a melancholy day and two nights in our icy cave, in which we had slept on the last night before I was obliged to think of changing our route; and I resolved to try to return. Our provisions had become fearfully low, and, although herds of deer were on every side; we were, each of us, too much affected with the snow-blindness to handle a gun. We providentially were favoured with so thick a fog that our eyes were spared, and we were able to grope our way back, in blindness, in weather when, under any circumstances, further progress, through an unknown country, would have been impracticable on account of the thickness of the atmosphere: we thus lost considerable time, for it was not until the 14th of April that I returned again, after this abortive attempt, in which I had endured much from fatigue, and weather, and privations, to Gualtois, on Long Island, which I had left on the 2nd.

To be concluded in our next.

Eternity.—Let me ask, every day, what reference it has to the day of judgment; and let me cultivate a disposition to be reminded of that day.

POETRY

From the "Spirit of Missions."

MISSIONARY HYMN.

"Many shall run to and fro, and knowledge shall be increased."—Daniel xii. 4.

Where rolls the stormy billow
Along the troubled deep,
Where verdant prairies pillow
The sun-beams as they sleep,
Where hills with heaven are blending,
Where spreads the dreary waste,
Where torrents are descending,
The gospel heralds haste.

Where perfume-breathing flowers
Shed fragrance on the gales,
That sweep through rosy bowers
Of sunny Persia's vales,
Where o'er the snow-clad mountains
Swells China's busy hum,
Where flow those olden fountains,
The gladsome tidings come.

The forest dark is hushing
The murmur of its blast,
While melodies are gushing
Unknown in ages past;
And softly, sweetly stealing
Upon the desert air,
The sabbath bells are pealing
To wake the voice of prayer.

Old Grecian temples hoary
Decayed with vanished time,
Shrines fam'd in song and story
Reverberate that chime;
And louder, louder swelling
It sweeps o'er Africa's shore,
With gentle music quelling
The lion's angry roar.

Lord! in thy mercy speeding,
Thy chosen heralds guide,
That they in triumph leading
Thy people scattered wide,
From every clime and nation
May gather them in one,
Till earth with adoration
Hails the eternal Son—

Till in each mortal dwelling,
As in thy realms above,
High songs of praise are swelling
To hymn redeeming love:
Till every home's an altar,
Where holy hearts set free
In service never falter,
Unchanged in love to Thee.

MISCELLANEOUS.

HANNAH MORE'S ACCOUNT OF THE LAST SICKNESS OF
DR. JOHNSON.

Hampton, December, 1784.

As the very interesting particulars contained in the following letter, found among Miss H. More's papers, may not be generally known, we shall perhaps be excused for interrupting the series of her letters by its insertion.

My dear Friend,—I ought to apologize for delaying so long to gratify your wishes and fulfil my promise, by committing to paper a conversation which I had with the late Rev. Mr. Storry, of Colchester, respecting Dr. Johnson. I will now, however, proceed at once to record, to the best of my recollection, the substance of our discourse.

We were riding together near Colchester, when I asked Mr. Storry whether he had ever heard that Dr. Johnson expressed great dissatisfaction with himself on the approach of death, and that in reply to friends who in order to comfort him, spoke of his writings in defence of virtue and religion, he had said, "Admitting all you urge to be true, how can I tell when I have done enough?"

Mr. S. assured me that what I had just mentioned was perfectly correct: and then added the following interesting particulars.

Dr. Johnson, said he, did feel as you described and was not to be comforted by the ordinary topics of consolation which were addressed to him. In consequence he desired to see a clergyman, and particularly de-

scribed the views and character of the person whom he wished to consult. After some consideration, a Mr. Winstanley was named, and the Dr. requested Sir John Hawkings to write a note in his name requesting Mr. W.'s attendance as a minister.

Mr. W. was in a very weak state of health, was quite overpowered on receiving the note, and felt appalled by the very thought of encountering the talents and learning of Dr. Johnson. In his embarrassment he went to his friend Colonel Pownall, and told him what had happened, asking at the same time, for his advice how to act. The colonel, who was a pious man, urged him immediately to follow what appeared to be a remarkable leading of Providence, and for the time argued his friend out of his nervous apprehension: but after he had left Colonel Pownall, Mr. W.'s fears returned in so great a degree as to prevail upon him to abandon the thought of a personal interview with the Dr. He determined in consequence to write him a letter; that letter I think Mr. Storry said he had seen, at least a copy of it, and part of it he repeated to me as follows:—

Sir,—I beg to acknowledge the honour of your note, and am very sorry that the state of my health prevents my compliance with your request: but my nerves are so shattered that I feel as if I should be quite confounded by your presence, and instead of promoting, should only injure the cause in which you desire my aid. Permit me, therefore, to write what I should wish to say were I present. I can easily conceive what would be the subject of your inquiry. I can conceive that the views of yourself have changed with your condition, and that on the near approach of death, what you once considered mere piccadilloes have risen into mountains of guilt, while your best actions have dwindled into nothing. On which ever side you look you see only positive transgressions or defective obedience; and hence, in self-despair are eagerly inquiring, "What shall I do to be saved?" I say to you in the language of the Baptist, "Behold the Lamb of God!" &c.

When Sir John Hawkings came to this part of Mr. W.'s letter, the Dr. interrupted him, anxiously asking, "Does he say so? Read it again, Sir John!" Sir John complied, upon which the Dr. said, "I must see that man: write again to him." A second note was accordingly sent: but even this repeated solicitation could not prevail over Mr. Winstanley's fears. He was led, however, by it to write again to the doctor, renewing and enlarging upon the subject of his first letter; and these communications, together with the conversation of the late Mr. Latrobe, who was a particular friend of Dr. Johnson, appear to have been blessed by God in bringing this great man to the renunciation of self, and a simple reliance on Jesus as his Saviour, thus also communicating to him that peace which he had found the world could not give, and which, when the world was fading from his view, was to fill the void and dissipate the gloom, even of the valley of the shadow of death.

I cannot conclude without remarking what honour God has hereby put upon the doctrine of faith in a crucified Saviour. The man whose intellectual powers had awed all around him, was in his turn made to tremble, when the period arrived at which all knowledge is useless, and vanishes away, except the knowledge of the true God, and of Jesus Christ, whom he has sent. Effectually to attain this knowledge, this giant in literature must become a little child. The man looked up to as a prodigy of wisdom must become a fool that he might be wise.

What a comment is this upon that word, "The loftiness of man shall be bowed down, and the haughtiness of men shall be laid low, and the Lord alone shall be exalted in that day."

HEARERS, PUBLIC WORSHIP, &c.

Bigoted Hearers.—A person, meeting another returning after having heard a popular preacher, said to him,—"Well, I hope you have been highly gratified." "Indeed, I have," replied the other, "I wish I could have prevailed on you to hear him; I am sure you would never have relished any other preacher afterwards." "Then," returned the wiser Christian, "I am determined I never will hear him, for I wish to hear such a preacher as will give me so high a relish and esteem for the word of God, that I shall receive it with greater eagerness and delight whenever it is delivered."

Humble Hearer.—"A torch may be lighted by a

candle, and a knife be sharpened by an unpolished stone." Mr. Hildersham used to say, "that he never heard any faithful minister, in his life, that was so mean but he could not discover some gift in him that was wanting in himself, and could receive some profit by him."

The Practical Hearer.—A poor woman in the country went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day, when the minister, according to his custom, went among his hearers, and called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all that he delivered. "But one thing," said she, "I remembered—I remembered to burn my false bushel." A doer of the word cannot be a forgetful hearer.

Constant Hearer.—It is said of the late Countess of Burford, that though for the last few years of her life she had to ride almost constantly on horseback, upwards of sixteen miles, to and from the churches where she attended, yet neither frost, snow, rain, or bad roads, were sufficient to detain her at home. How unlike the conduct of many, who suffer any trivial incident to keep them from the house of God!—*Buck.*

THE LITURGY.

An Extract from the primary charge of the Right Rev. Henry Ryder, D. D., Bishop Gloucester, delivered to the clergy of his diocese in the year 1816.

The censers of Dathan and Abiram, those sinners against their own souls, though once filled with strange fire, and used by unworthy worshippers, yet remained the same, hallowed as before, unperverted and unpolluted, is our liturgy unaffected by the weakness or the corruption, the false opinions, or even the evil motives, of those into whose hands it may possibly, at any time be intrusted. It ever remains unchanged, ready to become the vehicle for the purest incense, for the most genuine and the lowliest devotion. But we must never forget, that, after all, incomparable, unalterable as it is, it is but a vehicle. The feelings of our hearts must correspond with the sentiments expressed: the prayers must be appropriated by each worshipper, and made his own; the fair and exactly proportionate image must be kindled into life by the breath of the soul; the offering on the altar must be set on fire, and savor ascend, or it will never reach Heaven, and be acceptable to Him, who is a Spirit, and must be worshipped with the spirit and with the understanding.—*Christian Witness.*

BAXTER UPON HIS DEATH-BED.

"You come hither to learn to die; I am not the only person that must go this way. I can assure you that your whole life, be it ever so long, is little enough to prepare for death. Have a care of this vain, deceitful world, and the lusts of the flesh; be sure you choose God for your portion, heaven for your home, God's glory for your end, his word for your rule, and then you need never fear, for we shall meet with comfort."

"God may justly condemn me for the best duty I ever did; and all my hopes are from the free mercy of God in Christ."

"I was but a pen in God's hand, and what praise is due to a pen?"

When he was asked how he did, his answer was "Almost well."

SCHOLARSHIP IN KING'S COLLEGE, AT FREDERICTON,
NEW-BRUNSWICK.

NOTICE is hereby given that a Scholarship of £25 per annum, in the above College, will be open for competition on Monday the 27th day of June next, to all candidates, whether already on the Matricula of this University or not; to be held until the expiration of three years from the date of Matriculation, provided the successful candidate resides so long in the College: the examination for which will be in the first twelve Books of Homer's Iliad, Xenophon's Cyropædia, the Odes of Horace, the first four Books of Euclid, and the first part of Algebra.

By order of the Council,
G. F. STREET, Registrar.
King's College, 7th April, 1836.

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

Where Subscriptions, &c. will be thankfully received. Terms—10s. per annum:—when sent to the country by post, 11s. 3d.—Half to be paid in advance. No subscriptions received for less than six months. Communications to be addressed (POST PAID) to the Editors of the Colonial Churchman, Lunenburg, N. S. General Agent—C. H. Belcher, Esq. Halifax.