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THE COLONIAL CHURCHMAN.

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

VOLUME III.

LUNENBURG, N. S. THURSDAY, APRIL 5, 1838.

NUMBER 10.

S E L E C T E D.

A M O T H E R ' S G R I E F.

A sketch from Life, by the Rev. Thomas Dale.

To mark the sufferings of the babe,
That cannot speak its wo ;
To see the infant tears gush forth,
Yet know not why they flow ;
To meet the meek, uplifted eye,
That fain would ask relief,
Yet cannot tell of agony—
This is a mother's grief.

Through dreary days and darker nights
To trace the march of death ;
To hear the faint and frequent sigh,
The quick and shortened breath ;
To watch the last dread strife draw near,
And pray that struggle brief,
Though all be ended with the close—
This is a mother's grief.

To see, in one short hour decayed
The hope of future years ;
To feel how vain a father's prayers,
How vain a mother's tears :
To think the cold grave now must close
O'er what was once the chief
Of all the treasured joys of earth—
This is a mother's grief.

Yet when the first wild throb is past
Of anguish and despair,
To lift the eye of faith to heaven,
And think 'My child is there !'
This best can dry the gushing tear,
This yields the the heart relief,
Until the Christian's pious hope
O'ercomes a mother's grief.

For the Colonial Churchman.

Messrs. Editors,
My extract from Bishop Hopkins' work in the last number closed with his exposition of the prevalent deception 'that it matters little to what church a man shall join himself, provided he be faithful and sincere.' This error the bishop considered of too much consequence to be passed over lightly, and he therefore at page 7 states a case or two which will carry conviction to a mind unprejudiced. He proceeds—"The respectable society of Friends frequently called Quakers, are well known as professing christianity, and as being on some points remarkably zealous followers of the precepts of the gospel. Their love of peace—their order—their patient endurance of persecution—what more lovely exhibition of practical religion have modern days to boast than this remarkable people have displayed in these particulars? But they have adopted the erroneous idea, that a purer dispensation of the gospel was committed to George Fox the founder of their sect, which superseded in some respects the directions of Holy Spirit. The church, as established by them, was apostolic rule, and hence they have no order of ministry, no water baptism, no administration of the communion. Their women are allowed to teach in public equally with the men, and they are strong opponents on all these points of the church established by the Apostles. Now, is it

competent for us to say that the pious and sincere Quaker shall be cast out of the kingdom of Christ, on account of these serious errors in his system? God forbid. We are not the judges of our fellows. Nay, it is the voice of the Redeemer himself which saith, 'judge not that ye be not judged.' On the other hand, shall we admit that the pious Quaker is on an equality with those, who being equally sincere, have retained faithfully the whole system of the Book of God? Surely not, for this would be an absurdity. It is preposterous to say, that the man who is in error can be on an equality with him that is not in error. It is preposterous to say, that he who departs from the rules of the christian church, is as safe as he who diligently keeps them. Consequently, while we behold the Quaker with all benevolence of feeling, and willingly praise every thing in his faith and practice which accords with the word of God, we hesitate not to declare plainly and unequivocally, that he has fallen into error on the points specified; that in this error we cannot take any part, nor can we give it any allowance or encouragement; while, nevertheless, we do not undertake to define the peril to which it exposes him before God, but leave him to that tribunal before which we must all stand at the final day of retribution.

"The Roman Catholic, on the other hand, while he stands boldly prominent as the defender of apostolic authority, has been led to mingle with the doctrines of primitive truth, a vast mass of superstition. The worship of the Virgin and the Saints—the tenet of transubstantiation—the depriving the laity of the sacramental cup—the priestly power of absolution—the purgatorial punishments, over which the Pope is supposed to exercise uncontrolled dominion—with many other human additions to the pure faith of the apostolic day,—all shew the sad propensity of the mind of fallen man, to wander from the heavenly simplicity of the Gospel. But shall these errors deprive the pious and sincere Roman Catholic of the ultimate favour of the Redeemer? Far be it from us to say so. Nay, we doubt not, that many of that corrupt church have found their way to the mercy of Christ, notwithstanding the previous heresies of their system. Shall we however, for this reason, presume to say that there is no danger in these errors, or place the maintainers of them on an equality with those who have been faithful to the original platform erected by apostolic hands? As little right have we to say this as the other. It behoves us solemnly and carefully to search for truth in every thing connected with our religious duties, and to hold it steadfast when we have found it. For in the truth alone can we be safe. There is always danger in error. And although we cannot always draw the line where the portion of error may prove fatal, and therefore must carefully abstain from pronouncing a sentence of exclusion, which belongs not to us, but to the Eternal Judge, yet we must never presume, in the exercise of our charity, to disregard the authority and regulations of His word; nor may we expect an equal portion of his favour upon conflicting systems, which are not equally directed by the counsel of his will.

"It is very manifest that the same simple principle runs through the whole question of sectarian controversy. The apostles of Christ were the only persons commissioned by him to establish the laws of his church for all time to come. For this work they had the special guidance of the Holy Spirit. The church, as established by them, was of our day cannot be all equally near that standard, and as the various divisions of our day were given to no other, it results, that just in proportion as we are in accordance with the apostles, we have our part in that blessing, and no farther.

And of course the notion that all are equal in the Divine judgment, and that it matters not to which we attach ourselves, can neither be justified by reason or by scripture."

ALEPH.

For the Colonial Churchman.

C O L L E C T F O R A S H W E D N E S D A Y.

Messrs. Editors,

Our Church appoints the following Collect to be used daily during the solemn season of Lent—"Almighty and everlasting God, who hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

If you conceive the accompanying remarks (explanatory of it, and forming part of an Ash Wednesday sermon,) likely to be profitable beyond the immediate circle for which they were originally prepared, you will, by giving publicity to them, oblige your friend

PASTOR.

"This prayer appears to be founded on the words of David—"Create in me a clean heart, O God, and renew a right spirit within me"—and in order to increase our knowledge and devotion in offering up the petitions on the collect during the present season of penitence, let us consider the nature and extent of the blessings which we are there taught to implore.

What is it that we supplicate so earnestly? What but that which should be the burden of our prayer to the very remotest period of life—repentance and pardon for the past, and a new and contrite heart for the time to come. These two blessings are closely connected. The heart cannot be renewed without producing a corresponding change of life; nor can the conduct be truly right in the sight of God unless it springs from the heart that we pray for. The term translated 'repentance,' literally signifies a *change of mind*;—this change makes sin appear offensive in its nature, and hurtful in its effects, while it renders all the good deeds and thoughts of a good man congenial to the mind that is not so absorbed with worldly things, as to be regardless of the ever enduring treasures of God's kingdom.

It was a fact well known to our pious reformers, that there is a desire in human nature, rather to dissemble and cloak our sins before Almighty God, than suitably to acknowledge and lament them,—yet if we sincerely consider the case, we shall see the absolute necessity of such deep contrition. Where there is no repentance there can be no scriptural hope of the favour of God; neither can our conscience have any true repose till sin is repented of, and truly forsaken; for there is no peace saith my God to the wicked. There may be a false peace, but not that genuine peace which passeth all understanding, for which we daily pray.

In former ages of the church, the season of Lent was not only peculiarly devoted to the inculcation of this duty, but those who had offended the brethren

by their conduct sought pardon by humble supplications both of God and their neighbours. Their repentance being fully proved, they were received again into the bosom of the church, and became entitled to those outward privileges which had been suspended during their obstinate continuance in sin.

We ought, as individual members of our church, so far to comply with her requirements as to avail ourselves of this solemn season, for a particular examination of our own hearts with a view to our deeper penitence. And may God give us grace to beware of imagining that repentance is a temporary affliction of the mind, peculiar to certain seasons.—It should be the employment of life, every hour, every moment that we live, have we need not only to supplicate heaven for our daily bread, but earnestly to solicit the forgiveness of our trespasses.—While the language of the lip must be accompanied with corresponding feelings of the soul, or it will not be acknowledged for true repentance, by Him who knoweth the secrets of the heart. We must lament our sins “worthily,” that is, with sorrow adequate, if possible, to the enormity of our offences. With “worthily lamenting our sins,” the church has very appropriately connected ‘acknowledging our wretchedness;’ and surely none can venture to assert that this language is too humiliating—rather ought we to thank the Almighty for a form of sound words, which as often as we would go back to the suggestions of unassisted reason, recalls us forcibly to the essentials of the Gospel in the knowledge and practice of which our forefathers lived and died, and the benefits of which, we hope, they are emerging in the kingdom of heaven.

Thus we have briefly considered the nature of that repentance which needeth not to be repented of. But we must not forget that with pardon for the past, our church instructs us to implore that God would create and make in us new and contrite hearts for the time to come. This view of repentance as connected with a renewal of heart is very important. For what is it that makes repentance necessary, but that the heart of man is deceitful above all things, and desperately wicked, and needs to be cleansed from all its impurities.

To inculcate repentance, therefore, without renovation of heart, would present a very inadequate as well as unscriptural view of the subject.

And now to sum up the whole matter, I would conclude these remarks, by observing that the highest blessing which man can enjoy upon earth is that for which the Collect under consideration teaches us to pray—“perfect remission and forgiveness.”

Oh! who is not astonished when he considers his transgressions, and the love of God, which offers to us pardon, and reconciliation—who can forbear acknowledging Him as the Collect expresses it, to be indeed a “God of all mercy.”

Let us then learn to look up to Him with gratitude and love, as our Creator, Redeemer, and Sanctifier, assured that if we pray as our Collect directs us to do, He who hateth nothing that he hath made, and doth forgive the sins of all who are penitent, will love and forgive us; will favourably receive our petitions, and grant to us perfect remission and forgiveness, through Jesus Christ our Lord.

For the Colonial Churchman.

Messrs. Editors,

I have heard with the deepest satisfaction of what has been done by those most excellent institutions the Society for the Propagation of the Gospel, and the Society for promoting Christian Knowledge, for the encouragement of Candidates for Holy-Orders, in these provinces. The church in these colonies is indeed greatly indebted to the exertions, of our venerated Diocesan, for this as for many other services, as no doubt his Lordship's representation and reports are the chief causes why the benevolent of Great-Britain are so attentive to our wants. I hope that the wealthy and well-disposed portion of the members of the church will not fail to second the endeavours of these good societies, by their mutual and zealous efforts in supporting the Diocesan Church Society, and that all those who know how to appreciate the blessings of the Gospel, and the ordinances of their church, will give themselves no rest until all the settlements in the British colonies, and indeed all the inhabitants of this world, are furnished with the means of grace and salvation. Allow me to say, Messrs. Editors, that I do not know any portion of the world more in want of religious instruction, than many parts of Nova-Scotia. There are, especially along the sea shore where no road has yet been made, I suppose more than fifty settlements where Divine Service ought to be performed every Lord's day, and where the poor people do not enjoy that privilege more than three or four times a year, and most of them perhaps never. I would beg leave to mention a few of these places, having had occasion to travel through many of them.

Take for example the shore from Halifax to Lunenburg. It might be supposed that because two or three clergymen are residing within this district, all the religious wants of the people are supplied; but this would be a great mistake. Along the coast from Halifax to the entrance of St. Margaret's Bay are a great many inhabitants, and mostly all Romans or dissenters; but there are many members of our church among them who have long sighed in vain for at least one visit now and then from one of their own ministers, and whose children will of course imbibe the errors of their neighbours, and thus be lost to the church. But in St. Margaret's Bay you will find more than a hundred and fifty families, all strongly attached to our beloved Zion, and scattered among rocks and woods, on a shore of forty miles. One clergyman has been residing there a few years, but his health is not very good, and if it were, he could never by the greatest exertions, attend to all his people as he could wish, and as it is necessary. He could easily assemble eight congregations every Sunday, from forty to a hundred strong, in different places, and he can meet only one. All the others are five or six miles off, or nine miles across a rough and dangerous bay. The roads also are so bad that he must travel mostly on foot. The Western shore of this large bay, (notwithstanding all the attentions which it has received from time to time from the pious rector of Chester, whose many other duties forced him to give only a small share of labour to this part of his parish,) contains about fifty families, and I do not suppose there is one dissenter among them; they will allow no minister to come to preach to them but their own, and yet there is none to be given them. For want of the means of grace, and good schools, these poor people, whose ancestors were, no doubt, zealous for the faith once delivered to the saints, are now sunk into a state next to barbarism. I do not think there is one among twenty that can read among them, and having no regular ordinances to urge them to attend to their salvation, they hardly ever think of the one thing needful, and of course morality is as low as religion among them. Indeed, I fear they have been so little used to the admonitions and instructions of the minister of God, and they know so little of the necessity of religion, that their ignorance added to their poverty, will form a formidable barrier against their religious and moral civilization. Now I would ask, is there another settlement more in want of a minister of God than this? Here are fifty families without the means of grace, with only a few visits in the year from the clergyman on the Eastern

side of the bay, and all too poor to do any thing worth notice for the support of religion among them, and too ignorant to seek it! Surely a mission should be sent there as he would be sent into a then country. And if the government will not see the necessity of bringing religion and the means of salvation to every man's door, let those who are otherwise - let those who know how to love their fellow-creatures and to give themselves for their brethren, in imitation of their blessed Redeemer, do something! I could speak very much in the same strain concerning three or four other settlements in this bay, but I know that these receive a little more attention on account of their being nearer to the clergyman and minister, and that the latter does all in his power for them.

Let us now take a survey of Chester. In this bay you will find a worthy rector, devoting all his talents and time to the spiritual welfare of his flock. How many congregations has he got under his care? If I remember well he has four, and all of them large and at an immense distance from each other. Let him exert himself ever so much, he will not be able to do one third of what should be done for that mission. There is BLANDFORD, nine miles from Chester Bay, which can be visited only in summer, and where there is a large number of people attached to the church. There is SHERBROOKE, ten miles from the town, which would be glad to have a resident clergyman, and is visited only once a month, and then not without great fatigue and pain on the part of the rector. There is also another place ten miles from Chester, on the road to Lunenburg, where he holds Divine Service, I believe every four weeks on week-days, and where a number of people receive him with gladness. While a minister is thus obliged to be absent from his parish church and more particular flock, he is obliged to neglect many other important duties. He has no time for study, being hardly returned from a long and tiresome journey when he is obliged to undertake another. He has no time to visit his people at their own houses, to speak to them in private, or to devise plans for their advancement in the knowledge of our Lord Jesus Christ, while he himself may be improving his spirituality by constant travelling and want of time for private devotion.

Lunenburg contains another very interesting mission of our church, and from all that I hear about I believe that it is in a very flourishing condition.

But here also more labourers are greatly wanted. A church has lately been built in the beautiful Eastern Bay; and the people have applied for a minister of the Most High God to officiate in holy things among them, but none is to be obtained; and the rector has to divide his time, like all other ministers in these colonies, the best way he can, among his numerous congregations. I am not quite so acquainted with the other destitute places in this bay as I am with Chester and St. Margaret's, but I believe the want of additional labourers is equally as great, and I dare say that if the missionaries to the westward of Lunenburg were to give a minute detail of the destitution of their parts, the want of missionaries in those parts also would appear less. I think this is a duty which the church owe to the church. They are daily suffering all the pains of trials and privations for want of assistance, they surely are the best entitled to call upon their wealthy lay brethren for help.

But what shall I say of the Eastern Shore of Nova-Scotia? Behold more than a hundred miles of coast inhabited, and all the people loudly crying for the means of grace, and for the messengers of glad tidings, and not one is to be sent! I have myself travelled along some parts of this coast, and have seen the people's anxiety for the ministers of Christ. I have seen some in tears of sorrow on account of their distance from the sacred ordinances of the church, and have seen them erecting churches with much labour, but doing all with joy in the hope of having one day the pleasure of enjoying the services of a clergyman, and of joining in the sacred privilege of worshipping God in public. The able and devoted missionary who visits them twice a year, and sometimes oftener, through all kinds of perils and dangers,

given a better account of all these places than I can. His reports to the Propagation Society, and my own knowledge of some of these parts of the province, convince me that something ought to be done without delay for the spiritual improvement of their inhabitants. And what can be done? Shall we apply to the venerable Society to which we are so much indebted? They have already promised aid. Let churchmen within this province therefore follow their example. Let them send the bread of life to their perishing neighbours, members of their own church;—let them support our infant Diocesan Church Society, by their prayers, by their private and public exertions, and by their liberal contributions. And above all, let pious young men renounce the world, and enter the sacred order of the ministry. Can they be better employed than in working for the good of souls? And are there no young men in these provinces desirous of “coming to the help of the Lord against the mighty?”* Since a provision is made for their education, could not the clergy seek them among their flocks, and recommend them to the Bishop?

S.

*We sincerely hope that these statements of spiritual destitution within our borders (and they are only a *tithe* of what might be offered) may be well weighed by those who are enjoying the privileges of the Church's ordinances. And again we would “blow the trumpet in Zion,” and inquire if no young men can be found willing to enter the service of their Lord, as preachers of glad tidings to their fellow countrymen, on our desolate shores, and in our solitary wilderness? Do all seek their own, and none the things which are Jesus Christ's? Are all panting for earthly honours, or riches, or pleasures, so that none will look upon the honour of being a herald of Christ, and labouring for the salvation of souls; or the rich enjoyment to be found, even here, in the path of missionary duties, and hereafter in the advancement to that crown of glory which the Chief Shepherd will confer at his appearing and his kingdom? Young men of the land! Ye that are entering upon life, and hesitating what field to choose, look upon this field which is spread before you. Thousands who call themselves members of your Church, and other thousands who know not what they are, want of “the words by which they are to be saved.” They want “Christ and the Church!”—Will you not devote yourselves to the supply of their momentous necessities? Will you not first offer yourselves to the Lord, and then present yourselves to His chief minister in this portion of the vineyard, that you may be clothed with that all important commission to PREACH THE GOSPEL?

We are happy to hear that two or three candidates for the ministry are waiting the Bishop's return.—May they be endued with spirit from on high, and be able to answer with sincerity that they “trust they are moved by the Holy Ghost,” to take that ministry upon them!—*Ed. C. C.*

*REV. WILLIAM FARISH, B. D.

The late Rev. William Farish, B. D., Jacksonian Professor in the University of Cambridge, and rector of St. Giles' in that town—and latterly of Stoneham Parva, in the county of Suffolk—occupied for many years an important sphere, especially in the University, and greatly contributed, in many ways, to promote the cause of his Lord and Master.

In the year 1794 he was elected professor of chemistry in the University of Cambridge; and in 1813, Jacksonian Professor of Natural and Experimental Philosophy, when he resigned the professorship of chemistry. He also served the offices of proctor and Moderator. He held the living of St. Giles, in Cambridge, during a long period, and till his death. For many years he was one of the few who faithfully preached those doctrines of the Gospel which are often emphatically summed up in the expressive phrase “the doctrines of grace;” and which we have abundant reason to be thankful may now be heard in so many of our churches, both in Cambridge

*We believe this eminent Professor was related to the respectable family of the same name at Yarmouth, N. S.—*Ed. C. C.*

and elsewhere. His religious opinions exposed him to reproach; but it was the reproach of the Gospel, not of the individual; and such was his universally admitted excellence of deportment, his piety, humility, and amiableness, his intellectual ability and moral worth, that, like Daniel, none could find any fault in him except it were concerning the law of his God; and his consistent conduct tended greatly to remove those prejudices with which many regarded his religious principles. He used, for a considerable period, to receive, two or three evenings in the week, such undergraduates as were introduced to him; and these opportunities of friendly intercourse with such a man could not but be highly profitable to those who were privileged to enjoy them. His well-known lectures on the arts and manufactures, which were delivered during a long series of years, were highly instructive; and were also so popular that they assisted in attracting students to Cambridge; so that he was a benefactor to the University. He had a large collection of models, or rather of machines on a reduced scale, exhibiting the principal machinery used for different purposes in this country; all of which were made under his own direction.—The models or machines were not each complete in itself; but the same wheel or other parts often served for various machines; the machine exhibited at one lecture being taken to pieces, and another fitted together in the interval between that and the following lecture. This he contrived by having a large number of wheels, axles, and other gear, made upon the same scale; so that he could build up almost any machine he wanted. In his lecture-room were a small steam-engine and a water-wheel; sometimes the one and sometimes the other of which supplied the moving force to his machines, which often performed, on a reduced scale, the same kind of work as the original. He had, among others, models of cotton-mills, looms, sawing-mills, and machines for rolling iron and for boring canon. His lectures were remarkable for clearness of explanation and extreme simplicity of diction.—They were not confined to machinery, but embraced almost every subject connected with the arts and manufactures of the country. At one time he would explain how mines were worked, and how the minerals were raised; exhibiting drawings of the sections of mines, and models of railroads and machinery used for these purposes. At another time he would show different parts of the process by which raw materials are wrought into articles suited for the purposes of human life: as in the manufacture of gunpowder, pottery, hats, cloth, and other articles. In order to obtain the information necessary for constructing these models and giving his lectures, as well as to cultivate an affectionate intercourse with his friends he had travelled into different parts of the kingdom; and he thus acquired, both as to the subjects on which he lectured, and as to other matters, an extent of minute information which has been rarely equalled, and his talent for communicating to others the information which he possessed was not less remarkable. He was never satisfied with a superficial view of a subject: he did not rest till he thoroughly understood it himself; and then he felt no difficulty in explaining it to others, in a way so familiar, that it seemed to have cost him nothing to acquire it. He was always ready to communicate information, and willingly gave to any who remained after the lecture was over such further explanations as they might wish.

Though his extensive and varied knowledge had acquired for him the name of the “Walking (scientific) Library,” it partook, comparatively, little of book knowledge: it was rather the result of large observation and deep meditation. He must indeed have read much; but he so digested what he read, as to make it completely his own.—An anecdote is current respecting him, that when an undergraduate, he was desired by his tutor to demonstrate a particular problem in Euclid. He complied. “Very right, Mr. Farish,” said the tutor; but it would be as well to give Euclid's demonstration.” Whether he had then read Euclid's demonstration, was matter of doubt; but he had thought out a proof of his own.—*London Chris. Obs.*

MR. O'CONNELL AND TITHES.—It will be remembered by some of our readers, that some months ago a letter from the notorious Agitator of Ireland to the Bishops of the Irish church, appeared in a Halifax paper; in which there was professed an apparent desire for such a settle-

ment of the difficulties arising from the opposition stirred up by himself and his minions, to the payment of the lawful tithes, as might be satisfactory to the clergy, and produce quiet in the land. This letter has been ably answered by the Rev. R. J. McGhee, an Irish clergyman; and we select from the concluding part of his letter, the following just and discriminating statement of the true nature of tithe payments, and the actual advantages which Roman Catholics would reap from even their entire abolition. We commend it to the perusal of our readers, since even in this country attempts have been made by the organ of one portion of the Dissenters to prejudice the public mind against the Church of England on the ground of tithes, and to convey the impression that they are a tax upon the individual, burdensome, odious, and unjust.—How far such impressions are correct let the reader judge from what follows:—*Ed. C. C.*

“The tithe is not only not a tax, but it is a part of the rent, part of the intrinsic value of the land, and such a part, that it is totally out of the power of the British parliament to remit one shilling of it, or to relieve one individual rent-payer, except so far as mere existing leases go, of one farthing of the payment of it. Parliament may deprive the clergy of it—they may transfer it, as is your object, to some other purpose than the support of the Protestant religion; they may pay the constabulary; they may appropriate it in whole or in part to education nominally that it may really pass into the pockets of the priests; or they may pass an act to abolish the name and nature of the payment, and thus transfer it to the landlord of Ireland; but as to preventing the man who takes land from paying the ten parts of its value, or pretending, in other words that land shall only be let for nine parts of its real value, or, in other words, that men who are to pay rent for land shall have one acre in every ten rent free—the principle is as thoroughly false and absurd as ever was laid down by man, and you know it to be so, though you pretend to argue on it as a fact. It is an insult to any man who understands the subject to explain it, but as the vast body of men can hardly believe that a man is possessed of such consummate audacity as to be continually asserting, like you, in letters and speeches, what he knows to be universally false, and who really believes that the Roman Catholics of Ireland are taxed to pay the Protestant clergy, I shall briefly state the fact. An Irish landlord has, let us say, 20 acres of land to let; he has many competitors who desire to become his tenants; suppose the land worth 10s. an acre as subject to tithe. If parliament were to pass an act to abolish, as you say, “tithes in name, in nature, in reality,” these twenty acres of land being now by act of parliament freed from this payment of tithe, become worth more to both landlord and tenant than when they were subject to tithe; the landlord will demand more, and the tenant will pay more, and if the tithe of those twenty acres was 1s. per acre, this shilling, and more than this, will be added to the rent, so that the man who bids for the land must offer the same, or more, for the land than when it was subject to tithe or if he does not, he must be outbid by the competitors who will; so that if parliament were to pass an act to abolish “the name, the nature, the reality, of tithe,” the only difference it would make to Irish Roman Catholics would be to raise the rent-roll of Ireland to Protestant landlords by adding the tithe to their rent—nay, by adding, I firmly believe, one-fourth more than they now pay in tithe to Protestant clergy; so that, except to carry into effect your project and that of your priests, namely, to subvert the establishment of the Protestant church—your argument as to relieving the Roman Catholics from paying tithe or abolishing tithe is, as you well know, a mere contemptible trick of shallow and impudent sophistry and falsehood.—*Dublin Rec.*”

DEFERRED ITEMS.

We thank the friend who on this and former occasions has taken the trouble to select and transcribe some good Poetry for our pages. We gladly enrich our columns with the following production of one not less esteemed as a friend and Brother, than admired as a poet.—Ed. C. C.

From the "TOKEN" for 1838.

SPRING AND AUTUMN.*

"Look here, upon this picture and on this."

I.

Balmy and soft are gales of Spring,
When widely o'er the loosened earth
Their joys and perfumed breath they fling,
And wake the voice of mirth;
Before them fades the winter's dearth,
Its icy chains are all unbound;
The land throughout its ample girth
Smiles like a virgin crowned
With festal wreaths of flowers, when pipe and tabret sound.

II.

But Autumn hath a holier charm,
Though clad in robes of graver hues;
Her smiles, though fainter and less warm,
Will deeper thoughts infuse,
And call the chastened heart to muse
On other scenes than those which lie
Tinged with the light that Pleasure strews,
Or Hope's delusive eye;
Sweet monotress is she, e'en though she wake the sigh.

III.

Hope on the gladsome brow of Spring
Displays its gay and golden light,
And "promise" on her flashing wing
The laughing sunbeams write;
And though her present joys be bright,
They borrow half the charms they own
From colors which the future's night
Hath dimly round them thrown,
And which may fade like tints that clothe some mountain
cove.

IV.

But sober joys doth Autumn shower,
Too soft to harm,—too pure to fade,—
Too calm to fear in after hour
Excitement's spectre shade;
She leans upon the past for aid,
Whose joys in memory live again,
Whose clouds of sorrow have displayed
Their threatening frowns in vain,
And proved but blessings veiled,—storms fused to fruitful
rain.

V.

The joyous Spring, if e'er she throws
Upon the past a quailing eye,
Feels that reflection but bestows
A shudder and a sigh;
And oft uncalled doth thought apply
Its icy power to mar the bloom
Of present joys, whose glories die,
Chilled by the touch of gloom,
And ne'er again to wake from that dark, hopeless tomb.

VI.

But Autumn, though the earth around
With all her glories wide be strewed,
Though hid with faded flowers the ground,
And dead leaves many-hued;
She smiles, 'mid all the ruin rude,
And sends a mild and faith-lit gaze
Within the tomb, with power endued
Her failing hopes to raise,
And crown with fairer gifts her brow in future days.

* By Rev. J. H. Clinch, lately Rector of Bridgetown, and Principal of the Academy at Windsor—now at Dorchester, Mass.

The Bible in Ceylon.—As I was travelling in a jungle in the dead of night, which is the usual time for travelling, I heard a voice reading. I drew near the cottage and found that the party were reading the word of God. I put aside the leaves of which the cottage was composed, and saw the whole group, consisting of three or four generations, sitting on the ground, while a youth was reading the 14 of St. John. I waited in silence to see the result; and at the conclusion, the boy began to invoke the Divine blessing on what he had read; and one of the petitions was very remarkable; he prayed that God would make larger the ears of his grandmother. I suppose from this circumstance, that his poor relative was so deaf that she could not hear those truths which he admired himself. These instances were formerly rare, but they are now spreading over the whole land; and though I am no prophet, yet I will venture to predict, that nothing like half a century will pass ere it be said, there are no heathen temples and no idols remaining in Ceylon.—*Rev. Mr. Fox.*

The Alphabet contained in a Verse.—The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet. The verse is as follows: "And I, even I, Artaxerxes, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily." All the vowels occur in their order in the word *facetiously*.—*Epis. Rec.*

There are now supported by public charity in the city of New York, more than three thousand persons—a greater amount of paupers than has ever been known in this city.—*Ibid.*

The French Government display a commendable zeal in promoting the cause of education in their recently acquired African possessions. The primary schools in Algiers are in a prosperous condition. Beside the children of Europeans, 130 Moorish and one hundred and seventeen Jewish children are receiving instruction.—*Boston Recorder.*

It is stated in the Boston Medical and Surgical Journal, that Greece, with a million and a half of souls, has only eighty-five licensed practitioners of physic; the town of Chicago, on Lake Champlain, with eight thousand inhabitants, has forty physicians.—*Ibid.*

The population of Ireland is probably about 8,500,000. Of which number, as nearly as can be ascertained, seven millions are Roman Catholics, and one million and a half Protestants.—*Ibid.*

The Labouring Poor in New York.—The N. Y. correspondent of the National Intelligencer says—The scenes of misery and distress in this city arising from want of employ by the labouring classes, beggar description. New York, I am pained to write, begins to display scenes of suffering hitherto unknown to these United States.—*Ibid.*

Death of Bishop Stone.—Intelligence of the death of the Rt. Rev. Wm. Murray Stone, D. D., Bishop of the Protestant Episcopal Church in the State of Maryland, reached us last week after our paper was in the press, and about one-half of our edition printed. He died Feb. 26. A correspondent writes that he had been unwell since Christmas, when he preached his last sermon. Bishop Stone was consecrated in St. Paul's Church, Baltimore, on Thursday, Oct. 21, 1831. He had long been a faithful servant of God in the ministry, before his election to the office of bishop. His infirm health of late years had prevented his laboring very actively in his diocese. In private life he displayed in a most exemplary manner the graces of the Christian character. He was a meek and humble follower of Christ, and as such was honored and beloved by all. Our correspondent says "he died as he had lived, full of faith and hope, trusting in the Lord Jesus Christ for salvation." We hope to be able soon to give our readers a more particular account of his life and ministry, and of his death.—*Epis. Rec.*

Missouri.—Bishop Kemper is busily occupied in tending his extensive field, and looking for those portions which are the most needy, or the most promising. At the close of an excursion, he says:—

"Shall I tell you how we were benighted and we lost our way, of the deep creeks we forded the tad bridges we crossed—how we were drenched to the skin and how we were wading for half an hour in a slough, and the accidents which arose from the stumbling of our horses, &c. ? But these were matters of course. We had daily cause of thankfulness and praise. The country through which we travelled is highly interesting—the soil is rich and I believe it to be very healthy. What a proof of the sluggishness of our movements is the fact, so far as I can learn, I am the first clergyman of our Church who has preached at Columbia, Booneville, Fayette, Richmond, Lexington, Independence, Fort Leavenworth—in a word, I have been the pioneer from St. Charles up the Missouri! At several places I met with some Episcopalians; but in every place I found immortal and intelligent beings;—and where I beheld extensive harvests with very few reapers. And I now solicit—I implore—nay, I demand of the Church, by virtue of my office, and the name of my Divine Master—I demand some additional, able and devoted labours."—*Epis. Rec.*

Died, at Port Stanley, in the London District Upper Canada, on the evening of the 25th of January, Charles Ogilvy, Esq. son of the late David Ogilvy, Esq. of Port Common, Montrose, Scotland. He was one of the brave St. Thomas Volunteer Corps, and boarded the deadly armed piratical schooner *Anna*, at Detroit, in the river Detroit, near Malden, where he and others of his comrades went carelessly into the river up to their necks in water, to scramble up the bulwark of the schooner, a very dangerous enterprise at the inclement season of the year, (night of Tuesday the 9th Jan.)—He there caught a cold, from the severe effects of which he never recovered.—*N. B. C. Rep.*

Consecrated Wafers.—A Correspondent has favoured us with the Gibraltar Chronicle of the 10th of January inst., in which a quotation from the *Gazette*, gives an interesting account of the trial and sentence of Paolo Galea, for stealing a silver chalice containing the "most holy Eucharist, or consecrated wafers." If any thing can open the eyes of deluded worshippers of wafers and idols in our land, the trial is well calculated to do it. According to the tenets of the Church of Rome, that stolen pix contains the actual presence, the life, soul and divinity of our Lord Jesus Christ, and any Papist who denies the truth of this monstrous assertion would be subject to eternal damnation!! Yet we find the following occurrence, that the pretended *Deum* made of flour and water, can not only be carried about in a silver box, but may be stolen by a common thief; unable to assist or deliver itself. Exposed of this kind, if any thing can, ought to open the minds of deceived Romanists, whether in Malta or in Ireland.—*Dub. Rec.*

The *Revue Africaine* gives the following trail of the cruel character of the late Bey of Constantine, which, however, we think much exaggerated:—A European slave made an attempt to escape, but was arrested in his flight. Achmet, by way of punishment let loose upon him several fierce dogs, rendered ferocious by hunger. The poor wretch was dreadfully bitten, and would have been torn to pieces but for the entreaties of some of the tyrant's officers. When the French troops entered Constantine they found the man crouched in the yard where the Bey kept his lions, believing himself safer even among these savage animals than with the Arabs of his late master.—*Galignani's Messenger.*

* The thief was sentenced before the Chief Justice of Malta, and Judges Randon and Dingli, "to the punishment of the galleys for life, with two chains, one on each leg!! Will some of our legal friends explain how a sentence accords with the principles of British government which prevails at Malta?

YOUTH'S DEPARTMENT.

LOUISA'S LITTLE SISTER.

I have a little sister,
 She is only four years old,
 But to us at home who love her,
 She is worth her weight in gold.
 We often play together,
 And I begin to find,
 That to make my sister happy,
 I must be very kind.
 And always very gentle
 When we run about and play,
 Nor even think of taking
 Her little toys away.
 I must not even tease her,
 Nor ever angry be,
 With the darling little sister,
 That God has given me.
 For oh! if He should take her
 To heaven away from me,
 And leave me here without her,
 How lonely I should be.
 No one would sleep beside me,
 If she was always gone,
 And oh! how sad 'twould make me
 To try to play alone.
 And how I should remember
 All I had done before,
 And wish while she was with me
 I'd tried to love her more.
 So very kind and gentle,
 I'll always try to be,
 With the darling little sister,
 That God has given me.

Youth's Companion

MOTHER WON'T LET ME.

A number of boys with books in their hands were passing up street on their way to school. They were talking with animated countenances, apparently on a subject of common interest.

"Hallo, Sam" said one of them to a boy who had just come up to them, "are you going with us this afternoon?"

"I do not know," answered Samuel, "mother does not know whether it is frozen hard enough to-day. I am afraid she will not let me go. It is always the way when there is any fun to be had—mother keeps me at home."

"Just like my mother," replied his companion, "she is always afraid I shall be drowned, or get run over, or be killed in some way or other. She has not let me coast the street with the other boys all this winter. I must always promise to go off with my sled into the fields."

Edward Torry who was standing by the side of the two boys, was a listener to their conversation. He said nothing; but when the boys looked towards him, expecting from him some remark upon the subject, they saw a tear in his eye, which he turned away to conceal. It was not difficult to judge what were the feelings which called it forth. A glance at his mourning suit reminded the boys of their companion's situation. It was but a few weeks before that he had been deprived of an affectionate mother, and they conjectured correctly that their conversation had brought her to his mind. Edward was thinking of his mother, and his reflections were something like the following: "These boys think it very hard to be looked after so closely, and not allowed to run into danger, and so I used to do; but the time may come when they would give the world to have some one to care for them as their kind mothers do now. Oh! if I could only have my own good mother again, how willing I

should be to give up every one of my plays to please her." Now no mother ever wished to deprive her children of enjoyments. And a boy will find his mother more willing to confer a pleasure on him than to enjoy it herself. The reason why she may be unwilling in any case, that he should go out upon the water or coast in the streets, or to skate upon the river, is not that she wishes to deprive him of enjoyment, but because she is afraid he will meet with injury.

Sometimes perhaps the mother is apprehensive of danger when none in reality exists. She is afraid the river or bay is not frozen sufficiently when it really is so; she is unwilling her son should venture upon it, though he may know with perfect certainty himself, that there is no danger.

Well, now supposing that in such a case he should cheerfully give up his plan of skating, simply because his mother wishes it, and seek his amusement in some other way, or suppose even that he should stay at home, and have no play at all for one afternoon, if that should be his mother's wish? would this be greater privation than she had endured for him a hundred and a thousand times, and which she is ready at any time to endure for him again? Where is the boy who had rather his mother should suffer anxiety and apprehension for him a whole afternoon, than to forego himself the pleasure of spending it in a particular way that he has chanced to fix upon?—*Youth's Mag.*

For the Colonial Churchman.

MISSIONARY ANECDOTE.

It is well known that the lady of Bishop Wilson (Calcutta) together with his daughter, established a Hindoo Female Education Society. Great success attended their noble exertions, and the following letter from the latter lady in 1833, contains pleasing anecdotes connected with those schools. The writer says—

"I told you that Mrs. Wilson receives little destitutes from all parts of India, whom she brings up as Christians. The other day she received two; one about six, the other eight. Their father died under a tree, and they went about begging, till a kind Gentleman sent them to Mrs. Wilson. Mrs. Wilson asked the elder, who looked thin, if she had always had enough to eat: she answered, "No; not always: for when I got any thing, I put it before my little sister, and when she had done I eat the rest." At night, the elder girl was accustomed to put out her arm when laid on the ground, and the little one would come and lay her head upon it.

Mrs. Wilson told me also an interesting story of a poor Brahmin Woman, whom she met with at Allahabad. This woman was considered most sacred by her people, because she went about begging; and, as a mark of distinction, wore a red cloth: for these people think it an honour to beg. Mrs. Wilson kept a school at Allahabad, and one day one of her Christian Girls saw this woman sitting by her hut reading. This was most extraordinary, as they consider "ignorance bliss," and seldom learn to read. The child called to her, and asked her what she was reading; which proved to be one of their religious books. The girl told her, that her mistress (Mrs. Wilson) had "much book, and give money, and like to teach great many things," if the woman would come to her. The next day she complied with the child's request, by calling on Mrs. Wilson; and, after some time, she engaged herself as teacher in her school, though retaining her caste. By degrees, Mrs. Wilson entered into close conversation with her, and persuaded her to read some religious books; until, at length, the woman's mind evidently underwent a serious change, though she would not acknowledge it. About this time Mrs. Wilson's duties called her back to Calcutta: she therefore left the poor Brahmin Woman under the care of a Missionary and his Wife, and heard constantly of her. Her mind became more and more alive to Christianity; though she still refused baptism. In this state she was

taken very ill; and, when dying, she called all her friends about her—told them of their ignorance and danger, and the means of salvation—begged them to go to Mrs. Wilson and be taught—talked of her dependence on Jesus Christ alone—and died in perfect peace!

THE LATE COUNTESS DOWAGER OF ROSSE.

The removal from this world of those who have been given both the ability and the inclination to benefit their fellow-creatures, is calculated to excite feelings of deep and permanent regret; and there are few in Ireland who have not reason, either for themselves or for their connexions and acquaintances to experience that feeling at the present moment. The Countess Dowager of Rosse has been removed, after a long continuance of the most active and persevering, yet discriminating benevolence. She has been withdrawn from the blessings and the thanksgivings of thousands who have shared her bounty, and has gone to render an account of her stewardship to that God who gives, that by the distribution we may glorify His holy name. Such, we have no doubt, was the object of the venerable and benevolent individual, and we confidently trust, that as a good and faithful servant, she has entered into the joy of her Lord. For many years she seemed to herself to be but the almoner of the Lord; and her only wish seemed to have been to know to whom more especially she was called upon to minister. By education and conviction a member of the Established Church, her first anxiety was for her interests, temporal and spiritual; and when oppression and persecution sought to strip the clergy of the Irish church, Lady Rosse was conspicuous in her exertions to relieve their distresses, and to enable them to bear present distress, looking forward to the providential care that would cause a brighter day to shine. Many are the families that have been relieved by her bounty, without knowing the name of their benefactor; and many who have had their claims liberally and benevolently supplied. But though anxious that the household of faith should receive her first assistance, she limited not her benevolence by aught but necessity; and by her assistance in America as well as Ireland and England, the tear was dried, the young received education, and the house of prayer arose. It was not by hundreds, but by thousands, that her annual bounty was counted out, and no application was ever dismissed unexamined. It is a blessing to be permitted to know, that this stream of bounty did not flow unshone on by the Sun of Righteousness. After all, she knew and confessed herself to be an unprofitable servant, and looked to her Saviour, and to him alone, for that merit on which she might rest, and that preparedness in which she might meet her God. Her spiritual feelings rejected the flattery that would teach her to build on any thing but the merits of her Redeemer, and led her, disclaiming all confidence in herself, to come as a convicted sinner to receive that grace she could not deserve. Her favourite hymns breathed this spirit, and her latest words gave to her lamenting friends the conviction that she already saw and felt that Saviour with whom her spirit was so soon to be. Lady Rosse rested in the Lord—being an example of benevolence and humility to be admired, to be remembered with gratitude, to be imitated by the servants of Jesus.

Lady Rosse departed on Friday the 26th, in the 86th year of her age, at Elndon Hall, Warwickshire.

SCRIPTURAL ILLUSTRATIONS.

VAIN REPETITIONS.

MATTHEW VI. 7.—“But when ye pray, use no vain repetitions as the heathen do, for they think that they shall be heard for their much speaking.”

“Next morning we started again at an early hour as soon as the reisser had got through their prayers. With one of them this was a very long and a very serious concern. He spent an hour in this exercise every morning, and as much in the evening, besides being very punctual in the performance of this duty at the intervening periods of stated prayer. Certainly he did not pray in secret, communing with his heart, but vociferated with all his might, and repeated the words as fast as his tongue could give them utterance. The form and words of his prayer were the same with those of the others, but this good man had made a vow to repeat certain words of the prayer a given number of times both night and morning. The word *Rabboni* for example, answering to our word *Lord*, he would bind himself to repeat a hundred or two hundred times, twice a day: and accordingly went on, in the hearing of all the party, and on his knees, sometimes with his face directed steadily towards heaven, at other times bowing down to the ground and calling out *Rabboni, Rabboni, Rabboni, &c.* as fast as he could articulate the words, like a school-boy going through his task, not like a man who, praying with the heart and the understanding also, continues longer on his knees in the rapture of devotion; and who, like Jacob pleading with the Lord, will not let him go unless he bless him.

Having settled his account with the word *Rabboni*, which the telling of his beads enabled him to know when he had done, he proceeded to dispose of his other vows in a similar manner. *Allah houakbar*, ‘God most great,’ perhaps came next, and this he would go on with as with the other, repeating the words as fast as he could frame his organs to pronounce them,—and so on with respect to others. The usual number for repeating certain words is thirty-three times each: and the Mussulman’s beads are strung accordingly, three times thirty-three, with a large dividing bead between each division.

“To hear this man repeat his prayers, his variety of unconnected tones running through all the notes of the gamut, produced quite a ludicrous effect; you would say this man was caricaturing or making a farce of devotion but to look at him while engaged in the performance, nothing could be more serious or devout, or more abstracted from the world than his appearance. All his countrymen thought well of his devotions, and never manifested the slightest disposition to smile at him for his oddities; on the contrary, they said that he was a rich man, and would be a great sheikh. So great is their respect for prayer, that raillery on that topic would not be tolerated among Mussulmans.”—*Richardson’s Travels.*

FOOD AND DRESS OF THE BAPTIST.

MATT. III. 4.—“And the same John had his raiment of camel’s hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.”

The ambassador and his suite lay encamped at Bushire for some days: during which they experienced much inconvenience from the hot currents of air, which blew from the south-east with such violence, as to level three of their tents with the ground.

The effect of this wind in parching and withering vegetables of every kind, is supposed by Mr Morier, and with great probability, to be pointed at in the image of “*corn blasted before it be grown up*” (2 Kings xix. 26,) and in that passage of the Psalms, (ciii. 15, 16,)—“*The wind passeth over it (the grass) and it is gone.*”

“This south-east wind,” Mr. Morier proceeds to remark, constantly brought with it innumerable flights of locusts: but the e which feel on this occasion, we were informed, were not of the predatory sort. They were three inches long, from the head to the extremity of the wing, and their body and head of a bright yellow. The locust which destroys vegetation is of a larger kind, and of a deep red. As soon as the wind had subsided, the plain of Bushire was covered by a great number of its poorer inhabitants, men, women and children, who came out to gather the locusts, which they eat. They also dry and salt them, and afterwards sell them in the bazaars as the food of the lowest peasantry. When boiled, the yellow ones turn red, and eat like stale or decayed shrimps. The locusts and wild honey which Saint John ate in the wilderness are perhaps particularly mentioned to shew that he fared as the poorest of men, and not as a wild man, as some interpret. Indeed the general appearance of St. John, clothed with camel’s hair, (rather skin) with a leathern girdle around his loins, and living a life of the greatest self-denial, was that of the older Jewish prophets, (Zech. xiii. 4,) and such was the dress of Elijah, the hairy man, with a girdle about his loins, described in 2 Kings i. 8. At the present moment, however, we see some resemblance of it in the dervishes who are so frequently met with in Persia: a set of men who hold forth their doctrine in open places, sometimes almost naked, with their hair and beard floating wildly about their head, and a piece of camel or deer-skin thrown over their shoulders.”—*Morier.*

THE APOSTOLIC COMMISSION CONSIDERED,

*With reference to the Authority of the Clergy of the Church of England.**

By Bishop Wilson of Calcutta.

9. That our own Church, thus founded on the apostolical model, has all the requisites to a pure Church of Christ I will not stop to argue.

She has been acknowledged by the best judges to be the purest of all the Protestant communities; as her Liturgy, her offices, her Articles, and her Homilies were drawn up with the greatest deliberation and at a time when the Reformation had for nearly half a century been casting light upon every question of doctrine and discipline. They are admitted to be most scriptural. Her moderation also on all doubtful points, the decency and simplicity of her worship, the large portions of the holy Scriptures which are read in her services, her primitive administration of the sacraments, her edifying series of fasts and festivals have long formed a subject of admiration to discordant parties, as tending to protect religion at once from the inroads of heresy, superstition, and enthusiasm. Especially is her confession of faith, expanded as it is in her Homilies, a model of evangelical doctrine. She has accordingly stood forth for three centuries the bulwark of Christianity in the greatest of the Protestant nations.

10. With regard to the objections to which the aspect of the times at home may again have given a temporary importance, as they have been repeatedly answered, I will be almost wholly silent. I will only observe, that those who withdraw from a national church, because of the necessarily general language of her offices—or because of the accidental change by the

*Concluded from our last number.

lapse of time and the current of modern theological language, in the signification of a single term, regeneration—or because of decay at times in that which platform of discipline can ensure, the personal piety of her ministers—or because of supposed defects in the mode of her connection (so salutary in itself, though not essential to her as a Church) with the state which protects it—or because of the greater or less extent of dioceses, or the mode of apportioning support to Clergy—or on account of indiscreet and exaggerated and really false admissions of individual writers authorized by their superiors, appear to me not understand the grounds of communion with a visible Church of Christ; which, whilst her doctrines and confessions remain untouched, her primitive ecclesiastical polity, her scriptural Articles, her devotional and sublime Liturgy—in a word, all that constitute a pure visible Church of Christ, can never be safely altered for such defects as spring from the corruption of man, and the infirmities and imperfections of all ages, and which no changes of merely ecclesiastical polity could remove. To advance such objections merely to say that our Church is not a perfect one. Before the members of it can consistently withdraw from its communion, and by withdrawing aid, however unintentionally, to overthrow it, a case must be made out something resembling that of our reformers when they came out from the Church of Rome—That her doctrines, once simple and scriptural, have been changed by public authoritative acts and documents that she has introduced, as articles of belief, tenets and usages which partake of the nature of idolatry—that she has undermined the foundation of faith by setting up the authority of tradition as co-ordinate with that of holy Scripture—that she has virtually introduced other mediators besides the only Mediator and saviour Jesus Christ—that she has set up a claim of fallibility and exclusive salvation—that she has indignantly spurned at all attempts, however discreet, to restore her to her original principles and confessions—that she persecutes and silences all who differ from her—and that instead of retracting, she has only confirmed and made her own the accumulated errors of ages.

Here is a case clear, strong, palpable. But individual Christians to begin by speculating abstractedly on their natural rights, to magnify errors, inconveniences and abuses incident to all schemes of Church polity, to draw up theories of possible improvements, and to launch forth on a voyage of discovery, as it were, after forms of ecclesiastical discipline; as if nothing had been settled by the experience of eighteen centuries, and nothing was due to the testimony of antiquity as to matters of fact—is surely to bring on interminable confusion. A man might almost as well pretend to act thus as to his subject to civil authority. All society civil or religious, implies a partial sacrifice of our natural liberty for common benefit. And no individual should disturb the peace of Christ’s flock till he is prepared to refer these two questions: Is he ready to subvert altogether the existing order of Church government? Is he sure that he has a fair probability of substituting another decisively better? Till he can answer these fearful questions in the affirmative, the far better course is to give himself to prayer for that grace Almighty God which alone can set right the disorder whether of nations or individuals—and to seek to remedy, in the unity of the Church, particular evils as they are discovered.

Let it ever be remembered that no Church effect the highest ends of its institution, except by a clergy who minister at its altar, walk worthy of their profession, as well as preach her scriptural doctrine and administer her sacramental rites. Even the Jewish Church, divinely appointed in all its parts, its general spirituality and efficiency by the deity in its pastors. The seven Asiatic Churches whose praise is in the Apocalypse, once stars in the Son of man’s right hand, are extinct from the same cause. No creeds, no articles, no ecclesiastical forms can be a substitute for a holy, diligent, and consistent clergy. In fact, the mass of mankind is always judged of a Church by the doctrine and life of its actual ministers, more than by its antiquity or formularies. And undoubtedly it is upon this conversion, edification, and salvation of each generation almost entirely depend.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, APRIL 5, 1838.

LOCAL.—We perceive in the Legislative reports nothing particularly interesting, except the passing of a bill by the lower house, authorising the removal of Dr. McCulloch to Dalhousie College, with £200 a-year out of the sum granted in 1832 to Pictou for ten years. An amendment proposed by the Hon. Mr. Uniacke, making it necessary to obtain the sanction of the Governors of the former and the Trustees of the latter institution, was lost. We presume, however, that it is yet optional with the Governors of Dalhousie College, to accept or reject the proffered boon, with its appendages.

EARL OF DALHOUSIE.—This amiable nobleman, whose memory lives in the hearts of those whom he governed in these Provinces, (of those at least who are capable of appreciating genuine nobility of character and a cordial frankness of disposition rarely to be met with among the great ones of the earth) was lying almost at the point of death at the latest dates. His son, Lord Ramsay, now member of the House of Commons for East Lothian, had left London to attend upon his noble father.

THE LATE DUEL AT WASHINGTON.—Our readers will doubtless have read with horrorstruck feelings the account which has been published of a late murderous duel at Washington, in which a senator of Maine, a Mr. Cilley fell, leaving a wife and children behind him, deprived of their natural protector by his criminal compliance with one of the most absurd and wicked customs that ever disgraced a civilized community. The event has produced a powerful sensation in the United States, and has led to enactments punishing with death, all concerned in a fatal duel. We extract from the Episcopal Recorder of Philadelphia the following remarks on this dreadful affair, in the spirit of which we fully concur. And we implore those of our readers who may ever be tempted to engage in what, by a sad misnomer, is called an *affair of honour*, to bear in mind, that to have part or lot in such a matter is to violate the dictates of reason, and the laws of God and our country. And moreover, that the duelist is in fact the greatest coward on the face of the earth; for he is destitute of that true moral courage which leads a man to dare to act according to the dictates of conscience, and the requirements of Religion, in the face of the corrupt and unprincipled customs of the society in which he lives. It does not say much for the influence of religious principle in the Congress of the United States, that although funeral orations full of eulogium were pronounced upon the deceased in both houses, no one was found to raise his voice in condemnation of the sinful outrage which vacated the seat of the unhappy victim.

National Guilt requiring National Censure and Humiliation.—Such do we esteem the solemn violation of the laws of Almighty God, which the late murder of a member of Congress, Mr. Cilley of Maine, has exhibited. We do not intend to enter into any of the circumstances, political or personal, which were involved in this shocking transaction. We can only say, and we feel bound to say, that we deem it one of the most cold-blooded, unnecessary and unjustifiable homicides that has ever fallen under our notice. There seems to have been no shadow of provocation or reason for the act. Here are eight persons of high standing in society, six of them members of the national legislature, and two surgeons, who agree together in a public violation of one of the most imperative commands of Jehovah, and in a trampling under their feet the dearest and most important interests of human society. The sympathy of the community is necessarily with the one who has fallen a victim to this outrage, and has been sent with the immediate guilt of blood upon his soul to the tribunal of an insulted Deity. This is natural, but we are not prepared to follow this feeling entirely. We behold the guilt of voluntary murder upon them all,

The design of death was the same. The issue has not depended on the perpetrators alone. Under this awful load the surviving will go down to the grave. A brother's blood cries from the ground for vengeance, and that cry will follow them through life; and will follow them for eternity. We consider their condition as requiring the deepest sympathy and pity also. But pity for their wretchedness must not shut out our abhorrence for their guilt, nor our humiliation under a national disgrace. We consider the majesty of Almighty God and the honor of the United States publicly and violently insulted. We believe that a nation will rise up in judgment against the perpetrators of this outrage. We see the public press every where awaking in tones of indignation and sorrow. Whether there will be sufficient independence in the public authorities to visit this crime with public and merited punishment we are doubtful; or even whether there will be sufficient moral decision in Congress to protect its violated character by the proper expulsion from its floor, of all who were engaged in the guilty transaction. But we know who hath said, "vengeance is mine, I will repay." We remember that "there is a God who judgeth in the earth;" and we know that "the Judge of all the earth will do right." As citizens of the United States we feel our own character involved in this outrage, and deem it the solemn duty of all to arise and pour a merited condemnation upon the heads of these persons. As believers in the existence and justice of God, we tremble for the effect of his righteous anger upon our land, if there is a public connivance at this open and undeniable guilt. Let the press throughout the land take the side of God and the public peace. Let the community unanimously express their abhorrence of such scenes of blood. Let the magistracy place their solemn veto upon the concurrence of such wickedness. Let the national legislature purge itself from this guilt of blood. And let the nation mourn before God over such an evidence of human violence and contempt of divine authority, exhibited in its midst and under its own protection.

ST. MARY'S HALL, BURLINGTON, N. J.—We have before made our readers acquainted with the existence of this Institution for the education of young ladies, which has now been more than a year in successful operation, under the general superintendence of Bishop Doane, and the more immediate management of the Rev. Mr. Eaton, formerly the respected Rector of Christ's Church, Boston, assisted by his lady, as matron, and seven other instructors in various branches. We have now to acknowledge the receipt of a catalogue of the institution, having for its frontispiece a very beautiful view of the building and adjoining grounds, so inviting as, when coupled with the more important assurance that Education is there conducted "upon christian principles," and in christian hands, to prompt the wish that our daughters may find an asylum there, if they *must* be sent from under the parent's eye. On the cover we find many strong recommendations from those who have a nearer opportunity than we, of judging of the merits of this institution; and we gladly give publicity to the following statement of the terms and mode of instruction. We should like to know whether clergymen of this province may claim the privileges held out in one of the paragraphs which follow.—If '*necessitous circumstances*' be the qualification, the most of us possess it.

ST. MARY'S HALL is organized as a Christian Family; and is under the pastoral care of the Rector of St Mary's Church, who is the Bishop of the diocese.

Full courses of Lectures are delivered annually, in the Lecture-room of the Institution, to the pupils alone, in Botany, Natural Philosophy, and Chemistry, with a complete apparatus.

The year is divided into two terms, of twenty two weeks each; and two vacations, of four weeks each. The Summer term commences on the first Wednesday in May, and the Winter term on the first Wednesday in November,

The ordinary expenses of each term, including boarding, with fuel and lights, and instruction in all the English branches, the ancient languages, psalmody, plain sewing, and the domestic economy, will be one hundred dollars, payable always in advance. There will also be a charge of six dollars, for each term, for the use of bed, bedstead, bedding and towels, Washing, at fifty cents a dozen. Pupils who remain pay \$12,50 for each of the two vacations.

Provision is made for remitting the ordinary expenses to one pupil in every ten, being the daughter of a clergyman deceased, or in necessitous circumstances. The other charges are all made, as in usual cases; and this remission is, in each instance, for one year only, unless peculiar circumstances warrant its continuance. To clergymen of the Church, who ask the deduction, the ordinary expenses for each term will be reduced to seventy-five dollars. Additional and extra charges as in other cases.

Instruction, for the quarter of 11 weeks, in French \$7 50; German, Italian or Spanish, \$10; Drawing and Painting, \$8; Fancy work, \$6; Piano, with use of instrument, \$15; Guitar, \$15; Harp, \$25; Organ, \$20.

All money for the use of the pupils must be entrusted to the Head of the Family, under whose direction expenditures are to be made.

Address the Rev. Asa Eaton, D. D., Chaplain, and Head of the Family of St. Mary's Hall, Burlington, New Jersey.

APOSTOLIC COMMISSION.—We call attention to the extracts under this head in the present and last number, from the pen of a truly Apostolical man, the pious Bishop Wilson of Calcutta, who will not be accused of bigotry or intolerance.

We have heard a report, for the authenticity of which we do not vouch, that the parsonage house at Sackville, N.B. where the Rev. J. Black is Rector, has been destroyed by fire, with the property it contained. We would fain hope that the report may prove unfounded. At all events, every parsonage house ought to be insured.

Interesting Baptism.—On Quinquagesima Sunday, Feb. 25th, (remarks the Episcopal Recorder) were baptized in the Church of the Ascension in this city, (Philadelphia) the Rev. Mr. Clemson, Rector, three females, being the grandmother, the mother, and daughter.

LETTERS received—from Rev. James Hudson, with remit.; L. H. DeVeber, Esq.; Rev. J. Sterling, with ditto; Rev. A. D. Street, with ditto; Dr. Gesner, with ditto.

DIED.

At the residence of the honourable William Ousley, at the North West Arm of Sydney River, on the 14 February, Maria Rosina, aged 5 years.—On the 26th February, Mary Ann Gertrude, aged 2 years and 3 months.—On the 27th February, Ralph, aged three months—all children of the honourable W. Ousley, of scarlet Fever, within the short space of fourteen days.

[We regret to find that a scene of such sad domestic desolation awaits a person, who, during the short time he has spent in the discharge of public duty in the Capital, has, both as a Legislator and a gentleman, won the esteem of all who had the opportunity of marking his public conduct, or enjoying his acquaintance.]—*Novascotian*.

NEW EDITION OF BELCHER'S FARMER'S ALMANACK, FOR 1838.

CONTAINING, the Members of the EXECUTIVE AND LEGISLATIVE COUNCILS, and House of Assembly, with sittings of Courts, &c. &c. as mentioned in previous advertisements. For Sale by

C. H. BELCHER.

A Sheet Almanack, for 1838, for Sale as above. March 16.

POETRY.

From Keble's Christian Year.

ST. STEPHEN'S DAY.

As rays around the source of light
Stream upward ere he glow in sight,
And watching by his future flight
Set the clear heavens on fire ;
So, on the King of Martyrs wait
Three chosen bands, in royal state,
And all earth owns, of good and great,
Is gather'd in that choir.

One presses on, and welcomes death :
One calmly yields his willing breath,
Nor slow, nor hurrying, but in faith
Content to die or live :
And some, the darlings of their Lord,
Play smiling with the flame and sword,
And, ere they speak, to his sure word,
Unconscious witness give.

Foremost and nearest to his throne,
By perfect robes of triumph known,
And likest him in look and tone,
The holy Stephen kneels,
With stedfast gaze, as when the sky
Flew open to his fainting eye,
Which, like a fading lamp, flash'd high,
Seeing what death conceals.

WEDNESDAY BEFORE EASTER.

O Lord, my God, do Thou thy holy will—
I will lie still—
I will not stir, lest I forsake thine arm,
And break the charm,
Which lulls me, clinging to my Father's breast,
In perfect rest.

Wild Fancy, peace ! thou must not me beguile
With thy false smile :
I know thy flatteries and thy cheating ways ;
Be silent, Praise,
Blind guide with siren voice, and blinding all
That hear thy call.

Come, self-devotion, high and pure,
Thoughts that in thankfulness endure,
Though dearest hopes are faithless found,
And dearest hopes are bursting round.
Come, Resignation, spirit meek,
And let me kiss thy placid cheek,
And read in thy pale eye serene
Their blessing who by faith can wean
Their hearts from sense, and learn to love
God only, and the joys above.

TEMPERANCE.

NEW BRUNSWICK TEMPERANCE SOCIETY.

A public meeting of this Society took place at the Wesleyan Methodist Sabbath School Room, on Monday evening last, when in consequence of the absence of the President Dr. Gray from indisposition, Mr. Justice Parker, one of the Vice Presidents of the Society took the Chair, and opened the business of the meeting; after which

The Rev. J. W. D. Gray moved the first Resolution, and which was seconded by S. Huyghue, Esq. and unanimously agreed to.

1st. Resolved. That the object, at which Temperance and Abstinence Societies aim, is the same; They differ only in the mode, which they severally adopt. Circumstances may render both useful, but the present state of Society, seems to make generally expedient the Temperance plan.

The second Resolution was moved by W. B. Kinnear, Esq. and seconded by John Kerr, Esq. and also unanimously agreed to.

2nd. Resolved, That want of due consideration is by far the most formidable obstacle to the Establishment and success of Temperance Societies. If the influence of Truth and Reason were only admitted, the Dealer would relinquish his traffic; and the consumer would cease to be the victim of his unholy gain.

The third Resolution was moved by Mr. William Ewing, and seconded by John Kinnear Esq. and also unanimously agreed to.

3rd. Resolved, That they who keep those fountains open, which debase the minds; ruin the souls of sots; destroy the happiness and usefulness of domestic circles, and fill the land with miserable Widows and Orphans, share to no trifling extent in the Guilt which attaches to Drunkenness; and who are they? The Distiller; the Importer; and the wholesale as well as retail Vender.

The fourth Resolution was moved by L. Donaldson Esq. and seconded by G. H. Smith, Esq. and also unanimously agreed to.

4th. Resolved, That although the importation of Spirituous liquors appears to have decreased in the past year, yet there is evidence enough to every person, who walks abroad, that the curse of Drunkenness is yet strong. It is therefore the duty of every citizen among us, to contribute his efforts to dissipate this abundant fountain of woes and calamities.

The Chairman then made a few observations respecting the liability of persons of Intemperate habits to contract disease, and of its generally terminating fatally in such cases, which had been exemplified by the late awful visitation of Cholera, and the present one of Small Pox here, after which

Mr. George Matthew addressed the meeting and mentioned some cases that had occurred within his own knowledge as Overseer of the poor, and having charge of the Lunatic Asylum; since the commencement of the Small Pox 20 persons were admitted into hospital with that disease, 12 of these he had ascertained to be of temperate habits, the remaining 8 of intemperate; the former had only the mitigated kind and all recovered—the 8 had the confluent or worst kind, and only one of them recovered—he also stated that a large proportion of persons admitted as paupers he found on enquiry were reduced to that condition by intemperance and that he could not exempt the children admitted, from the same rule; and that out of 54 Lunatics admitted into the Asylum during his charge, 24 had been reduced to that state by intemperance.

Persons wishing to join in the pledge were then called upon to come forward, and thirty-seven added their names to the list of those already joined in the hope of being the means of subduing this destructive vice.—*Gazette.*

God is omniscient as well as omnipotent: and omniscience may see reason to withhold what omnipotence could bestow.

Selected for the Colonial Churchman.

A beautiful exhibition of the effects of the Gospel is found in the narrative of the loss of the *King of the East Indiaman*, in 1825. The account is given by Major M'Grigor, who was not rendered the less capable of calmly observing the events he has recorded, or of firmly bearing his part in the dangers of that awful crisis, in consequence of having his own life kept in peace by the precious hopes of a disciple of Christ:—

While the ship was burning below, and the magazine was every moment expected to blow up, and a soul out of more than six hundred, had a thought of perishing either by fire or the tempest; some were standing in silent resignation, or stupid insensibility, or others were given up to the most frantic despair; while "some on their knees were earnestly imploring with significant gesticulations, in noisy supplication, the mercy of him whose name they exclaimed, was at length outstretched to save them;" and others had sullenly seated themselves directly over the magazine, that by means of the expected explosion a speedier termination might be put to their sufferings—"several of the soldiers, women and children, who had fled for temporary shelter to the after cabins on the upper decks, were engaged in prayer and reading the scripture with the ladies, some of whom were enabled, with wonderful self-possession, to offer to others those spiritual consolations which a firm and intelligent trust in the Redeemer appeared at this awful hour to impart to their breasts. The dignified deportment of two young ladies in particular formed a specimen of natural strength of mind, finely modified by christian feeling, which failed not to attract the notice and admiration of every one who had an opportunity of witnessing it.—One young gentleman, having calmly asked my opinion of the state of the ship, I told him that I thought I should be prepared to sleep that night in eternity, and I shall never forget the peculiar fervor with which he replied, as he pressed my hand in blessing, "my heart is filled with the peace of God." Commendation would only mar such a beautiful testimony to the blessedness of a Gospel faith. "Thou wilt bless him," &c.—Isaiah, 26. 3.

A Remarkable Church.—The first Church in Hingham, Mass. has had but five pastors since its establishment in 1638, viz: Hobart, ancestor of the late Rt. Rev. Dr. Hobart, Bishop of New York; Norton, Gay, Ware and Richardson. The ministry of Mr. Hobart was upwards of forty-three years; Mr. Norton's about thirty-eight years, and Dr. Gay's nearly sixty-nine years. He died March 18, 1787. So, that for nearly one hundred and fifty-two years from the establishment of the Church, it had but three pastors, and for upwards of two hundred years but five pastors, two of them are still living, viz: Dr. Ware, Professor of Theology at Cambridge University, and the Rev. Mr. Richardson, the present minister. The times have sadly changed in this respect. Instead of only five pastors about every two years, it is a rare circumstance for the man to follow a pastor to the grave, whom he knew as his spiritual guide when but a child, and there are but few—who do not arrive at man's estate, and enjoy the happiness of listening on the Sabbath to the voice of the pastor who baptized him.—*Epis. Rec.*

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