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THE COLONIAL CHURCHMAN.

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

VOLUME I.

LUNENBURG, N. S. THURSDAY, OCTOBER 20, 1836.

NUMBER 24.

For the Colonial Churchman.

CHURCH PROPERTY AT THE REFORMATION.

Essay 9—concluded.

Besides these public sales, considerable inroads had been made upon the resources of the Court of Augmentations by "divers acts of the king's grace and favour shewed to his courtiers and others."—Among these, Secretary Cecyll received £100 a-year from the Augmentation Office: also Sir John Zouch had £200 annually from the same source. And the Lady Elizabeth, the king's sister, received for the term of her life the site of the monastery of Missenden in the county of Bucks, with divers other lands, &c. to the yearly value of £3064 17s. 8d." Other great men of the day, such as the Earl of Durham, the Duke of Northumberland, the Lord Russell, the Lord Grosvenor, and William Cavendish, &c. &c. are said to have participated largely of the royal bounty, which was conveyed through the Augmentation Office, and which their lineal descendants enjoy at the present day in the substantial shape of various lands, farms and messuages.

In this manner the Revenues which ought to have been applied to the support of the Reformed Church, and used as a means for disseminating the knowledge of the Gospel among all classes of the community, were wrested forever from the possession of the Augmentation Court, and appropriated to purposes, which, it is very certain, had not been contemplated by the original donors. The cause of the Reformation languished: and a great many parishes where church lands were held, and where tithes were vigorously exacted by lay-impropriators were totally destitute of the means of religious instruction.

The Rev. Bernard Gilpin, the celebrated ancestor of more than one of our Nova-Scotian missionaries, had been called upon to preach before the court of king Edward, and agreeably to the royal command, prepared a sermon for the occasion. In this document, which is still preserved, he tells the king that—"noblemen rewarded their servants with livings appointed for the Gospel; that the devil, by those cormorants that devoured the livings appointed for the Gospel, had made a fortress and bulwark to keep learned pastors from the flock; that is, so to decay learning, that there should be none learned to commit the flock unto. For by reason livings appointed for the ministry, for the most part, were either robbed of the best part, or clean taken away, none almost had any zeal or devotion to put their children to schools, but to learn to write, or make them apprentices, or else lawyers: the two wells, Oxford and Cambridge, were almost dried up. The decay of students is so great that there is scarcely left of every thousand an hundred: if they decay so fast in seven years more, there will be almost none at all. And then indeed may the devil make a triumph of it.—A thousand pulpits in England are covered with dust. Some have not four sermons for fifteen or sixteen years, since friars left their limitations: and few of those harsh harangues were worthy the name of sermons."—*Strype's Mem. vol. II. pt. I. p. 28. 29.*

Such was the state of the church of England in consequence of the great diminution of her revenues, immediately after the Reformation. It would far exceed the limits as well as the design of these brief notices regarding church property, to detail minutely all the circumstances connected with the subject, which occurred during the brief reign of Edward.—Suffice it to say, that if we may judge from the nature of the reward which compensated many of the nobles and commons of England for their share in effecting the reformation of the church from the errors and superstitions of popery, their motives must have originated from other sources than those of pi-

ty and devotion, far less from a sincere desire to propagate the influence of the Gospel in the nation.—Their object seems to have been to appropriate as much as possible of the ecclesiastical revenues to their own individual use, and to the future aggrandizement of their families: and it will be ever a matter of regret that the minority of Edward and the impolicy of the Protector Somerset, afforded such palpable facilities for the accomplishment of their sacrilegious projects. For in this reign it is calculated that the church of England was robbed of more than one half of her ancient revenues.

In Scotland, the property of the Church after the Reformed Religion had been established in that country through the exertions of Knox, shared no better treatment. The disturbed and troublous reign of Mary, and the long animosity of her son James II. afforded the nobility and more powerful commoners of the nation, ample opportunities of arranging the appropriation of ecclesiastical revenues in any manner which was most suitable to their convenience, or best accorded with their individual wishes and plans of future aggrandizement. And, as might be expected, they failed not to take advantage of the circumstances which a combination of events had thus rendered favourable to their designs.

The character of John Knox is known to have been very impetuous; possessed on many occasions, of more energy than discretion. The turbulence of the times under consideration, compared admirably with the boldness of his plans and the singular conceptions which he had entertained of ecclesiastical polity. Roman Catholicism had, through his means, been superseded by the affected austerities of presbyterianism:—Bishops and Cardinals gave place to ecclesiastical superintendents, and various preachers of the reformed church were exercising their ministry in most parts of the land. Still John's thoughts do not seem to have been occupied with any considerations regarding the ancient revenues of the church, which were left entirely to chance, or rather to the supervision of the crown officers.

On the death of the Earl of Mar in 1572, the infamous Morton assumed the regency, supported openly by the interest of England. One of his first public acts was, to secure for the exigencies of the state, all the available revenues of the suppressed monasteries and abbeys, together with any other source of income which the prostrate state of the church presented to his ambition. Accordingly, two-thirds of all lands, and messuages, and property of what kind soever belonging to the Church, were by act of parliament, made over to the state, and afterwards, as it is well known, bestowed on the friends and relations of the Regent. The remaining third, it was proposed, should be sold, and the proceeds vested in a fund under Morton's controul. This latter proposal, however, did not take effect; so that the reformed church of Scotland was stripped of two-thirds of her former revenues, and was by no means secure of the remainder.

John Knox, when it was too late, perceived his error, in not turning his attention sooner to the temporalities of the church. He remonstrated with the parliament, and sent them a long petition, praying that the reformed clergy might still have the benefit of the acknowledged property of the church before the reformation. But that body, with characteristic penetration, saw no reason to conform to the terms of the petition. They unanimously passed a resolution—"that the object of John Knox's petition was a devout imagination, which could never be realized to the said John."—See Aikman's Scotland, vol. III. 8. 96. 172, &c.

To trace with equal minuteness the fate of ecclesiastical property from the Reformation to the period of its final adjustment in England, Scotland and Ireland, would far exceed the limits to which these remarks are necessarily restricted. The settlement

of it in England under Elizabeth, in Ireland under Charles II. and in Scotland under Queen Anne, is a matter of history and public legislation; and becomes therefore the province rather of the lawyer, than of the divine. For this reason, I will pursue the subject no further at present; intending to confine any future remarks I may have to make on Church Property, to the ways and means by which her interest is upheld in the British Colonies. CRITO.

For the Colonial Churchman.

"It is good for me that I have been afflicted, that I might learn thy statutes."—119th Psalm.

How natural it is for youth in general to be cast down when afflicted by the invisible hand of Providence. I recollect some time since, a youthful friend whose heart was wholly centered and fixed on this world, who was very suddenly checked in his career of pleasure, by being laid down on the bed of sickness with scarcely one moment's warning from Him from whom all afflictions are sent. When I first saw him in his affliction, he murmured and complained at his sufferings, and at his being interrupted in the enjoyment of his anticipated pleasures. Having continued ill for some time, his minister called frequently to see him, and endeavoured to administer spiritual instruction to him, but for some time his kind advice was unheeded. He did all in his power, for a time, to avoid serious conversation. At last, however, he became more calm, and his mind began to waver as if halting between two opinions, as to whether he should be guided by the advice of his minister or not. His mind, fortunately for himself, did take the right turn; he was guided by the advice of his minister and his bible, and very soon afterwards he saw plainly the hand that afflicted him; and he told me that it was then, and not till then, that he felt that his sickness was ordered by an all-wise Providence, for his own good. He was restored to health once more, but he entered the world again, not setting his heart upon its pleasures as he ever did, but as a christian, preparing to become "an inhabitant of that house not made with hands, eternal in the heavens." He afterwards lived and died a christian, and his body is now mouldering in the silent grave, and his spirit has winged its flight to the God who gave it.

Youthful reader, whenever you may be afflicted in mind, body, or estate, which at some time or other, you assuredly will be, "for man is born to trouble as the sparks fly upward," always keep in mind, that such your affliction of whatever kind it may be, is ordered by a merciful Providence, who guides and directs all things in this transitory world,—and is intended for your own good: for the truth of which refer to your bible, and constantly pray to your God to soften your hardened heart, and remove the veil from your eyes, that you may be enabled so to read, that you may understand it. And when you once understand the contents of that blessed volume, you will not, youthful reader, ever murmur or complain at any of God's dispensations, for it will teach you to look beyond the clouds and sufferings of this life, to the sunshine of eternal glory. B.

1st October, 1836.

Society for Promoting Christian Knowledge.—At the anniversary festival of this Society, recently held at Freemasons' Hall, the Secretary announced an augmentation of the annual receipts and expenditure, and a proportionate increase to the distribution of books since the last report. The receipts during the year were stated to have amounted to upwards of eighty thousand pounds, and the circulation of books and tracts to nearly two millions and a half, of which more than three hundred and seventy thousand were Bibles, Testaments, and Common Prayer-books.—*Watchman.*

From the Gospel Messenger.

"THE OLD PATHS;"*

OR, THE APOSTOLIC CHURCH.

By G. Boyd.

"Thus saith the Lord: Stand ye in the ways and see, and ask for the old paths; where is the good way and walk therein, and ye shall find rest for your souls."—Jer. vi. 16.

"Ex ipso ordine manifestatur, id esse Dominicum et verum quod sit prius traditum: id autem extraneum et falsum quod sit posterius immissum."

Tertullian.

"Christians, in all ages, are bound to make the apostolic order of the Church, with respect to the Ministry, as well as other points, the model, as far as possible, of all their ecclesiastical arrangements."

Dr. Miller.

VII. The importance of the question being admitted, where is the Church of Jesus Christ, which he instituted, and with which he would have all who come unto him for salvation, to preserve fellowship? The inquiry returns upon us: how shall a penitent believer ascertain which is that Church? The most natural mode that would suggest itself to his mind would be to inform himself as far as practicable, of the different religious societies which are in the world, with the view of ascertaining which of them, if either, is that society which Christ formed. If it is to be found, that is the society to which he would of course connect himself.

In looking about him, perhaps the first religious communion which would present itself, would be the Presbyterian; one of the largest in this country (where for all practical purposes we must suppose the investigation to be going on,) one of the most zealous, too, embodying a great deal of talent and influence, and having multitudes of pious members. Here, our enquirer would say, is a very respectable body of Christians. When did it rise? Has it been from the apostles' time? In answer, he would be told: that John Calvin, the reformer, first established Presbyterianism, at Geneva, in the year of our Lord 1541, or as others say that this form of Church order was set up there by Farel and Viret, Calvin's predecessors, and afterwards adopted by him. This cannot be the primitive church.

His attention would next be turned to the Baptist denomination, which is larger than the Presbyterian, equally zealous, and embracing many of the excellent of the earth within its communion. Of this sect, Buck, in his Theological Dictionary, says, "although there were several Baptists among the Albigenses, Waldenses, and the followers of Wickliff, it does not appear that they were formed into any stability until the time of Menno, about the year 1563." About 1644 they began to make a considerable figure in England, and spread themselves into separate congregations. They separated from the Independents about the year 1638. This cannot be the Church of the Apostles.

Let us suppose that the attention of our inquirer is next turned to the Methodist society. As large, it is not larger than the Baptist, and having had in its ministry and service many of the most devoted men. If he was a man of ardent feelings, and lively imagination, he would be very likely to be attracted by fervor which is exhibited in the devotional exercises of this body of Christians.

Upon asking, is this the original church of the Lord Jesus Christ? He would be surprised to learn that this denomination is only a little more than a century old. He would be told, (for history must tell the truth,) that the Methodist society was founded at Oxford, in England, in the year 1729. That it is a secession from the Church of England, at first claiming to be a society within that Church, and disclaiming all intention of setting up a separate order or ministry: subsequently extending its pretensions, until at last it calls itself in the United States, "the Methodist Episcopal Church," but without Episcopal orders, or succession. He would find in this society many excellent men and women, fully persuaded in their own minds, that they are professing Christ, and serving God according to the divine will. He would

* Continued from our last number.

also notice a commendable simplicity prevailing among this interesting people, worthy of all imitation. But his search being after the apostolic Church of Jesus Christ, he would be compelled to go further.

Let us imagine, that he is next led to consider the claims of the "Society of Friends." Who tell us themselves, "that in the 17th century, a number of men, dissatisfied with all the modes of religious worship, then known in the world, withdrew from the communion of every visible church, to seek the Lord in retirement." Among these was their "Honorable Elder" George Fox, "who being quickened by the immediate touches of divine love, could not satisfy his apprehensions of duty to God, without directing the people where to find the like consolation and instruction." In this most remarkable society, designed to be purely spiritual, which considers all forms and order, obstructions to the pure worship of God; and calculated to divert the attention of the mind from that secret influence by which they may be "gathered into a composed awful frame of mind, and enabled to worship in solemn silence;" our inquirer would find much that is "lovely and of good report" in manners, and a "faithful testimony" against many things which are unholy in practice: but he would look in vain for those marks by which he could identify the "Friends' Society," with the divinely constituted church of Jesus Christ.

Thus we may suppose a person to go round the circle of Protestant Christian denominations and doubtless he would regard it as a remarkable fact, that no one of them can trace itself up in an organized form beyond the time of the "reformation," except the EPISCOPALIAN.* This denomination we have seen from "Scripture and ancient authors" has the "form and order" given, to the Church at first by Jesus Christ and his apostles.

At first, all the Churches, which were but parts of one "Catholic" whole, were thus constituted, as was the Church of Jerusalem, such was the Church at Antioch; and as was the Church at Antioch, such was the Church at Ephesus, such was the Church at Rome; and as was the Church at Rome such was the Church at Carthage; and such were all the early Churches. The whole tenor of ancient ecclesiastical history is, that, as a general rule, without a Bishop there was no Church.

IV. PROPOSITION.

In my concluding proposition, I will undertake to prove that the Protestant Episcopal Church is identically the same Church as the apostolic, and has been continued in a direct and regular succession from the time of the apostles to the present day.

I By the quotations which I selected from the apostolic Fathers, Clemens, Polycarp, and Ignatius, in proof of my second proposition, it was clearly shown, I think, (if their testimony be admitted) that the original form of the Church was Episcopal.

I will now proceed to show from the same kind of testimony that the Church so organized has been actually perpetuated in the same form, by a regular succession of its bishops or chief pastors. This position might be assumed after what has been said; for if the church which was founded by divine authority, and according to a divine form, has been changed, it evidently has ceased to be the same Church. For the satisfaction, however, of all who desire information upon the subject, I will bring forward a portion of the endless testimony which antiquity affords upon this subject.

i. The first witness to whom I shall refer is IRENEUS, bishop of Lyons in ancient Gaul, now France. He was a disciple of St. Polycarp, and sent by him to preach the gospel among the Gauls. He wrote five books against the heretics, which are dated A. D. 170. After a devoted life he suffered martyrdom.

Irenæus says, "we can enumerate those who were appointed by the apostles bishops in the Churches, and their successors, even to us, who have taught us such things" (alluding to a certain heresy.) For they wished those to be very perfect and irreprehensible in all things, whom they left their successors, delivering to them their own place of governors, who acting correctly, great benefit would arise, but the greatest calamity if they should fall away."—Concerning the

* Of course all the Episcopal Churches are included.

Church at Rome, Irenæus says—The blessed apostles, therefore, founding and instructing the Church, delivered to Linus the bishoprick to govern this Church. Paul makes mention of this Linus in the epistle which are to Timothy. To him succeeded Anacletus. After him in the third place from the apostles, Clement obtained the bishoprick, who both saw the apostles themselves and conferred with them, when as yet he had the apostles sounding in his ears, and their traditions before his eyes. To this Clement succeeded Evaristus; and to Evaristus, Alexander, and then Sixtus was appointed, the sixth from the Apostles; after him Telesphorus, who likewise suffered martyrdom most gloriously; and then Hyginus; then Pius; after whom Annicetus; and when also Soter had succeeded Annicetus, now Eleutherus has the bishoprick in the twelfth place from the apostles. By this ordination and succession, that tradition in the Church, which is from the apostles, and the doctrine of the truth hath come even unto us.

From this witness we learn

1. That the apostles appointed bishops in all the Churches.
2. That there was a regular succession of bishops in the churches.
3. That the government of the Churches, was devolved upon the bishops by the apostles.
4. The second witness is Tertullian, a presbyter of the church of Carthage, who wrote about 30 years after Irenæus, A. D. 200.

Speaking of heresies, Tertullian says, "But if any man dare to mingle themselves with the apostolic age, that thus they may appear to be handed down from the apostles, because they were under the apostles, we can say: let them produce the origin of their churches, let them declare the series of their bishops, so running down from the beginning by succession, that the first bishop may have some one of the apostles, (or apostolic men, who yet continued constant with the apostles) for their author and predecessor. For in this manner the apostolic churches trace their origin; as the church of the Smyrneans having Polycarp, relates that he was placed with them by John. As the church of the Romans tells us of Clement, ordained by Peter: in like manner also the rest of them show that they have grafts of the apostolic seed who were appointed to the bishoprick by the apostles. Let the heretics do any thing like this."

Another short quotation to the same import: "We have churches, the foster children of John. For if Marcion denies his revelation, nevertheless the succession of bishops rehearsed to the beginning, will stand in John their author.—Thus likewise the excellence of the rest is recognized."

iii. The third witness is Cyprian, who was ordained by the bishop of Carthage, A. D. 248, and suffered martyrdom under the emperor Valerian.

After quoting our Lord's words to Peter.—"Thou art Peter, and upon this rock will I build my church." He remarks, "From thence through the changes of and succession, the ordination of bishops, and the government of the church have descended: so that the church is built upon the bishops, and every act of the church is governed by these presidents." Again he says, "Yea, it is not a matter left to our free choice whether bishops shall rule or no, but the will of our Lord and Saviour is, that every act of the church should be governed by the bishops." Again, "The Church is a people joined to their priests, (i. e. chief minister or bishop) and a flock adhering to their shepherd—Whence you ought to know that the bishop is in the church, and the church is in the bishop; and if there be any one who is not with the bishop, he is not in the church."

That bishops, and not presbyters are here meant, is evident from what Cornelius, the cotemporary of Cyprian, and Bishop of Rome, says in reference to Novatian; who had surreptitiously procured himself to be ordained a bishop, in hope of creating a schism and gaining a party in the church. "Was this vindicator of the gospel ignorant (says Cornelius) that there ought to be but one bishop in a Catholic church (meaning Rome) in which it was not unknown to him, that there were forty-six presbyters, seven deacons," &c.

iv. The fourth and last witness which I shall introduce, is the ecclesiastical historian, Eusebius, a native of Palestine, who was bishop of Cæsarea A. D. 314,

His testimony to the Episcopal form of the early church, and to the regular succession of the primitive bishops, is full and conclusive. I will not quote from him any thing else that his account of the *succession of bishops* in the churches of Jerusalem and Rome, and these are to our present purpose. "The first, he says, was James, called the brother of our Lord; after whom the second was Simeon; the third Justus; the fourth Zacheus; the fifth Tobias; the sixth Benjamin; the seventh John; the eighth Matthew; the ninth Philip; the tenth Seneca; the eleventh Justus; the twelfth Levi; the thirteenth Ephraim; the fourteenth Joseph; and finally the fifteenth Judas. These are all the bishops of Jerusalem, that filled up the time from the apostles, until the above mentioned time all of the circumcision."

The catalogue of the bishops of Rome, begins thus, "The blessed apostles having founded and established the church, transmitted the office of the Episcopate to Linus, Paul makes mention in his epistles to Timothy," and then he proceeds to give the order of the succession, just as I have already inserted it from Irenæus; from whose writings Eusebius evidently quoted.

I have now traced the succession of the apostolic church, down to the beginning of the fourth century, through what was unquestionably its purest age. From this time, many corruptions began to attach themselves to the body of Christ, both in the east, and in the west. The favor of this world, now nominally christian proved a snare, and rapid was the decline which prepared the way in one direction, for the successful progress of the Arabian impostor; and in the other, for the manifestation of the "man of sin." The beautiful order of primitive christianity, was not indeed soon forsaken, but it became overrun with the rank and luxuriant weeds of human devices; until scarcely any part of the fair proportions of the original architecture was to be seen. For 1500 years, down to the period of the Reformation, the Episcopal form of government prevailed wherever there was a church, to the exclusion of every other.—*To be continued.*

From the British Magazine.

SELECTIONS FROM EVELYN'S DIARY.

1687. 20 March.—The Bishop of Bath and wells (Dr. Kenn) preached at St. Martines to a crowd of people not to be expressed, nor the wonderful eloquence of this admirable preacher; the text was 26 Matt, 36 to verse 40, describing the bitterness of our Bl: Saviour's agony, the ardour of his love, the infinite obligations we have to imitate his patience & resignation: the means by watching against temptations, & over ourselves, with fervent prayer to attain it, & the exceeding reward in the end. Upon all which he made most pathetical discourses. The Communion followed, at which I was participant. I afterwards din'd at Dr. Tenison's with the Bishop and that young, most learned, pious, and excellent preacher, Mr. Wake. In the afternoon I went to hear Mr. Wake at the new-built Church of St. Anne, on 8 Mark 34, upon the subject of taking up the Cross and strenuously behaving ourselves in time of persecution, and this is now threaten'd to be.

25, Good Friday.—Dr. Tenison preached at St. Martines, on 1 Peter 2, 24. During the service a man came into neere the middle of the church, with his sword drawn, with severall others in that posture; in this jealous time it put the congregation in greate confusion; but it appeared to be one who fled for sanctuary, being pursued by Bayliffs.

12 June.—Our Vicar preached on 2 Peter 2, 21, upon the danger of relapsing into sin. After this I went & heard M. Lamot, an eloquent French preacher at Greenwich on 30 Prov. 8, 9, a consolatory discourse to the poore and religious refugees, who escaped out of France in the cruel persecution.

3 Sept.—Persecution raging in France: divers churches there fir'd by lightning, priests struck, consecrated hosts, &c. burnt & destroyed both at St. Malo's and Paris, at the general procession on Corpus Christi-day.

1688. 1 April.—In the morning the first sermon was by Dr. Stillingfleet, Dean of St. Paul's (at Whitehall) on

10 Luke 41, 42. The holy Communion follow'd but was so interrupted by the rude breaking in of multitudes zealous to hear the second sermon, to be preach'd by the Bp: of Bath & Wells, that the latter part of that holy office could hardly be heard, or the sacred elements be distributed without greate trouble. The Princesse being come, he preached on 7 Mich. 8, 9, 10, describing the calamity of the Reform'd church of Judah under the Babylonian persecution for her sins, & God's delivery of her on her repentance; that as Judah emerg'd so should the now Reformed church, wherever insulted & persecuted. He preach'd with his accustomed zeal and energy, so that people flock'd from all quarters to hear him.

18 May.—The King injoyning the ministers to read his Declaration for giving liberty of conscience (as it was styl'd) in all the churches of England this evening, 6 Bishops Bath & Wells—Peterborough—Ely—Chichester—St. Asaph—& Bristol—in the name of all the rest of the Bishops, came to his Maty to petition him that he would not impose the reading of it to the several congregations within their Dioceses, not that they were averse to the publishing of it, for want of due tenderness towards Dissenters, in relation to whom they should be willing to come to such a temper as should be thought fit, when that matter might be considered and settled in Parliament and convocation, but that, the Declaration being founded on such a dispensing power as might at pleasure set aside all Laws, Ecclesiastical & civil, it appeared to them illegal, as it had done to the Parliament in 1661 & 1662 & that it was a point of such consequence, that they could not so far make themselves parties to it, as the reading it in church in time of divine service amounted to.

8 June.—This day the Archbishop of Canterbury, with the Bishops of Ely, Chichester, St Asaph, Bristol, Peterborough, & Bath & Wells, were sent from the Privy council, prisoners to the Tower, for refusing to give baile for their appearance, on their not reading the Declaration for liberty of conscience. They refused to give baile as it would have prejudiced their Peerage. The concern of the people for them was wonderfull, infinite crouds on their knees begging their blessing, & praying for them as they passed out of the barge along the Tower-wharfe.

15.—Being the first day of Term the Bishops were brought to Westminster on Habeas Corpus. When the indictment was read & they were called on to plead, the counsel objected that the Warrent was illegal, but after ilong debate, it was over-ruled, & they pleaded. The court then offered to take bail for their appearance, but this they refused, & at last were dismissed on their own recognizances to appear that day fortnight, the A**bp.** in £200, the Bishops £100 each.

29.—They appeared, the trial lasted from 9 in the morning to past 6 in the evening. The Jury retired to consider of the verdict, & the court adjourned to 9 the next morning. The Jury were locked up till that time, 11 of them being for an acquittal, but one (Arnold, a brewer) would not consent. At length he agreed with the others. The Cheife Justice Wright behaved with great moderation & civility to the Bishops, Alibone, a Papist, was strongly against them, but Holloway and Powell being of opinion in their favour, they were acquitted. When this was heard there was a great rejoicing & there was a lane of people from the King's Bench to the Water-side on their knees, as the Bishops passed & repassed, to beg their blessing. Bonfires were made that Night & bells rung, which was taken ill at court, & an appearance of neere 60 Earls & Lords &c. on the bench, did not a little comfort them, but indeed they were all along full of comfort & cheerfull.

23 Augt.—Dr Sprat, Bishop of Rochester, wrote a very honest & handsome letter to the Commissioners Ecclesiastical excusing himselfe from sitting any longer among them, he by no means approving of their prosecuting the cleargy who refused to reade the Declaration for liberty of conscience in prejudice of the church of England.

For the Colonial Churchman.

MESSRS. EDITORS,

I remember hearing of a truckman, who, when employed in his occupation upon a wharf, accidentally lost his horse overboard. The spectators one and all were loud in their expressions of sorrow for the poor man's misfortune, but proceeded no further. At last a gentleman remarked, "that it was a pity that their good feelings should expend themselves in words only, that as for himself, he was sorry \$10, how much were they sorry?" The example had its intended effect, and a handsome sum was soon collected. Last winter, when the liberties of our Alma Mater were in danger, it was very pleasing to witness the manliness with which her children stepped forth in her defence against the open assaults and secret insinuations of her enemies. Loud protestations of regret were also uttered, on account of the loss the College would sustain from the parliamentary grant being withheld, and fears were excited in the minds of many, that her usefulness would be greatly injured if not destroyed. Shall we then, who have been brought up in her bosom, and nourished with her instructions, sit down with folded hands, and merely say we are sorry for it? Will the churchman look quietly on, and see one of the principal sources for the supply of ministers of the church of their hearts drying up, and vent their feelings in words only? Can the thought ever enter their hearts, that the little band who now proclaim to them the gospel of Christ, may soon, God knows how soon, be diminished, with small, if any prospect of their places being again filled, much less of adding to their numbers,—without some exertion to remedy such a state of things? No! I am firmly persuaded that our people are too sensible of the value of the privileges they themselves enjoy, not to be anxious to have the same blessings extended to their children and children's children; and I also believe that they only require to be informed how they may be useful, in order to manifest their good will, not in words only, but in deeds. As an humble and unknown individual, I would feel some diffidence in proposing a plan of mine own, were it not, that I feel confident that it will recommend itself, if not to every Alumnus, at least to every clerical member of King's College. It is a plan that will not only benefit our Alma Mater, but will prove a lasting monument of our respect for the memory of one, who was the father of the institution, and to whom perhaps it owes as much, if not more, than to any other individual; and above all, it will tend to promote the cause of Christ and His church. It is, to found a Scholarship to aid indigent and pious young men in preparing for the Church, to be called the COCHRAN SCHOLARSHIP. Six hundred pounds, at 5 per cent. would do very well, and what is that among 200 Alumni? I am but a "Country Curate," similarly situated with the rest of my brethren, many of whom are more able, and I am sure, equally ready as myself, to do all in their power for the Church. Well then, brothers Alumni, how much do you feel interested in this matter? I am interested fifteen pounds, the title of my income. I pledge myself for the above sum, provided £600 can be raised by 1st January 1838, or 1st July 1837. If the amount required be raised, the details can easily be arranged by persons appointed for the purpose, by the heads of the institution, or by his Lordship the Bishop.

Yours, &c.

AN ALUMNUS.

MISSIONARIES SENT OUT.

Eighteen missionaries, nine catechists and artisans and one female teacher, fourteen of whom are married, making a total of forty-two individuals, have been sent forth during the year: including six missionaries and catechists who have returned to their stations, or been appointed to new stations.—*Ch. Miss. Rec.*

ORDINATION OF MISSIONARIES.

Nine of the Society's students, and Mr. Weeks, from Sierra Leone, have been admitted by the Bishop of London, to deacon's orders; and seven, including Mr. Weeks, to priest's orders, during the past year. One has also been admitted to priest's orders, and two to deacon's orders, by the Bishop of Calcutta.—*Ibid*

From "Memory's Tribute."

THE BAPTISM.*

Chap. V.

"If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not."—From the Epistle to the Hebrews.

THE Christian's path is not irradiated with continual sunshine. There are seasons when he finds himself wrapped in deep and awful darkness. God sees fit, a times, to "set him in dark places; to hedge him about so that he cannot get out, and to remove his soul far off from peace." Unforeseen and unavoidable calamity may overtake him. His prospects may be suddenly blasted. His friends, his children, those who are endeared to him by all the tender ties of consanguinity and love, may be torn from his bosom and lodged in the grave.

But in the midst of his severest trials the Christian has the consoling assurance, that these afflictions are not to be viewed as judgments sent in frowning wrath, but as tokens of love and paternal regard. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." All who belong to the household and family of God must expect, sooner or later, these evidences of divine adoption. Afflictive visitations seem necessary to prove us. If we pass through the fiery trial with undiminished confidence in God, our faith by this very process will have become more exalted, and purified from the dross of sin, and we ourselves rendered more "meet to be partakers of the inheritance of the saints in light."

These remarks have been suggested by the continuation of the foregoing narrative, which here follows, as related by Mr. Heyden.

"My friend was now called to tread a rough and thorny path. As I observed to you, he had taken great pains to imbue the young and tender minds of his children with sentiments of piety and love to God. In the course of a few years he was called to part with three of these children. Oh Sir, if you have never had and loved, and buried, children, you can hardly conceive the nature of this affliction." Here Mr. H. cast his eyes towards the burying ground, and for a moment seemed lost in silent contemplation. The tear that fell upon his manly cheek, and the tones in which he spoke told me that he had children resting there.

Drawing the back of his hand across his face, Mr. H. thus proceeded:—"There are a thousand ways in which these little ones entwine themselves around our hearts. To see them so helpless and dependant upon us, looking to us so imploringly in the moment of peril, and running to us for protection; appearing so happy and joyous and light-hearted in our presence—to witness in them, day after day, the unfolding of some new capacity, or the performance of some new action; to watch each new development of thought and of moral feeling; to follow them step by step till reason begins to ripen and mature; and to receive from them, at each step, expressions of filial love in all the feelings and simplicity of their young, warm, and guileless hearts—Oh, these things fasten ten thousand cords around a father's heart! And if that father has endeavoured to lead his children in the way of life; if he has gathered them around him, and told them the story of the Saviour's death and sufferings, and as he spoke of the love and the kindness of the Son of God; if he has observed the tears that glistened in their young eyes; and if he has conducted them on in the way of religious instruction until the divine life began to spring up in their souls, he has found his heart bound to them by new ties. To lose such a child—to see him on the bed of death looking so imploringly to us, and when pointed to that blessed Jesus who, while here on earth, welcomed little children to his arms—to see him endeavouring with his trembling lips and dying breath, to utter the name of that Jesus. Oh, this is indeed trying to the feelings of a father.

"In less than one year Mr. Northend saw three of his children thus called into eternity. But the resignation with which he bore it, and the meek submission with which he bowed to the will of God, seemed to throw a new lustre over his character.

"This was only the commencement of my friend's

afflictions. James Northend, as I have already remarked, when quite young, evinced strong symptoms of a wayward and preverse heart. As he grew up, his natural propensities became more manifest, and excited in the bosom of his friends alarming apprehensions: that his course would be marked with fearful depravity. He became extremely dissipated, fond of low company, and averse to labour.

"This was, indeed, a sore trial to Mr. Northend. James was his first begotten. If he had a favorite, if there was one of his children that shared more tenderly or more largely his affections than another, it was James. No one can tell how many bitter tears he shed, how many fervent prayers he put up for him. But this child of his love, this idol of his heart, with a bosom steeled against all impression from parental tenderness, kept on in his evil courses, waxing worse and worse. What rendered this affliction still more trying, was, that Mr. N. always attributed this perverseness in James, to his own early mismanagement of him.

"As I just remarked, James Northend was extremely averse to labour; but seemed very fond of being on the lake, and of associating with boatmen. He now took his own course, and determined to follow boating on the lake as a business. This brought him into habits of intimacy with the lowest and most depraved part of society. He was thus removed from the means of grace, and from the influence of religious people; and his acquaintances, in general, now gave him up as a lost man.

"It was a few years after James began to follow the lake, that his mother was taken very ill, and from the violence of her disease, her recovery was despaired of. She expressed great anxiety to see him before she died. Boats were leaving here almost every day, and the family took great pains to send tidings of this to James.

"It was a very dark rainy night, when intelligence came to my house that Mrs. Northend would not probably survive till morning. I immediately hastened there, and found but few individuals present except their own family. Mrs. N. was evidently rapidly failing, but still able to converse. I do not know that I ever saw one appear more lovely in death, or look into the eternal world, on the brink of which she then lay, with more calmness or composure.

"I remarked to her, that I hoped that she felt resigned to the will of God, and ready to obey his summons. 'O yes,' she replied, 'God has been very merciful to me; his Holy Spirit has brought most of my rebellious thoughts into submission to his will. And I can truly say, that I find unspeakable peace and comfort in resigning myself and all my concerns into his hands. When I look back on my past life, and see how devious has been my path, and how deviating my steps, the creature of a thousand changed and changing purposes; at one time firmly resolved to devote all my powers and faculties to the service of God, and perhaps before an hour had passed, all my good resolutions swept away and myself brought into subjection to the law of sin which is in my members—Oh, when I think of these things, I should sink into utter despair did I not remember that I was to be saved by free and unmerited grace. Yes, Jesus,

"Thou must save, and thou alone;

In my hand no price I bring,

Simply to thy cross I cling."

"Oh, infinite is that love, how indescribable that goodness which has promised to lift me from the depths of sin, and exalt me to a seat at God's right hand. When I look forward to the things which are not seen; the things which God hath prepared for them that love him, I long to depart and be with Christ. But then the thought of those I am leaving; yes, there is one bitter, bitter thought—my James—my prodigal son—O, that I could see him, and leave him my dying entreaty to turn from the ways of death."

"The rain was pattering fast upon the roof, and the night exceedingly dark; all within the house was quiet and composed. During these remarks of Mrs. N., James arrived and had entered the room with a noiseless tread; the curtains that hung around her bed, had prevented her noticing his presence, as she made these last remarks. He went forward just as he had left the boat, clad in his sailor dress, dripping

with rain, and kneeled at her bedside; with one hand he covered his own face, and with the other clasped the dying hand of his mother.

"O my James, my James,' she exclaimed, 'I am going to die—and must we be parted forever? Have I borne and nursed you—have I carried you in my arms, and cherished you in my bosom so many days and nights, that you might become a vessel of wrath fitted for destruction. Oh, my son, this is the last appeal that I shall ever make to you. Do turn to God. If you have no pity on your own soul, do have pity upon the tears and agony of your dying mother. O my God, I ask for this child but one thing—the salvation of his soul.'

"Never did I witness so truly an affecting scene as this. The mother soon died. The son, for a little while more steady, soon returned to his former courses. Mr. Northend bore up under this affliction astonishingly. But the severest trial of all was now at hand.

"A few years had elapsed since the death of Mrs. Northend. James continued to follow the lake, and had become the master, and in part, the owner of a small schooner. The navigation of this lake is somewhat dangerous on account of sudden squalls. It was about the time that the arrival of James Northend was expected, that there blew up one of the severest gales I ever witnessed. And in a short time there came news that a schooner was wrecked, and in a sinking condition, within sight of the shore. In a few minutes the shore was lined with spectators, and it was soon decided that it was James Northend's boat. A number of persons could be distinctly seen clinging to the yet floating wreck. The first thing that arrested my attention when I came to the shore, was Mr. Northend, walking backward and forward in the deepest agony. In his haste he had left his house without his hat, and his long white hair was floating in the wind, which gave to him a wild and distracted appearance. An attempt had just been made to send out a small boat to the relief of the perishing crew; but there was not a boat to be had that could have lived five minutes in that gale.

"Mr. Northend was imploring them to make another effort, 'O save my child,' he said, 'I will give all that I possess if any one will make the effort.'

"To have made the attempt would have been certain destruction. Of this Mr. Northend soon became sensible, and desisted from his impotunity. The storm accelerated the approach of night, and in fifteen minutes after I reached the shore, darkness settled down upon the sinking wreck, and blotted it, together with its perishing crew, forever from our sight, Mr. N. still stood gazing in the direction of the wreck, trying to pierce with his dim eye through the darkness, to catch another glimpse of his profligate, but still beloved child. I went up to him, and taking him by the arm, begged him to return to his house, and remember where his trust should be placed.

"Oh yes,' said he, turning away from the wild commotion of agitated waters that was roaring around us, 'Oh yes, my heart is indeed overwhelmed, lead me to the rock that is higher than I. Had James been penitent—could I have had any evidence that his peace was made with God? The thought of his going to an endless perdition—how agonizing. O God help me to bow in humble submission to this dispensation, and say, thy will be done.'

"As was to be expected, when the morning came, no part of the wreck was visible.

"From this time Henry Northend became much abstracted from the world. 'His conversation was in Heaven.' The subject of religion seemed the only one that could interest him. This interested him deeply and powerfully. However weary or worn out with fatigue, the mention of the blessed Saviour's name would at all times arouse him up to immediate warmth and animation. He has lived the life, and died the death of the righteous. Peace be to his memory."

When this interesting narrative was finished, we went to Mr. Heyden's house.

After I had retired to my bed room, I could not but think, Here is one instance in which God has blessed, in a signal and visible way, the sacrament of infant baptism to the salvation of souls, and to the magnifying of his own glory. How strongly should this urge all parents to the discharge of this most plainly inculcated duty.

From the Sunday School Visiter.

THE PRAYER-BOOK.—ANECDOTES.

We gather the following deeply interesting accounts from "the Third Annual Report of the Bishop White Prayer-book Society," a document that we do most fervently hope every Episcopalian, and every non-Episcopalian, will read. It is one of the best reports of any society that we have ever read. The author of it not only loves the Liturgy, but we feel well persuaded, its evangelical and holy spirit lives in his heart.

"The deep and earnest spirit of devotion which pervades the Prayer-book—the full recognition of the depravity and helplessness of man, which is impressed on every page—and the directness with which it points to the 'Lamb of God who taketh away the sins of the world' is well calculated to arrest the attention of the reader, and renders it an important auxiliary in the missionary enterprise. Facts, illustrative of its usefulness in this respect, are of very frequent occurrence. The gentleman to whom were consigned the books for distribution on the Ohio and Erie canal, observes—'It will be gratifying to the Society to know that all were received,—some cheerfully—a few gratefully. On one occasion, many inquiries were made as to what kind of folks Episcopalians were,—they had never heard of them. At another, several at once began to listen while one read some of its contents.' Again, the book was received with the remarks—'My mother belonged to this Church,'—'This is the Church in which I was baptized.'

In a secluded part of Maryland, which had long been deprived of the ministrations of our clergy, divine service was restored after the lapse of many years. A Methodist woman present, observing that the clergyman and congregation prayed out of a book, arose and left the place in displeasure. She was, subsequently, induced to go again, and demeaned herself on this occasion more reverently. She afterwards visited the lady at whose invitation she had gone in the first instance, and requested an explanation of the order of the service, and to be permitted to stand by her for that purpose in church; where she finally became a constant worshipper, responding audibly, and performing the part allotted to her with scrupulous exactness.

The Rev. Mr. Clark, who moved the adoption of the report, related an anecdote in confirmation of the opinion above expressed, which may be appropriately recorded here. Eighteen months ago a few clergymen met to preach the Gospel in the village of —, where there resided at that time only two or three Episcopalians. They carried with them a number of Prayer-books, several of which found their way into a family, consisting of a brother and three sisters. They were laid with other books upon the mantle, and remained unopened until a minister of the Church to which the inmates nominally belonged, entered the house, and observing the Prayer-book, expressed his surprise that it should be in their possession. 'Do you know,' said he, 'what these people believe? look at their baptismal service, and you will find that by sprinkling a little water on an infant, it is, according to them, regenerated; then turn to the order for confirmation, and you will perceive that the only thing necessary to complete the Christian, is the imposition of the hands of the Bishop a few years later!' The remark induced the persons to whom it was addressed, to examine the book for themselves. They became Episcopalians,—others followed their example,—a house of worship was soon erected, in which there are now sixty communicants; and the very minister, whose observation may be said to have led to this result, is now applying for holy orders in the Church of which he spoke so injuriously.

The following interesting incident is related by Bishop Kemper, as having occurred in a recent tour through his extensive district. 'There was one faithful son of the Church, whose name, appearance, and zeal, I can never forget. He heard, after dinner on a bitter cold day, that I was to officiate that evening. Although in his seventy-eighth year, and residing eight miles from the place, he mounted his horse, and arrived in time to participate in the services. What loud and delightful responses! how distinct and fervent! and then the amens,—they were doubly emphatic, while his voice thrilled in a sonorous manner on the last syllable. I would go miles to hear the good old man, once more uniting audibly

in the solemn worship of the sanctuary. He was a Connecticut Churchman, and had known Bishops Seabury and Jarvis. The next day he told us the story of his conversion, through the gentle influence of his wife; how for years he would not open her Prayer-book,—and how on a rainy Sunday, he at last ventured, with mingled emotions of contempt and terror, to look into a volume which he had been accustomed from infancy to regard as unsound and papistical,—and how the sublime simplicity and evangelical spirit of the collects arrested his attention and overwhelmed him with astonishment,—and how the fervent Scripture language of the Litany melted his heart, and removed every prejudice!"

NESTORIANS OF PERSIA.—JOURNAL OF MR. PERKINS AT OORMIAH.

November 16, 1835.—We started for Oormiah. The weather was delightful. We had long apprehended the commencement of the autumn rains, but the Lord seemed mercifully to smile upon us, in granting us fair weather at this late season of our removal.

18.—Rode six fursaks, on the bank of the beautiful lake, and stopped for the night at Yavashmly.

19.—We again rode six fursaks; crossed the mountain ridge which separates the province of Salmas from Oormiah, and reached Galavan, the village of Mar Yohanna, the bishop who resided with me during the last year at Tabreez. Our attendant, who is a nephew of the bishop, and belongs in this village, rode forward to announce our coming. A mile and a half before reaching Galavan, the bishop came full gallop to meet us, and as we approached the village, nearly all the men in it marched out in procession to welcome our arrival. Their repeated assurances of "welcome, welcome, welcome," were long and loud. "Were the whole world to be given them," they said, "their joy on that account could not equal that created by our coming."

The bishop conducted us to his own house, where a large room was neatly spread with carpets for our reception. Every thing appeared very cleanly, and much care and labour had obviously been bestowed, in anticipation of our arrival. A dinner of bread, butter, cheese, melons, and raisins, was immediately spread for us. While at dinner, the bishop called his brother, a lad of fifteen, to entertain us by reading English. The boy took an English New Testament from his pocket, and read to us the third chapter of Matthew, as accurately as most boys of his age in America could have read it.

We were alike surprised and delighted by this exhibition. The boy had never received any English instruction, save what the bishop himself had given him since he and the priest returned from Tabreez, four months ago, after residing eight or nine months in my family. Both the bishop and the priest immediately after they reached home commenced, each in his native village, giving English instruction; and this boy's proficiency is a fair specimen of the success which has attended their efforts. That the Nestorians as a people have fine talents and an unquenchable desire to learn, we have the fullest demonstrations. "This boy," said the bishop, as his brother closed his book, "I shall give to Dr. Grant. I wish him to complete his knowledge of English, and study medicine." The boy is a very bright, amiable lad, and Doctor Grant has since taken him into his family.

In the course of the afternoon, many friends called to welcome us to Oormiah, with whom we had friendly conversation. At evening we spread our fare upon our stool, which we used on the road for a table. The bishop had ordered a lamb to be killed, and directed my attendant to cook it for the occasion. A considerable number of villages were invited to partake with us at our evening meal. And just as we were sitting down, to crown the feast, our German brethren, Messrs. Hoernle and Schneider, rode up to the door, on their return from a tour into Kurdistan. We passed the evening delightfully in conversation with these missionary friends and Nestorian guests.

The bishop and his father importuned us to remain with them two or three days; but our apprehension of rain which the clouds had for some time been threatening, made us anxious to complete the remaining day's ride of our journey to the city. We satisfied our Nestorian friends by proposing to come and visit

them as soon as we shall have become settled at our home.

20.—We rose early and breakfasted, and set off for Oormiah, an hour before day, accompanied by the bishop. Eight fursaks, thirty-two miles, lay between us and the city. Just before day, it commenced raining powerfully, and continued with little cessation until night. The wind, with the violence of a tempest, blew the rain directly into our faces. The ladies happened to be well provided with cloaks, and carefully wrapping themselves, and allowing their horses to choose their way, while I drove them before me, succeeded in keeping comfortable for several hours. I had no umbrella with me, and nothing but my brimless Persian cap, which is not the least security against sun or storm, to ward off the violence of the rain. When we reached the city, I was drenched through and through, and chilled almost to inaction. The ladies were also quite wet, though much less chilled than myself. Through the mercy of God none of us suffered serious inconvenience from the day's exposure. We have recognized it as a providential favour. We had previously felt much solicitude respecting the notoriety that must attend our approach and entrance into the city in fair weather. Europeans, and ladies especially, are rare curiosities here; and I had resolved, for the purpose of avoiding publicity as much as possible, to linger near the city until sunset, and enter it in the evening. In that case, however, the gates would be shut, and much trouble must be encountered in gaining admission. But this rainy day relieved us from all trouble on the subject. We entered the city and reached our house, without the notice of an individual. Our house will be quite comfortable when a little repaired. It is our happiness to be located in the most pleasant and beautiful part of the city; and the country around us is one of the finest and most charming on which the sun ever shone.

21.—The governor sent his Feraj Bashi, (chief of the government servants,) to congratulate us on our arrival, proposing, also, that his cousin, a *khan*, should come immediately in his own stead, and welcome us in a more formal manner. We were obliged to request the governor to defer the *khan*'s visit until we have room in which to receive him, the only one we now have being nearly filled with ourselves and our boxes. Numberless Nestorians also called to welcome us to Oormiah, and to our missionary labour. Their animated countenances, and in many instances, their weeping eyes, attested the sincerity of their language.

22.—The holy Sabbath. The Bishop and priest who lived with us at Tabreez were with us at breakfast. After breakfast the bishop inquired if we had attended prayers this morning. I answered him in the affirmative, and inquired if he wished to attend prayers with us. "To be sure," said he, "I wish always to unite with you in your religious devotions."

Both the bishop and the priest speak English sufficiently to make themselves very well understood. They appear exceedingly attached to us, and seem to take it for granted that they are to live in our families. They are now of great service to us in assisting us to get our house repaired and arranged for winter; besides, they have become so intelligent and *American* in their character, that we find in them very agreeable companions.—*Epis. Rec.*

From the Christian Witness.

BOAST NOT THYSELF OF TO-MORROW.

"Grandmother is sick, and aunty sent me to ask you to come over and see her," said an honest faced little boy to me, one beautiful evening last June.—"She said you needn't come till to-morrow if you were busy, but she would like to see you to-night."

I took the arm of a friend, and in the soft light of a summer sun-set, proceeded to the cottage of the old lady from whom we had received the summons.

It was a lovely hour—one of those so impossible to describe, but whose deep beauty enters the heart, and makes an abiding impression. The cloudless canopy of blue above—the luxuriant carpet of green beneath—the sun-light lingering on the distant hills—the curtained folds of evening, all eloquently reflected the praises of Him who "spoke and it was done, who commanded and it stood fast."

Besides, it was the "last evening of the week,"

and the stillness of the seventh day already reigned around.

"It seemed as if the Christian's prayer
For peace and joy, and love,
Was answered by the very air
That wafted it above."

We found the patient much more severely ill than we had anticipated. A sudden and violent attack had entirely prostrated her. She recognized us, and motioned with her hand for us to be seated. She did not speak, but the clear consciousness of her eye, showed that her mind was not eclipsed. It was apparent that the remedies must be powerful and immediate, or she could not survive. We inquired of the friends who stood around the bed, if a physician had been sent for. "He was here this morning," was the reply, "and said if there was any change, we must send for him again. We intend to send to-morrow, if she isn't better."

"Send now," exclaimed my friend, "do not wait till to-morrow; something must be done to relieve this pain, or she will die."

A messenger was despatched, and we resumed our seats beside the sufferer. As I looked upon her wrinkled brow, and thin, grey locks, I felt that she must soon be called to exchange worlds, even if she survived the present attack, and I wanted to say something of Him who has promised to be with His children when their "strength faileth." But she was very ill, and seemed so entirely engrossed by her sufferings, that I felt that any words would be out of season. I inwardly resolved to return on the morrow, and then endeavour to minister to the soul as well as body.

It was growing dark, and we arose to go, promising to see her again early in the morning. She looked earnestly at us as we took her hand at parting, but she did not speak. The name of her minister was mentioned. "We intend to let him know to-morrow how sick she is," said one of the attendants, "and then he will come round and see her."

The evening was so mild and lovely that we extended our walk, and returned home by a lengthened and circuitous route. We conversed on various subjects, and the impression of the sick chamber had nearly passed away. At our door, the little boy who had brought us the message two hours before, again met us. He was out of breath, and childhood's big tears rolled down his rosy cheeks. "Grandmother is dead!" he exclaimed, "aunty told me to come over and tell you—she died half an hour after you went away."

"Boast not thyself of to-morrow," I involuntarily exclaimed. "How much did we intend to do for this aged woman to-morrow, and while we were yet speaking, she has been called to that God who is without beginning of days or end of years!"

To-morrow a physician should be called. To-morrow we would speak to her of the things of God; and to-morrow we would summon a servant of Him, whom she is now beholding "eye to eye."

But she has gone where there is "no more sickness"—where "one song" employs the whole blessed company, and Jesus the great High Priest is now her Teacher.

To-morrow came, and we stood at her grave!

And is it right ever to resist or set aside an impulse to speak of Heavenly things?

The deceased was a Christian woman. She had lived with her lamp well trimmed, and she has, we trust, gone to be forever with her Lord; but would she not have entered the dark valley with greater confidence if some friend had whispered, "His rod and His staff they comfort thee."

"Boast not thyself of to-morrow," says the word of God, and the experience of every day repeats the admonition. But the low whisper of warning is disregarded, because unattended by any striking circumstances, but lessons

—such as these, that bring

A written label on their wing,

'Tis hard to read amiss.

One rose upon a bush, though but a little one, and though not yet blown, proves that which bears it to be a true rose tree.

From the London Christian Observer.

VIEW OF PUBLIC AFFAIRS.

The English tithe commutation bill has arrived at a successful issue; and we have the consolation of hoping, as stated by his grace the archbishop of Canterbury, that it will prove "a satisfactory adjustment, relieving the land, and doing justice to the clergy." It first proposes voluntary compacts; in default of which it adopts a compulsory course, under the superintendence of proper commissioners. This being the process we have ourselves for so many years urged, we cannot be supposed to dissent from it, and we trust it will work well. The tithe owners have, however, made considerable sacrifices, with a view to peaceful adjustment; but of two evils, this is far less than the parochial litigation under the old system, added to the certainty that every year was making the matter worse, and that if public affairs proceeded as they have lately done, the English clergy may eventually be in the condition of their Irish brethren. But it must not be forgotten, that when tithes shall cease to be "incorporeal hereditaments," and become a fixed charge on a rent roll, they will be in a more tangible form for alienation, should circumstances conspire to render this robbery popular. We cannot suppose that all future landlords will remember that their predecessors received more than an equivalent; and that no future ministers of state will be unscrupulous when pressed for money; much less that the opponents of the Church of England will never wish to wrest this rent roll from its owners, to relieve the public burdens. How to guard against such a contingency should be calmly thought upon. The chief moral, and perhaps only effectual preventive will be, to strengthen the Church more than ever in the affections of the people, by the piety and zeal of its clergy; though we are far from thinking that even under all its present disadvantages, it hold upon public regard is feeble or diminishing.

The Irish tithe commutation bill, which was still more urgent than the English, is in a less hopeful condition; owing to the spoliatory principle being chained to it, like the dead to the living, to work its dissolution. The House of Lords has reduced the exaction from the tithe owner, of thirty per cent., to twenty five, and also struck out the unjust proposal for opening the old tithe commutations made under Mr. Goulburn's act. These, however, are minor points, which might have been arranged; but not so the principle of alienation, which the Lords had no alternative but peremptorily to reject. It is beside the matter to argue the possible amount of surplus which may be elicited from the gaunt purses of the Irish clergy, by cutting down their incomes to the proposed standard: the great question is the principle; for to alienate the smallest portion is virtually to give up the question of a national Church establishment, and to set an example which might be followed, with perfect consistency, by alienating the whole revenue of the Church of England, to strike off a fraction from the national debt.

The anti-pluralities and clerical residence bill has been going through its various stages, almost without opposition. We have already stated our wish that it had abolished the very name of pluralities—affording facilities for uniting whatever ought to be united—and thus getting rid of offence; but in practice, under the limitations of the bill, the name will be nearly all; for rarely can there happen such a concurrence of distance, value, deaths or resignation of incumbents, and union of patronage in one person as to lead to duality, and triality is altogether prohibited. What, however, is left of the system, besides being injurious to the Church from the scandal of the name of pluralism, even if no one instance of improper plurality occurred, may lead to much bartering of advowsons, and other proceedings not of a defensible character, in order to bring patronage within the limits allowed by law. We wish the possibility of such practices had been prevented, and the Church once for all rid of the evil; besides which, while the name of pluralities is allowed there will always be a temptation not to augment poor benefices; whereas, abolish the possibility of holding two livings, and many ways will be found of raising the value of the less endowed—especially if the statute of Mortmain were repealed. Still we welcome the measure as it is, and trust that

by the blessing of God it will produce great spiritual benefit to the nation; for though the most judicious secular arrangements are not a guarantee for piety and zeal, yet they incidentally promote them in proportion as they render the sacred office repulsive to persons who have no taste for its duties, and attractive to those who have at heart the glory of God and the spiritual welfare of mankind. With regard to non-residence, there would in general be so little desire or opportunity for it if pluralities were abolished, that more was scarcely necessary than to cut off its legal resources, and to enforce the existing laws where called for. We think that some of the pecuniary penalties wear a needlessly ungenerous aspect. What sort of a Sunday or Good Friday service is that which will be secured under a penalty of five pounds for neglect? The intended arrangements justly prescribe two full services, either positively or at the discretion of the bishop; but it is the full, free flow of the soul that is most necessary in the ministerial office; for a very large part of a conscientious clergyman's labours is voluntary, charitable and self-denying. Visiting the sick, warning the wicked, encouraging the righteous, comforting the afflicted, training and catechizing the young, instructing the ignorant, with the whole apparatus of schools, libraries, cottage lectures, and societies, cannot be adequately provided for by law; and if clergymen are to pay a fine for omitting to read prayers or preach, they may soon come to calculate their duties by a pecuniary standard, instead of by higher considerations; and the poor and the ignorant will imagine that all they do is compulsory; that they institute a cottage lecture to save being mulcted in half-a-crown; and are apparently charitable from self-interest.

The bill for the division of dioceses and the regulation of episcopal revenues has given rise to warm debates in its progress through the House of Commons. On the one hand, it has been opposed and voted against by those members who consider any readjustment of ecclesiastical property as based upon revolutionary principles; and on the other, by those who think that the bill does not go far enough; which latter class may be again divided into two principal sections: first, of those who think that the episcopal stipends ought to have been still further reduced, especially those which are somewhat coarsely called "the higher prizes," with a view to divide the surplus among the poorer clergy; and secondly, of those who wish the same, or greater reductions, in order to apply the spoils toward the liquidation of church rates.—Other objections also have been pressed—such as that translations are not forbidden—but we think that the bill is not much amiss in this respect, as the archbishoprics, and the London diocese, and possibly one or two others require prelates of tried ability and large experience; and with these few exceptions the disparity of revenue is not such as to favor changes. The great majority of the moderate and respectable members, both of the ministerial and opposition parties have supported the measure, which is in accordance with the suggestions of the ecclesiastical commissioners; but those who wish to reduce the proposed stipends, and devote the residue in aid of church rates, have made an embattled stand against ministers; and as their votes chanced to combine with those of their antipodes who object to the whole measure upon principle, the government would have been worsted had not condition of peace been entered into, in virtue of which, in order not to embarrass a cabinet which is to do "justice to Ireland," Lord John Russell is allowed to proceed with this bill, but is not to press during this session the cathedral bill and the clergy discipline bill, for reasons which will be evident when the objects of those bills are considered. The Episcopal bill we think likely to be salutary, as the readjustment both of dioceses and revenue has been carefully considered; though we regret to say that the limitation of the bishops to their present number, in order not to add to the tale of ecclesiastical peers, or to require increased revenues, combining with the propriety of making at least two new bishoprics, (Manchester and Rippon,) has led to inconvenient unions and prevented the addition of new sees where they might have been very beneficial for efficient episcopal superintendence.

The cathedral bill, above alluded to, is opposed, like the last-mentioned, by very different parties. It

is opposed by those who object to all transfers of Church property; by the chapters, who consider their vested rights infringed upon; and in some measure by many who, wishing well to Church reform, still think—and we cannot but say justly—that this bill deals rigidly, commences too rapidly, and bears hard upon those of the clergy who, having toiled during their best days in the uncompensated services of the Church, till disabled for laborious parochial duties, might yet serve God and benefit their generation within the precincts of a cathedral. But the bill is also opposed by those who think that it does not go far enough; and that more might be taken from cathedrals in aid of scantily endowed benefices. But the class of objectors who have so greatly alarmed his majesty's ministers are the Radicals and infidels, who, combining with dissenters of various classes, have urged that a portion of cathedral revenues, as well as of episcopal, shall be diverted in aid of poor's rates. The sums thus diverted would afford scarcely a visible fraction of parish relief, while the loss would be severe upon the poorer clergy. But the chief objection to such a measure is, that it would be mischievous in principle; and it is for the sake of the principle that Mr. Hume and his friends press it—just as the corresponding instance of the Irish tithes misappropriation clause. The whole policy of these assailants is to get rid of the broad principle of a national Church establishment; and that once yielded, and the Church told she must maintain herself by robbing her clergy, the remaining steps of subversion are easy and rapid. Population increases, but old endowments do not increase in proportion. How then is a national Church to be kept up but by parish rates, or some other source of periodical revenue? Yet to satisfy these spoliators Lord John Russell consents to postpone this bill.

The Church discipline bill is passing through the House of Lords; but as Lord John Russell intends to stop it in the Commons, we will not at present discuss its enactments.

Our remaining notices of parliamentary proceedings must be brief. The registration bill, in some of its provisions, is absurd and inquisitorial; unjust to the Church of England, and likely, in innumerable cases, to set aside the sacrament of baptism. Parents are obliged, under heavy penalties, to send to the registrar some hypothetical name for their children, before they have time to determine what shall be the real name; with power indeed to have a postscript to the register, if the sham John turns out to be Harry; though even then with so many forms and difficulties that Harry will probably continue to be his registered name, though in baptism he be called John; if indeed baptism, after registration, come in the end to be considered generally necessary. If dissenters approve of the arbitrary powers of this bill let them enjoy them; but why is the Church of England to be insulted, and her members deprived of their right to their own accustomed forms of registry in baptism?

The marriage bill wears the same sinister aspect, and in professing to do justice to dissenters inflicts injustice upon Churchmen, who only asks to be let alone, while they yield the same liberty to their neighbour. Marriage is at present publicly accounted a religious ceremony, but we doubt whether it will be so under the provisions of this bill, when once a popular taste is acquired for being married "short." The facilities given to clandestine marriages must inevitably render some new law necessary before many years have passed away.

Mr. Plumptre, much to his honor, has made another legislative effort, though in vain, to prevent our soldiery being obliged to do honor to the idolatrous ceremonies of heathenism, or if Protestants, to those of the Church of Rome; and Mr. Poynder is calling public attention to the revenue derived in India from the heathen temples; the regulations which had soothed the nation upon this subject appearing to be non-effective.

Mr. Bellamy has presented a petition to Parliament, stating that our authorized version of the Scriptures is not a direct translation, but only an infusion of an infusion; and praying for a new translation—meaning, of course his own.

Mr. Buckingham is said to have ascertained that the fourteen large gin shops in the metropolis were visited in one week by 142,453 men, 108,593 women, 18,391 children—in all, by 269,437 persons.

CHURCH STATISTICS IN ENGLAND.

The total number of congregations in England, separate from the established church, at the present time, stands thus:—

Roman Catholics	416
Presbyterians	107
Independents	1840
Baptists	1201
Calvinistic Methodists	327
Wesleyan Methodists	2818
Other Methodists	666
Quakers	396
Home Miss. and other stations	453

Total of Nonconformist Congregations in England alone,.....8414

Now it appears from the best authorities, that the number of Episcopalian churches and chapels in England is 11,825, giving to the established denomination 3411 more places of worship than are possessed by all the other denominations united. [Lon. Cong. Mag.]

MORALITY OF LONDON.

From a letter addressed to the Lord Bishop of London, by Rev. Mr. Noel, he gives the following facts respecting the morality of London. There are in the city and suburbs 500,000 Sabbath breakers, habitually without Sabbath-day instruction. Of these 10,000 are confirmed gamblers; 20,000 are by trade, beggars; 30,000 are thieves, and swindlers; more than 100,000 habitual gin drinkers, and 20,000 of them in the course of the last year have been picked up drunken in the streets;—100,000 are given up to systematic profligacy. London has a population of a million and a half, and thus it seems one third are entirely immoral. The following description of one district of London, was given at one of their late anniversaries. It is called the Barbican district.

"This section includes 1915 houses 5557 children, and 6804 adults; in all, 11,361 souls. Of the 6804 adults, only 629 are accustomed to attend any place of worship with any degree of regularity, and more than 6000 seldom, if ever, go to any church. Only 1258 children attend Sabbath or day schools, and 1600, of an age to go, do not frequent any school; 681 families were without a copy of the Bible, and of 846 shops and public houses, 402 were open for business on the morning of the Lord's-day." Our cities are rapidly springing up, and will grow to the same rank of wickedness unless we anticipate evil by good institutions.

CURIOUS MANUSCRIPT.

In the library of the late Dr. Williams, at Redcross street, there is a curious manuscript containing the whole book of Psalms and all the New Testament except the Revelation, in fifteen volumes, folio. The whole is written in characters an inch long with a white composition on a black paper, manufactured on purpose. This perfectly unique copy was written in 1745 at the cost of Mr. Harris, a tradesman of London, whose sight having decayed with age, so as to prevent his reading the Scriptures though printed in the largest type, he incurred the expense of this transcription, that he might enjoy those sources of comfort which are "more to be desired than gold, yea than much fine gold."

INSTITUTION AT ISLINGTON.

In his Annual Report of the state of the Institution to the Committee of Visitors, the Principal expresses his thankfulness to Almighty God, that he can speak favourably of its internal state. During the year, seventeen students have been received into the Institution, in addition to the number reported at the last Anniversary. Fifteen students—ten ordained, and five catechists—have departed to their respective stations; one has been removed by death; one is studying at Trinity College, Dublin; and twenty-four are still resident at the Institution.—*Ch. Miss. Rec.*

The Rev. Thos. Carr, D. D. late archdeacon of Bombay, has been nominated to the Bishopric of that diocese.—*Record.*

Archdeacon Robinson having retired from Madras, the bishop of that presidency has nominated the Rev. Henry Harper to the archdeaconry.—*Ibid.*

The subscriptions for the relief of the distressed Irish Clergy now amount to nearly £138,000.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, OCTOBER 20, 1836.

KING'S COLLEGE.—We find that the ENCÆNIA of this University is to be celebrated at Windsor, on Thursday and Friday, the 4th and 5th of November, when all graduates interested in the prosperity of the institution, are invited to attend. The following extract from the statutes, will shew what was intended to be the nature of this celebration:—

A Feast, to be called the Encænna, shall be celebrated annually upon such day as the Governors shall from year to year direct, in commemoration of the foundation of the University by his most gracious Majesty King George the Third.

On this day the Governors, with the President, Professors, and Fellows, Scholars, and all other members of the University, in their proper habits, shall proceed to the College Chapel, or the Parish Church of Windsor, where they shall hear Divine service, and a sermon shall be preached by the Professor of Divinity.

After divine service they shall repair to the College Hall, where shall be held the public Academical Act.

An oration, in praise of the institution, and in commemoration of the Founder, and other benefactors, shall be delivered by the President, or such other member of the University as he shall appoint.

The candidates, for degrees, shall speak their declamations, and perform such other parts of their exercises, as the Governors shall think proper.

Degrees shall then be conferred, as at other times, in the regular manner, according to the statutes.

Whether this order is to be observed on the approaching occasion, we cannot say; but we trust, at all events, the opportunity will not be lost, of making some new and vigorous efforts for the benefit of the institution. It will be a favourable time for organizing the "Society of the Alumni," which we have several times recommended, and which we are persuaded, might be of essential benefit, in cherishing an interest in the welfare of the College, and creating the means of supporting several students within its walls.—A small yearly subscription from each Alumnus, or a donation on the plan of our correspondent to-day, would do much in this way, and would unquestionably be an excellent appropriation of money. We hope that those who intend being present at the Encænna will come prepared to assist in the formation of such a Society.—

The new President, the Rev. Dr. McCawley, entered upon the duties of his office about the beginning of this month, and we are happy to hear of some additions to the number of students this term, and of more expected in the next.—The unsettled prospects of the College for some time past, and the agitation of the question of an ill-omened and ill-assorted commixture with the Institution that is to be in Dalhousie College, have, no doubt, contributed to prevent any great influx of students. But now, we think we may assure the public, that the old source from which so much sound education has been diffused throughout the land, will not be abandoned,—but will, with the blessing of God, be still maintained: and the spot, endeared to us by so many interesting recollections, will, we trust, be trodden by our children's children, who shall there still find open to them the streams of sound and useful knowledge, in accordance with those pure principles of the Church, on which King's College at first was founded.

BISHOP OF QUEBEC.—We are sorry, truly sorry, to hear that this venerable Prelate's health is so infirm, that his physicians have recommended a voyage to England, which we presume, he has already undertaken. Sure we are that many a prayer will go up on high for his recovery, and his safe return to his Diocese. The administration of Church affairs in both the Canadas, now devolves upon the Bishop of Montreal.

Letters received from—Rev. H. N. Arnold, Rev. F. Uniacke, Rev. Geo. Jarvis, Rev. T. C. Leaver.

Several communications are deferred until our next.

POETRY.

From the (London) Christian Observer.

THE HOME OF HEAVEN.

From a poem entitled 'Home,' by the author of Emmanuel.

The eye of man hath never seen,
Nor his ear-heard, nor heart conceived,
The blessedness in heaven reserved,
For all that have believed;
And felt their utter sinfulness,
And laid their idols down;
Accounting losses gain for CHRIST,
His kingdom, and his crown.
Oh! could we ever murmur here,
Or groan beneath our load;
Or deem the path too rough, which leads
To His divine abode.

Did we but love Him—who for us
The way of suffering trod;
Endured death's sharpest pang, as man,
And yet was very GOD!
Did we but love him, as we love
Some erring mortal here;
Who seem as light unto our eye,
And as our being dear;
Who in our vain idolatry,
We fondly deem our own;
'Till he is summon'd to the grave,
And we are left alone!

Oh, then, the awful question comes,
Where is thine idol now?
Where is the being before whom
Thou didst in spirit bow;
Whom thou had'st chose—and set up,
Thy soul's adored to be;
The shadow of whose image pass'd
Between thy GOD and thee?

Oh, that such voices, from the tombs
Of those we loved, might rise,
And wean us from our thralldom here,
And win us to the skies.
The soul—the immortal soul—hath fled,
In other realms to dwell;
It may not now to earth return,
Of weal or wo to tell.
The oak hath fallen, where it stood,
Unalter'd to remain;
No breath of spring shall e'er renew
Its leafy pride again.

Oh, happy, were its branches found
Engrafted on that Tree
Whose healing boughs are widely spread,
The nation's shield to be;
The woodman's axe may strike it down,
But it shall rise above,
Amid the plants of Paradise,
Around the throne of love!

From the Boston Recorder.

A CASE OF AFFLICTION.

I am a man of sorrows, belonging to a class of sufferers of which the members are not small in these days. Few of us have laid our griefs before the public. But I think we should no longer smother them. I will tell you mine, in the simplicity of my heart, not doubting your sympathies will take the right direction. I belong to a certain church and parish, and the top-stone of my sorrows is, that I cannot manage my minister. Here are several sorrowful topics.

In the first place, he will have opinions of his own in spite of me. There were once blessed days in this parish. A puff from me would put the Rev. Mr. Weathercock, our former pastor, into any position I thought desirable. I do not think he had a theological opinion, which I had not trimmed into the shape I thought it should sustain. When he first came among us, there were many points on which he was given to understand there was a difference between him and the present complainant; and that it was not becoming in him to be at variance with a person of such influence in community. As I soon had the happiness of discovering that we exactly agreed, though my ship had not swung the breadth of a barley-corn from her moorings. And why should it not be so? Is not a minister, by the highest authority, called "the servant of all?" Now a man serves me, if he straitens his theology into a parallel line with mine. And my former pastor was certainly a servant of this description.

But alas! the change! My present pastor has not a particle of the weathercock about him. As to his theological opinions, he has the hardihood to have a mind of his own. He appears so settled in his views, that I should as soon think of upheaving the Andes as to change them. I bluntly told him once, he was wrong on certain points, supposing it would shake him some to find himself differing from me. But I did not perceive the slightest change of countenance on the discovery of so important a fact. Indeed, he was presumptuous enough to make some advances toward setting me right. And in fact, he did set things in such a plausible light as to give him credit for his good sense, to say nothing of the uneasiness he occasioned my own mind. But instead of being the servant of us all, and whiffing about to our several opinions, I honestly fear we shall yet be the servants, and he will bring us all to his own mind. He has had the art to do this already in the cases of so many, that I am alarmed, and if the thing is not stopped, I fear there will not be a scape-goat from his opinions among us. I almost fear that I shall not be such a goat myself as to escape.

And I am sorrowful also, that I cannot manage him any better in regard to various measures for promoting religion in the parish. To the honor of his predecessor I affirm, that he never made any movement till he had given me an inquiry look; and my opinions filled the sails or blew up the ship, just as in my sovereignty it was judged best. I was consulted with the most complimentary and gratifying deference. If there were any failures in this due respect to my skill in taking care of Zion, the community had not long to wait for some impressive tokens of my sense of injury. How precious, Sir, to stand at the helm in these matters, and to have the prerogative of saying, "this will not do," and "that will not do," and to have one's conscious wisdom and power honored in the obsequiousness of all concerned.

But my present pastor is a ruthless robber of my happiness in this respect. He pursues his own course very much as if I were an utter nonentity. Instead of crouching before me submissively, as the "servant of all" is duly bound, in asking my decision, in nine out of ten of his plans he passes me utterly by. I seem to be no more seen than the stars after sunrise; whereas I seemed once to be the principal luminous point in the firmament. And when he does consult me, and finds a non-concurrence, he insists upon a fair statement of the reasons of my dissent, which in many cases is a downright provocation. Just as though a man ought always to have reasons for his dislike, or was bound to tell them if he had!

And sorrow upon sorrow compels me to say, I cannot manage him any better in the matter of preaching.

Peace to the memory of the former pastor. He was perfectly docile here. I have known him, when about uttering some peculiar sentiment, to cast a glance of inquiry toward my pew, and shape what followed by the gloom or splendor of the horizon in that direction.

But if you were to see our present pastor in the pulpit, you would not think he cared a herring what any mortal thought of him. He will drive at a point with the most presumptuous earnestness, in spite of the known dislike of a score of us. He sends all sorts of missiles against all sorts of sins, without its seeming any concern of his whom he hits or how deep the wound. He seems to act on the principle, that

the truth is a sort of piece of artillery, upon which it is his business to lay the match, and if any man stands in the way of the shot, that is his own responsibility. Now this way of doing things just upsets a dish here and another there, which have stood on their own bottoms during the whole reign of our former pastor. Men that had enjoyed an unbroken skin, during that whole period, are now from time to time most sorely wounded. And I myself am among that unhappy number. And this too notwithstanding all former exemption, and my high standing in society. I verily believe the preacher would as soon level his rebukes at my sins as at those of the greatest villain in the parish. The former pastor used to cut up the wicked of the lower classes grandly. And well was I pleased at every shot thrown in that direction. But the present pastor, while he does the same, spreads his net also for other fish. He has adopted the principle of giving "to every man a portion," and therefore there is not a soul of us who is not reached from time to time by his arrows. Now I like sharp-shooting in the direction I might prescribe; but the matter of being a target myself is what I cannot brook.

I told him lately my mind about his preaching.—There was no little wrath in my heart, with no little of a hurricane in my countenance and voice. I thought he would palliate and paddle away like a frightened duck. But there was not the slightest appearance of costernation about him. I hoped, too, if he was not to be frightened, he would at least grow hot under the excitement of my assault. But he cruelly disappointed me here also. He was as cool as a "Lapland idol carved in ice." He treated me with so much kindness and politeness, that my special wonder was excited that a man who could cut one all to pieces so in the pulpit, could be so benevolent a sort of being as I found him. But yet, as if to show that he would not heal any of my wounds, he pressed me in this very interview with several questions, which were as bad as the pressure of as many bayonets.—For instance: "were the painful things uttered true? did they strike at any thing but sin? could you have been 'hit of the archer' if there had not been in you something," &c. &c. Who could fail of being scandalized at such questions, who had any of that nobleness of soul which conscious wealth and influence in community inspire? Who wants to be teased with difficult questions, when he expects rather to find humiliation and retraction in him who has the impudence to ask them? Instead of there being confusion of face, as the result of that interview, where I had anticipated seeing it, I have the sorrow of believing it must have been seen in precisely the opposite direction.

There are various other trials of a similar kind; but I will trespass no longer upon your patience at present. That you may have my case at a glance, I would say in a word, my whole trouble is, that I cannot manage my pastor. He will have his own opinions—he will take his own measures—he will preach in such a manner as he is pleased to think best. And as to my being able to control him in any of these things, I seem to have no more influence than I have over the fixed stars. How precious the memory of the past! The Rev. Mr. Weathercock flew around to any point, under the breath of my influence. I had only to hint my good pleasure, to have every thing crooked straightened at once. Opinions, measures, preaching, all swung from their moorings in the gale, and found their resting place in the precise line of my own desires. But the former things are passed away. My sceptre is broken! My throne is demolished. I am as weak as other men. Any sympathy or aid in your power, Mr. Editor, would be gratefully received and duly acknowledged by

Yours in much affliction,

SIMON.

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