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THE COLONIAL CHURCHMAN.

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

VOLUME I.

LUNENBURG, N. S. THURSDAY, JULY 14, 1836.

NUMBER 17.

Further Extracts from the Society's Reports.

DIOCESE OF QUEBEC.

From the Rev. J. B. C. Lindsay.

Williamsburgh, Upper Canada, Jan. 19, 1835.

My Lord,—I cannot conclude this Report without mentioning to your Lordship the kindness and attention I have met with from the Episcopal families at Waddington, where I officiate occasionally, (a village on the American shore, where there is a handsome Episcopal church built, and a highly respectable congregation, but no resident clergyman.) Some of my congregation, either from Williamsburgh or Ma'ilda, generally accompany me over; and I trust, under God, these occasional services in that part of "the Lord's vineyard" are not altogether unprofitable. I always feel great satisfaction in preaching there, as there is generally a large and attentive congregation, excellent music (for they have an organ) and singing; and, indeed, the Apostolick precept, "Let every thing be done decently and in order," is strictly followed in every thing pertaining to the house and worship of God.

From the Rev. R. Flood.

Carradoc, Dec. 29, 1834.

My Lord,—I hope soon to be able to have my fourth place of preaching established among the Montee Indians, situated on the Thames, ten miles distant from this. These are all heathens, but many of them have already shown a predilection to attach themselves to the Church of England. Their superintendent, Colonel Clinch, has promised to procure me an interpreter from Moravian Town, to assist me in labouring among them. Their school-house is almost finished, and their school-master has arrived. "I pray that the Lord, by his word, may turn many of them from dumb idols to serve the living God." I cannot withhold mentioning one interesting fact connected with one of our lately established Sunday-schools, which serves to show how those little ones are made the instruments of opening the door, that the word of God may have free course. The children of a very dissolute character were induced lately by me to attend our Sunday-school at Delaware; I gave the little fellows Testaments, with some chosen tracts for their parents; and as they have to commit a portion of Scripture to memory, I advised them to read the same at home, and aloud, in the presence of their parents. I have every reason to think that their father, who is a most hardened wretch, never heard so much of divine things before; his character being notorious for Sabbath-breaking, drunkenness, and blasphemy. I was delighted beyond measure to witness this man's presence lately at divine worship, apparently most attentive, and who afterwards expressed his gratitude to me for giving his children such fine instruction, as he called it.

From the Rev. Henry Patton.

Kemptville, Township of Oxford, Upper Canada.
January 15, 1835.

My Lord,—Human life is a state in which we are subjected to many trials, for the exercise of our faith, the evidence of our constancy, and the proof of our devotion to the service of our heavenly Master. Such is the case, not only with the private Christian, but more especially with the christian minister. His ardour is often damped, and his hopes depressed, by witnessing the coldness and indifference of those in whose eternal welfare he feels a deep and abiding interest. It is, however, a cause of gratitude to the Giver of all good, that these seasons of trial are also occasionally cheered by gleams of sunshine, which dispel the shadow, and reveal a brighter prospect, thus filling the heart with gladness, at beholding the grace of God visibly displayed in communicating spiritual blessings and mercies to those over whom we

are placed. In common, I have no doubt, with the rest of my brethren, I have experienced these alterations of sorrow and gladness with reference to the state of my mission.

There are, indeed, circumstances which led to the humble hope, that, utterly unworthy and insufficient as I feel myself "for these things," God has been pleased, in some degree, to magnify his mercy among us. When the sacrament of the Lord's Supper was administered in Kemptville, five years ago, there were only thirteen communicants present, while, on Christmas-day last, forty-five partook of the sacred emblems of redeeming love in Kemptville. In Marlborough, the number of communicants on the 4th instant was twenty-five, thus making seventy in all. The number of communicants belonging to the Mission is about ninety-five. Since my appointment to the charge of this parish, one hundred and twenty persons have communicated as members of the Church of England, but death and removals have diminished the number.

From the Rev. R. Blakey.

Augusta, Jan. 22, 1835.

My Lord,—The intention of my writing at this time is to give you a short account of my mission and labours, which you will find are on the increase. In many points of view I have great cause of thankfulness to the Great Head of the Church, for having, in some measure, blessed my ministrations to the increase of piety, and the extension of that sound and godly form of public worship which is so well adapted to make men Christians, not only in word, but in deed and in truth.

You are aware that when I first arrived at Prescott, the church was not finished, although begun; that the few who might be styled Churchmen had, previously to my arrival, attended the preaching of the Presbyterian minister, and that I officiated for some time in the school-house until our church was completed. After this period, there was a gradual increase to our ranks by accessions from the Presbyterian congregation, &c. and emigration. In consequence, our church became too small to contain us. We, therefore, enlarged it more than one-third, and it is now as well filled as it was before this addition. Till within the year past, I officiated at Prescott on Sunday mornings and Wednesday evenings, and at Maitland church on the Sunday afternoons. But I have since altered my plan, and have service in the morning and evening at Prescott on Sunday, and at Maitland on the afternoon of the same day, and on Wednesday evenings. Thus I have three services on Sunday, and one on Wednesday. These I intend to continue as long as the roads will permit; but they are generally so bad in the autumn and spring of the year, that I shall be compelled to omit the evening service at Prescott for at least two months, the distance between my churches being eight miles. The aggregate, therefore, of my services for the year, reckoning the occasional services of Christmas, Good Friday, &c. and the calls to distant funerals, may be said to be one hundred and eighty. The average number of persons who attend at Prescott is about two hundred, and at Maitland, seventy; but this congregation varies greatly from the distance many have to come. On Christmas day, when I administered the pledges of a Saviour's dying love, the number of those who partook at Prescott was fifty-four, and at Maitland twelve. The total number of communicants who at present reside in the parish is one hundred and four. Death has removed many from us, but circumstances more.

From Rev. R. H. D'Olier.

Peterborough, Upper Canada, March 1835.

My Lord,—The present Missionary is not without some pleasing and consoling testimonies with respect to his having been honoured as an instrument of good already in this place. His chief affliction is that so

much remains to be done which he is as yet unable to accomplish; but encumbered with a large and helpless family, and having the same temporal wants, cares, and anxieties, to embarrass him as any other settler, he is compelled by necessity to devote a portion of his time, and even personal labour, to agriculture, without which his income would be utterly incompetent for the decent maintenance of his family. Hitherto, however, he has forborne to make any personal application to the people for assistance. The purest motives are liable to be so often misconstrued by the world, that a desire to give himself wholly to the work of the ministry, and become more extensively useful to his fellow-creatures, might, in connexion with a pecuniary application, be imputed to avarice, and his character and subsequent usefulness be in consequence materially impaired. On the whole, however, he has reason to bless God, and continue to trust him for his promised assistance in all his labours; nor is it a little cheering to him, that, within these few days past, he has witnessed the glorious dying scene of a once gay and thoughtless youth, whom he was attending, but who, in the course of a long protracted illness, became a true Gospel penitent, and has now, greatly to the edification of his family and friends, exchanged the poor and perishing vanities of time for the riches of a happy eternity.

From the Rev. A. Bethune.

Cobourg, Jan. 12, 1835.

My Lord,—From the month of November to April, I give a monthly attendance on Friday evenings at a school-house about five miles west of Cobourg, where the attendance, comprising in its numbers a considerable proportion of persons who, from want of conveyance, &c. cannot conveniently attend at the churches either of Cobourg or Port Hope, averages more than fifty persons. These, with the exception of lectures in houses on the evenings of weeks days, during the same term of the year, and partaking rather of the character of family worship, embracing simple and practical expositions of a portion of Scripture, constitute the whole of the services which I think it necessary to detail to your Lordship. My whole number of services during the year, not enumerating lectures at private houses, nor occasions where I may be called upon suddenly, and on extraordinary occasions, to officiate, amount to about two hundred and forty, or somewhat more in the aggregate than four per week. To these I may add the duties of a general superintendence, and hitherto the exercise indeed of the office of a teacher in the Cobourg Sunday-school, which was formed in 1830, and with various success has continued without intermission to the present time. This averages about fifty scholars; and though I cannot revert to its progress with perfect satisfaction, I trust that, with the Divine blessing, we shall be enabled profitably to persevere.

Thus far, my Lord I have furnished, as it were, a statistical account of my charge. I may be allowed to indulge in a few further remarks, which may serve, perhaps more satisfactorily than a tabular statement, to evince the progress of the principles of the Church within my care. In 1828, a Committee was formed, in connexion with the society for Promoting Christian Knowledge, in order, to afford the means of distributing throughout the district those valuable books, including the Holy Scripture and the Common Prayer, which previously it was difficult, and often impossible to obtain. This has gone on with the most cheering success, and accompanied with the most obvious benefits, up to the present moment.

In the summer of 1829, the church of Cobourg was improved by the addition of nineteen feet to its length, affording a neat recess for a communion place, which had hitherto been defective, and an increase of eighteen pews. This improvement was prompted by a demand for pews, which, previous to that enlargement, could not be answered; and its importance

was immediately evinced, in a very considerable increase of the congregation. Between this and the year 1832, a suitable bell was furnished; the pulpit, desks, and communion place, were supplied with appropriate hangings, and a new set of communion plate was procured from England. In 1833, an organ, which cost in all nearly 150*l.*, was purchased by subscription, and in the same year side galleries were erected, chiefly by subscription, and at the expense of more than 100*l.*, which furnished twenty-six new pews.

I am happy to recount these instances of christian liberality in the congregation amongst whom it is my happiness to minister; but I have another evidence of the same spirit to relate, which personally affects myself. In December, 1833, when it was intimated that a reduction of 30 per cent, had taken place upon our salaries from the 1st of July preceding, my congregation voluntarily subscribed about 100*l.* to cover the deficiency in the twelve month ending July, 1834; and I have the gratification to say, that lately a similar meeting decided upon an annual subscription for covering the fullest extent of the future reductions that may take place.

For the Colonial Churchman.

MESSRS. EDITORS,

Some time since I met with the following lines suggested, I suppose, by reading the verses which are quoted from the book of Job. As they appear to me to be very deficient in a point of great importance to the christian, I have ventured to write something like a reply to the question in the last line of the last stanza, "What remaineth?"—Should it meet with your approbation, by inserting it in your valuable and useful paper you will oblige yours,

ALBERT.

"For there is hope of a tree, if it be cut down, that it will sprout again, but man dieth, and wasteth away, yea man giveth up the ghost and where is he?"—Job 14. c. 7 & 10.

Born in anguish, nursed in sorrow,
Journeying thro' a shadowy span,
Fresh with health to-day—to-morrow
Cold and lifeless;—such is man.
Scarce produced to light ere dying,
Like the fancied vision flying;
Scarcely budding forth when blighted;
Dust to dust again united.

Richly shines the rainbow glowing,
Lightly laughs the morning beam;
Sweetly smells the flowret blowing,
Deeply rolls the mountain stream.
But the heavenly bow hath faded,
And the morning beam is shaded,
And to earth the flower has hasted,
And the mounted stream is wasted.

Yet tho' passed awhile—these lie not
Ever in distinction's chain;
Though the flowers may fade, they die not,
Spring shall wake their buds again.
Morning's smile again shall brighten,
And the storm the rainbow lighten,
And the torrent (summer finished)
Rolls its waters undiminished.

Man alone when Death hath bound him,
Moulders in the silent grave;
Of the friends who once were round him,
None to succour—none to save!
Then when night and gloom assail thee
And thy boasted beauty wane,
And thy strength and glory fail thee,
Cold in darkness—what remaineth?

"I am the resurrection and the life saith the Lord, he that believeth in me, though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die."—John 11 c. 25 & 26.

Hark! a heavenly voice I hear
Calling from the upper skies,
Child of sorrow, dry that tear,
On thy Saviour fix thine eyes.
Hope in Him tho' sin assail thee,
Tho' thy boasted strength will fail thee;
Tho' the grave looks dark and dreary,
Hope in Jesus—he can cheer thee.

Hark! I hear the sacred word,
Sweetly sounding in my ear,—
Death is vanquished by the Lord,
And the grave you need not fear.

All who are in Christ believing,
And the bread of life receiving,
Singing loud Redemption's story,
From the grave shall rise in glory.

Flowrets bloom and fade each year,
Rainbow hues they pass away,
Streamlets flow and disappear,
Night succeeds each shining day.
These may pass away forever,
But the grave shall hold thee—never—
Immortal, rising from the tomb;
In life eternal thou shalt bloom.

For the Colonial Churchman.

Among the institutions which abound in England, having for their objects the promotion of Religion and Education, the London Hibernian Society occupies an high place. It was instituted in 1806, for establishing schools, and circulating the Holy Scriptures in Ireland; and in 1834 it reported 799 schools, containing 105,000 scholars under its care, and mainly supported by its funds. *Scripture reading* is the predominant, and almost sole object of instruction. The following humble and interesting letter is from one of the scholars (who had gone to India as a soldier) to his teacher. If this letter do not evince learning, its spirit might well be desired and coveted, Messrs. Editors, by those who have acquired merely human lore.

Mahebourg, July 31, 1833.

My dear Sir—There is nothing would give me greater happiness in this land of misery and woe, (as I can describe it in no other light,) than to receive from you some instructions; with advice, how to go on in a *spiritual* sphere of life; as the only object I have of a future happiness, is in seeking now, while I have health and strength, for the salvation of my immortal soul, that may soon be required of me; and I bless the Lord for the tender mercy that he has treated me with, in giving me so great a desire in searching the Holy Scriptures, and praising and glorifying his holy name, and giving me strength and power to resist against the devil, and all his adversaries; for, notwithstanding all the wickedness that is surrounding me on either side, I have still that sweet hope and belief that the Lord will preserve me in the midst of all, from falling into any error, and bring me at last into the kingdom of everlasting happiness, where all my troubles shall be over, and where I shall join the blessed choir of angels in singing praise and glory to the King that sits upon the throne, and to the Lamb that was slain for my sins, who died not to bring the righteous, but sinners to repentance. And I know that I am a vile wretch, but still I am lifted up by the sweet promises that are declared unto mankind, and in particular where he says, "Though your sins were as scarlet, they shall be as white as snow, though they were red like crimson, they shall be as wool;" and I am told that whatsoever I ask in prayer and believing, I shall receive. Such promises as these are very encouraging to me; for I have been a very wicked sinner, and daily trampling the blood of my dear Saviour under my feet; but, notwithstanding all this, he was tenderly and lovingly waiting to receive me the moment I called upon him,—blessed be his holy name for ever.

I would be glad you would have a watchful eye over my little brothers and endeavour to imprint the love and fear of the Almighty God into their little hearts while they are under your charge. May God bless you, and be your guide and protector now, and for evermore. Amen.

YOUTH'S COMPANION.

For the Colonial Churchman.

SELECTED PASSAGES.

Instead of publishing in this number of the Colonial Churchman, a communication on one particular subject, it was thought that its youthful readers might be more gratified by selections from instructive authors. Perhaps, indeed, some of those who seek benefit from its pages, may commit to memory, one or more of the following extracts, and repeat it to their Sunday-school teacher, or some other friend.
Lunenburg, June, 1836. SIGMA.

CHRISTIAN WATCHFULNESS.

Watch well yourselves—this is the christian's task
The cherish'd sin by each must be assailed,
New efforts added, where the past have failed;
The darling error checked, the will subdued,
The heart by penitence and prayer renewed.

Nor hope for perfect happiness below;
Celestial plants on earth reluctant grow;
He who our frail mortality did bear,
Though free from sin, was not exempt from care.

Hannah More.

HABITUAL HOLINESS.

The christian's character should savour of holiness. The promise is, "I will be as the dew upon Israel;" and how sweet is the fragrance of the flower, after the gentle falling of the dew—So must the true believer be, under the soft distilment of the drops of Heaven on his heart.—Rev. Rowland Hill.

HOPE OF HEAVEN.

Oh man! thy privilege revere,
That thou may'st wing thy flight
With humble hope and holy fear,
To realms of cloudless light.

There to take up that glorious strain,
In courts by angels trod,
"Worthy the Lamb! for He was slain
To bring our souls to God."

B. Bar on.

A CHINESE CONVERT.

Among the most pious and useful native missionaries in China, is Lung Kung Teh. Dr. Milne baptized him in November 1816. The convert selected that name, because it meant 'Student of Virtue,' indicating that he hoped to have nothing more to do with vice. He wished to be baptized exactly at 12 o'clock, 'when,' (to use his own words) 'the shadow inclines neither one way nor the other.' Should not some of our young readers blush when they learn that the desire of this young man to know the whole counsel of God was so great, and his application in the holy search so unremitting, that on one occasion he read through the whole Bible in a fortnight! He translated many parts of the Bible, and wrote a number of tracts in the Chinese language. In the midst of his persecutions, his regret at them was infinitely less than for his fellow-countrymen's blindness to the truth. Can we learn no wholesome lesson from this?

DIVINE GRACE.

O mighty Saviour! we can look to THEE,
Author and finisher of faith most true:
Thy grace alone is our sufficiency,
And with that grace we must be conquerors too.

Edmerson.

A CONVERTED INFIDEL.

One of the members of an infidel club, came on a Sunday evening to Surry Chapel, either to gratify mere curiosity, or to ridicule what he might hear. He returned home however, after service, anxious for mercy and pardon. In a few days after he visited Mr. Hill, to inquire the way of Salvation. Although engaged in a laborious business, he ever after dedicated his few leisure hours to God, and it is supposed that his benevolent exertions brought him to a premature, though happy termination of his days.
Stanley's Life of Rowland Hill.

THE CHRISTIAN'S OFFERING.

Give Christ your heart—
Your heart entire. He will not have a part;
For evil render good; your foes forgive;
Your neighbour's interest cherish as your own;
And by your actions let your faith be shewn.

Pringle.

HUMILITY.

Many a poor man makes a bright christian. God keeps him humble, that He may dwell in his heart, and that the beams of His grace may shine in his life. See yon evening star how brightly it shines, how pure and gentle are its rays—but look! it is lower in the heavens than those that sparkle with a restless twinkling in the higher regions of the sky! God keeps you low, that you may shine bright.
Rowland Hill.

The Sabbath.—One of our earliest and most serious exercises on the Lord's Day, should be faithful and minute self-examination.—Wilberforce.

From the London Christian Observer.

BISHOP OF CHESTER'S CHARGE, 1835.

A Charge delivered to the Clergy of the Diocese of Chester, in 1835. By John Bird Sumner, D. D., Lord Bishop of Chester.

THE pious and judicious writer of this valuable Charge seems struggling, amidst the multitude of his topics, to know to which to give the chief prominence; feeling the necessity both of grounding every thing solidly upon the broad general principles of the Gospel, and of exemplifying the working of those principles in some of the peculiar duties which the circumstances of his Reverend auditors more especially involve. The first of these considerations is never lost sight of; the essential doctrines of Christianity, and their bearing upon a minister's own personal hopes of salvation and his responsibility to God for the discharge of his high functions, being the substratum of the whole address; and upon this are founded such heads of practical exhortation as the exigencies of the times appear to the Right Reverend Prelate to demand.

In alluding to the interests which are engaged in opposition to our Church, his Lordship remarks:—

"It is time for us to look round, and examine her state, and prove the strength of her foundations and her bulwarks. It becomes us to take especial heed that she present no weak point to the adversary, through any fault or neglect of ours. It becomes us to seek and implore that grace which may strengthen and animate our souls, and unite our hearts as the heart of one man in fulfilling the great objects of our ministry. The greater the external difficulties, the closer ought to be the internal union. The danger which threatens from without is much diminished, when there is vigour and energy within. Whilst, however, we meet the attack which is made upon us with the zeal and firmness of those who believe that their cause is righteous, we must also meet it in the spirit of meekness and humility, remembering 'whose we are, and whom we serve.' To act otherwise would be to 'despise the chastening of the Almighty.' 'The Lord's voice crieth unto the city, and the man of wisdom shall see his name: Hear ye the rod, and who hath appointed it.' God deals with churches, as with individuals; and says unto them, 'In the day of adversity, consider.' The Church of England, which from the time of the Reformation has been the pillar of Christian truth, was established by His providence, and can never be impaired, except by his permission. It is his building; and if he suffers it to be shaken, it is his duty to examine and inquire, and see if there may be any ground for his displeasure."

It would be difficult to cluster together a larger number of important duties in fewer words. Zeal and activity, internal reformation, the aid of Divine grace, union, humility, and attention to the voice of God speaking to us, are all urgently enforced in this short passage.

His Lordship is very far indeed from doubting that the Church of England will be spared and perpetuated, notwithstanding all the machinations of evil or misjudging men against her.

"Believing, as I do, that our Church has been planted by His providence, and nurtured under His care, that she may fulfil His gracious purposes in extending the kingdom of his dear Son: believing, as I do, that the tree is sound at heart, being rooted in scriptural truth, and nourished by wholesome doctrine: believing that its soundness may be known by its fruits, the excellent fruits which it has borne, and is capable of producing still more plentifully: believing that I see grounds of hope and confidence even in our present circumstances. God is not casting us forth as a barren, unprofitable branch; but as a 'branch that beareth fruit,' he 'purgeth it, that it may bear more fruit.'"

Still our Heavenly Protector is not without just cause of displeasure against us: and in two things in particular the excellent Prelate remarks the Church of England has failed of discharging its obligations. The first is, in not building churches equal to the necessities of her largely increased population; and the second is, in not adequately following up the public means of grace with private pastoral labour. We will quote a few passages in proof of the Christian faithfulness with which his Lordship shows our culpabilities and present position in regard to our beloved and

enerated Church and the religious culture of the people, with a view to point out what is our duty under such circumstances, and what is the remedy for such evils.

"All impartial judges, whether interested in our church or no, will acknowledge the obligations due to her during the past century, for the support which she has constantly rendered to the great cause of Revelation. Whenever an enemy appeared, either under the form of heresy or infidelity, there has always been a store of learning and of zeal to repel the attack; weapons laid up in readiness, and hands prepared to wield them. But we cannot so truly affirm, that in the age which is gone by she sufficiently kept in view the charge which she had undertaken, the religious culture of our people, in all their divisions and subdivisions. She confined herself too much to certain times and limits; entrenched herself behind established usage and legal requirement; whilst unprovided flocks were 'wandering in the mountains,' and crowds were remaining 'idle in the market-place,' because 'no man had hired them.' She has been slow to adapt herself to the altered circumstances of the country; has remained fixed and stationary, whilst all around her has been progressive and expansive.

"It was sufficiently shewn by the success which attended the irregular exertions of Wesley and his followers, what the people needed, and what would engage the affections of the people. But no disposition appeared to profit by the example, and to supply to neglected hamlets, or hearers excluded from the church, through their regular pastures, the food which they were seeking elsewhere and from other hands. It was forgotten, that when a parish extended over many miles, a considerable portion of its inhabitants must necessarily be precluded from any regular attendance on the worship of the parish church. It was forgotten that the soul is not naturally disposed to 'seek the things that are above,' and requires to be continually watched, and roused, and led onward. There were indeed always some, but they were comparatively few in number, who looked upon the example of the Apostle as applicable to themselves, who 'taught both publicly, and from house to house, testifying repentance toward God and faith toward our Lord Jesus Christ;' who seemed to remember that they had engaged to set one object before them as the business of their lives, how they 'might warn every man, and teach every man in all wisdom, that they might present every man perfect in Christ Jesus.'"

"It belongs to the condition of our nature that advantages are not unmixed; and near to the good which we possess lies some attendant evil. Therefore there is danger even connected with the system which we extol and uphold: there is danger lest endowment should lead to indolence; lest the temporal provision should be enjoyed, the spiritual obligation neglected. And no one who looks back on the past century with an enlightened and impartial view, will deny that some of this danger was realized in the general condition of our church.

"The counties with which we are ourselves concerned furnish a striking, but by no means a singular, example. The population of Lancashire and Cheshire, in the year 1800, consisted of 864,000 persons. In 1820 the number exceeded 1,300,000. During that period of twenty years, only fifteen churches were erected, with accommodation for about 16,000, to receive the vast addition of 450,000 people. These were chiefly confined to one spot: eight out of the fifteen were in the immediate neighbourhood of Liverpool. Perhaps 5,000 more seats may have been gained by the enlargement of existing buildings. Still, nineteen-twentieths out of every additional hundred thousand, were left neglected and unprovided. The national church deserted them, and left its duty, if performed at all, to be performed by others. So that when the State by a liberal grant, and the Incorporated Society as the almoner of private bounty, came at last into the field, it was pre-occupied, and we have since been attempting, under great disadvantage, to regain the position which has been taken.

"Now we know it to be God's providential ordinance, the rule of his moral government, that in cases of this kind the sins of the fathers are visited upon the children 'unto the third and fourth generation.' In the nature of things it must be so. The defects of a church in one age, of whatever kind, whether secular, or negligence, or unfaithfulness, are chiefly vi-

sible in their effects upon the age which succeeds. These effects are not removed, that character is not suddenly changed, like the colours of a landscape, because the sun has at last burst forth. The evil produced by long indifference and supineness remains even when indifference has become zeal, and supineness been succeeded by laborious exertion. Nay, that zeal, and those exertions, may inflame rather than allay the hostility which has been created, and exasperate the prejudices which have been imbibed.

"Such is our position. And where, you will justly ask, is the ground of confidence and consolation? My consolation is, that if the church has not retained an universal hold upon the affections of the people, the cause is not found in any imperfection of her own, any inherent evil, but in errors which are remediable, and which we are already in the way to remedy. Certainly the fault is not her own, not the fault of her constitution. Her constitution is that which the Apostles themselves set up, as far as their means allowed. Her doctrines are the 'form of sound words,' received from the Apostles and Prophets, Jesus Christ himself being the chief corner stone. She has prescribed a diligent precaution, that her ministers should be 'apt and meet for their learning and godly conversation to exercise their ministry duly.' Her purpose is excellent, that every sheep should have a fold, and every fold a shepherd.

"But this our vantage ground we have suffered ourselves to lose. We have not multiplied the shepherds, as the flocks became more numerous: we have not added fresh folds, when our enclosures had become too full and over-crowded.

"If throughout the National Church a due sense had been maintained of the wretchedness of spiritual ignorance, of the consequences of unrepented sin, of the value of the Redeemer's sacrifice, and of the obligation on the part of his people, and more especially of his ministers, to extend his kingdom, objections would at once have given way, which were too long allowed to preclude the extension of our church. Imaginary privileges, and even real interests, would have been ceded, to advance still greater interests. A paramount desire for the glory of our God and Saviour would have overcome the personal feelings of jealousy, rivalry, or private advantage. It would have been seen that the time was come when men were called upon 'to seek not their own, but the things which are Jesus Christ's.' 'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we know it not; doth not He that pondereth the heart consider it; and shall he not render to every man according to his works?'"

"Certain it is, that our church, placed as it were on high, set up as 'a light to lighten every man that cometh into the world,' must fulfil the purpose for which it was set up, or it will be no longer valued, defended or maintained. Men will not prize a church, as they might admire a statue, for the beauty of its features, or the symmetry of its form: the mouth must speak the words of edification, and the limbs move as their uses are required. Our church, our ministry, will be loved and valued in proportion as it is practically effective.

"The arguments which have been lately revived against the unlawfulness or against the expediency of an establishment, are so unreasonable and unscriptural, that they can serve no purpose except that of popular declamation before a favourable audience. The only argument which we need now fear must be drawn from its utility or inefficiency; and this can have no force as long as it is practically disproved."

For the Colonial Churchman.

MISSIONARY ANECDOTE.—No. 3.

One of the Missionaries (Fairburn) to Australasia, in 1833, stated, that arriving one evening near one of the villages, he and his party soon were surrounded by a number of interesting and intelligent natives, who seemed much interested in their christian visit. The Chief pressed them to remain, saying, "This land is yours, come and live here!" The following day, another band of villagers repeated this offer, and gave the philanthropists the choice of their most fruitful lands.

From the Episcopal Recorder.

Regius Professor of Divinity at Oxford.—Much dissatisfaction has been occasioned in England, by the appointment of Dr. Hampden to the Regius Professorship of Divinity in the University of Oxford, vacant by the death of Dr. Burton. Many remonstrances have been made by the clergy, both at Oxford and elsewhere. Among others we notice the following, which is quoted by the Churchman from the London Times:—

"At his majesty's levee on Wednesday, 16th March, an address was presented to the king by lord Kenyon, on the Archdeacon and several clergy of the county of Chester, expressing their serious alarm at the appointment of Dr. Hampden to the chair of Regius Professor of Divinity at Oxford, considering that his published writings contain opinions tending to subvert vital truths of God's holy word, which are embodied in our creeds and articles; and therefore feeling it their duty most respectfully to implore his majesty to command the advice of those archbishops and bishops in whom his majesty can confide, in the disposal of such high and influential stations as those of bishops and dignitaries of the Church, and praying that the great Head of the Church may enable his majesty to protect its interest."

The Episcopal Recorder, after quoting from a pamphlet published since the appointment of Dr. H. by Professor Pusey of Christ Church, Oxford, some of the heterodox opinions of the new professor as set forth in his former works, adds the following from his inaugural address, which certainly goes far to redeem him from the charge of unsoundness in the faith:—*Ed. C. C.*

"The great foundation then that I would lay for all my teaching is no other than that on which all our Scriptural instruction is built, Jesus Christ himself, 'God with us,' 'The Lord our righteousness,' the Divine Being condescending to take our nature upon Him, and submitting to sufferings and death on the cross for our sins. 'For other foundation,' as the Apostle says, 'can no man lay than that is laid, which is Jesus Christ.' Whatever either minister of the Gospel may preach, or professor of theology inculcate, it is all valueless unless it have reference to this primary 'mystery of godliness.' For without it, all our thoughts of eternal life and happiness are groundless. 'If Christ be not raised our faith is vain; we are yet in our sins.' The preachings of prophets calling us to repentance would lose their spiritual force and meaning—the types and shadows of the Old Testament would want their antitype and substance—the discourses of evangelists and apostles would no longer sound in our ears as lively oracles of salvation—the precepts of holy living scattered through the volume of Scripture would be divested of their quickening efficacy.

"It is this great truth then received into the heart by faith as a living principle of conduct, and confessed by the mouth with the confession of the humble and contrite sinner, to which I shall direct all my exposition of Scriptural doctrine. By this standard I demand to be tried; and to the persuading, and understanding and love of this holy truth, I pray, that all my endeavours may successfully be directed. As it is the animating principle of the Scriptures, both of the Old and New Testament, so would I desire that it should never be forgotten amidst all the various studies and labours of the theological student. He must in fact 'draw all his studies this way.' All must tend to bow him down in lowliness of adoration and praise before the cross of his divine Redeemer. It is the holy task of the Christian minister to bring the souls committed to his care to the true knowledge of this saving truth. It is the prize of exertion to the theological professor, to impress the stamp of it on all his teaching; so that he may in truth 'know nothing among you but Jesus Christ and Him crucified;' and you may with him 'count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.'"

The Regius Professorship of Divinity at Oxford, together with those of Civil Law, Medicine, Hebrew and Greek are so called from their founder Henry VIII., who endowed them with small stipends, which have since been increased. Among the Regius Professors of Divinity have been, Peter Martyr, A.D. 1547; Bishop Prideaux, 1615; Archbishop Patter, 1707; Bishop Randolph, 1783.

BISHOP WHITE'S MEMOIRS OF THE PROTESTANT EPISCOPAL CHURCH.

In the recent edition of this valuable work, we find an interesting note relative to the consecration of four bishops in New-York, at the General Convention of 1832. This occurred on the 31st day of October: "the day," says the venerable author, referring to the part which he took in the service, "concluding the forty-sixth year since the administrator of the service embarked for England in the said city, with the view of receiving consecration." In reference to this fact Bishop White remarks:—

What a wonderful change has the author lived to witness, in reference to American Episcopacy! He remembers the ante-revolutionary times, when the press profusely emitted pamphlets and newspaper disquisitions on the question whether an American bishop were to be endured; and when threats were thrown out of throwing such a person if sent among us, into the river; although his agency was advocated for the sole purpose of a communion submitting itself to his spiritual jurisdiction. It is true, that the subject was entangled with the affirmed danger of subservience to the designs of the government of the mother country, in her hostility, to the rights of her colonies. Such was the effect of the combining of these two opposite interests, and so specious were the pretensions of the anti-episcopal opposition to the measure, that it would have been impossible to have obtained a respectably signed lay petition for it, to our superiors in England, although to relieve us from the hardship of sending candidates for the ministry to that country to be ordained. When, after the revolution, it was hoped that the door would be opened for the accomplishing of the object, even among those who were zealous for the obtaining of it, there arose the question, whether, in deference to prejudice, there should not be dropped the name of bishop; and the succession be continued under another name.

Behold the difference of result. The order has now existed among us for nearly the half of a century; and not a single complaint has been heard, either of usurpation to the injury of any other denomination, or of arbitrary government within our own. If, in one instance, there has been made the charge of such a character, it has not been in the department of the Episcopacy, but in one of another nature.

In regard as well to that property of ecclesiastical administration, as the Church herself, the author prays in the words of Father Paul, of Venice—"Esto perpetua."—*Epis. Rec.*

RELIGIOUS PERIODICALS.

The influence of religious periodicals upon the Church and the community is exceedingly great, and proportionate to their importance is the responsibility of their support and direction. And yet how few feel that such a responsibility exists, or at least that it extends beyond the compass of a few individuals. Whether we should have many papers or few, whether those we have are supported or are sinking for want of support, whether there are any means by which the general influence of the periodical press may be rendered more extensive, powerful and salutary, with other similar inquiries, seem to be considered as the business of a few individuals only, who are very welcome to all the sympathy and all the assistance which they can purchase by their labours or obtain by their solicitations.

To these remarks there are certainly some exceptions, which are as gratifying to those engaged in the direction of the religious periodical press, as they are rare. In general there is no combination of counsels or effort in relation to the subject, or if there be, it is too short-lived, if not too feeble and fickle, to be productive of any permanent results.

The evidence of these facts is to be found in great abundance in the history of the religious periodical press of our country. The cause of the evil is probably to be found in the very erroneous impression that religious papers are always able to sustain themselves, if not to prove a source of profit to their owners. The remedy for the evil, we leave to the judgment and conscience of those who have as much ability to discern a remedy, and much more to apply it, than we have. The subject is one which concerns the Church to act in a spirit of enlarged wisdom and liberality. The practical appreciation of this truth will necessarily ensure the liberal support of the re-

ligious periodical press, and in view of the importance of this end the subject cannot be too earnestly commended to attention.—*Ibid.*

The faithful Minister.—Fuller, the celebrated author of the history of the Church in Great Britain, in his work entitled "the Holy State," published in 1648, describes the character of the faithful minister. The following is an extract:—

"He will not offer to God of that which costs him nothing, but takes pains beforehand for his sermons. Demosthenes never made any oration on the sudden; yea being called upon he never rose up to speak, except he had well studied the matter; and he was wont to say, *That he showed how he honoured and revered the people of Athens because he was careful what he spake unto them.*"

The importance of this maxim as a general rule will be generally admitted. There are cases where duty requires a minister to speak without such preparation as he may desire, and then he must proceed without it, but these should be considered as the exceptions, not as the rule.

On this subject, among other maxims Fuller gives the following, which is perhaps less transgressed in modern times, in the particular way which he specifies, than any other of his recommendations.

"He makes not that wearisome, which should ever be welcome. Wherefore his sermons are of an ordinary length except on an extraordinary occasion. What a gift had John Halsebach, Professor at Vienna, in tediousness, who being to expound the Prophet Esay to his auditors read twenty-one years on the first chapter, and yet finished it not!"

Another characteristic of the faithful minister is thus happily expressed.

"He doth not clash God's ordinances together about precedency. Not making odious comparisons between prayer and preaching, preaching and catechising, public prayer, and private, premeditate prayer and extempore. When at the taking of New Carthage in Spain, two soldiers contended about the mural crown (due to him who first climbed the wall) so that the whole army was thereupon in danger of division; Scipio the general said, he knew they both got up the wall together, and so gave the scaling crown to them both. Thus our minister compounds all controversies between God's ordinances, by praising them all, practising them all, and thanking God for them all. He counts the reading of Common prayers to prepare him the better for preaching; and as one said, if he did first toll the bell on one side, it made it afterwards ring out the better in his sermons."—*Ibid.*

FLETCHER.

Mr. Gilpin informs us that "his preaching was perpetually preceded, accompanied, and succeeded by prayer. Before he entered upon the performance of his duty, he requested of the great 'Master of assemblies,' a subject adapted to the condition of the people, earnestly soliciting for himself wisdom, utterance and power; for them a retentive heart." This necessary preparation for the performance of his ministerial duties, was of longer and shorter duration, according to his peculiar state at the time; and frequently he could form an accurate judgment of the effects that would be produced in public, by the languor or enlargement he had experienced in private. The spirit of prayer accompanied him from the closet to the pulpit, and while he was outwardly employed in pressing the truth upon his hearers, he was inwardly engaged in pleading the last great promises of his unchangeable love—"I am with you always, even unto the end of the world."—*Bridges' Christian Ministry.*

St. John Chrysostom.—We rejoice to know that the Rev. John Wood Warner is engaged on the *Life and Labors of St. John Chrysostom*, "anxious to do," says the British Critic, "for that eminent father of the Church Catholic, what has been so admirably done by Bishop Kaye for Tertullian, and Clement of Alexandria;" and we add, what was doubtless omitted through inadvertence, for Justin Martyr. We do not know a more valuable service recently done for the Church, than the notices so ably furnished by the Bishop of Lincoln of the three last named writers.—*Missionary.*

From the Missionary.

Origin of the Church at Salem, N. J.—More than a hundred years ago, though not within the memory of man, recorded on the page of history, the earliest tenants of this fair and fertile soil, deplore their spiritual need, and send the voice of supplication across the wide waves of the Atlantic.

In that petition, the goodly monument of their piety, their prudence, and their zeal, addressed to the Society for propagating the Gospel in foreign parts, and penned in the year of human salvation, one thousand seven hundred and twenty-one, "the goodness of God," they had "has sent us, very venerable gentlemen, a moderate support for our bodies. May his Holy Spirit influence you to provide us with spiritual food for our souls! In this case our indigence is excessive, and our destitution extreme. With no one to dispense the august ordinances of religion, the name of it is almost lost, and its energy over men's lives is fast expiring. But how shall we know, having never learned and how shall we learn without a teacher, and to whom can we apply if not to that venerable corporation whose zeal for the propagation of the Gospel of Jesus Christ has preserved so many in these Colonies from irreligion, profaneness and infidelity. We beseech you therefore, in the name of our common Lord and Master and gracious Redeemer, for the Gospel's sake, just ready to perish among us, to make us partakers of that bounty, and, according to the motto engraven on your seal, *Transcunctis adjuvate nos.*" We implore you to send us some reverend Clergyman, according to your wisdom, who may inform our judgments and preach to us the truths of the everlasting Gospel, and recover us all, aged and young, out of the miserable corruption consequent to a gross spiritual ignorance. To whomsoever you shall send we promise all encouragement according to our abilities, and all due respect to his office, instructions and person. The Lord in mercy look upon us, and excite you, according to your wonted piety to have a compassionate regard of our case; and we pray the great God to prosper all your pious undertakings to promote his glory and good of his Church, especially in this destitute place of the pilgrimage of your most dutiful servants."

When such was the mournful plea, the Church, instead of bread, gave not a stone. She sent forth the men, and with them sent the means. And such was the beginning and origin of the Church, the parish, and, in one thousand seven hundred and twenty-eight, of the edifice of St. John's.

* Come over, and help us!

The Church in Ohio.—The Gambier Observer of the 4th inst. contains a statistical table of the diocese, from which we gather the following items,—61 organized parishes; besides nine that have been organized, and other stations not included in the above. The first parishes formed in the state, were organized in 1816, by Dr. Doddridge, a clergyman belonging to the Diocese of Virginia. These were St. James Church, Cross Creek, Jefferson Co., St. Peter's, Morri-town, and St. Thomas' Church, St. Clairsville. The year following the Rev. Roger Searle, who devoted great attention to the Church in Ohio when it might be said of her members, "there were few of them, and they strangers" in a new land, organized eleven congregations. He died and was buried in that land over large portions of which he had travelled with the message of the Gospel, we think in 1828. The present number of clergymen including the Bishop, is 34. In 1817 there was no resident presbyter in the state—though the R. v. P. Chase, afterwards the Bishop of that diocese, and Mr. Searle removed with their families, if we have not forgotten, at the close of that year.—*Ibid.*

STARVING OUT THE CLERGY.

This is a strong phrase, but it has much foundation in fact, and is the cause of much evil to the Church. We have long designed to bear our testimony against it, and we therefore heartily adopt what is so well said by Bishop H. U. Onderdonk, in the Address to the last Convention of Pennsylvania. We desire attention to it in our own diocese. Is there a clergyman among us that receives in amount "the pay of a good clerk?" How many are there whose salary "equal the wages and keeping of respectable laborers and mechanics?" Who among them is paid at the rate of two dollars a day? Are there not some who receive less than one? Will the Laity think of this!

The chief cause of the frequent removals of clergymen from their parishes is the total inadequacy of their maintenance. Too many of our laity permit their consciences to be satisfied with the subscription of a few dollars per annum, or the payment of a small pew-rent for the support of their ministers; when the whole amount of the salary scarcely equals the wages and keeping of respectable labourers and mechanics, or the pay of a good clerk. I speak not of one portion of the diocese more than another. In both city and country, these discreditable facts show the general rule—too discreditable, and by far too general. While Providence is largely blessing our Commonwealth in things temporal, and increasing the ability of our lay-brethren, and while the enhancement of the price of most of the necessaries of life renders the stipends of the clergy less adequate, the benefit is engrossed by the former, while the latter and their families are considerably left to their embarrassments, their disheartenings, their helpless poverty—till, as a last resort, they leave their parishes, in the hope of getting others where they will be better provided for; though that hope proves commonly but an illusion. My brethren of the Laity, "these things ought not so to be: doth the same fountain send forth both sweet and bitter? "Think you that while the bitter waters of personal and family distress overwhelm the heart of a pastor, he can furnish, so freely as he ought, the sweet waters of salvation, for your comfort and eternal welfare? Alas, it is scarcely in man. Let none say that I am asking wealth for my clergy. No indeed; their salaries generally might be doubled, most of them quadrupled, before they could rank with their parishioners living in mere competent ease. I ask for them nothing like wealth, but simply the means of enabling them to discharge their duties with minds not beaten down by worldly cares, unavoidable and continual. Increase then your contributions; enlarge their salaries; and besides their salaries, think of them, and share with them, when you are appropriating to your own use any of the bounties given you by Providence; for this will create new links of mutual love and confidence, and will tend to establish a local affection that will make their parishes be to them as an endeared home.—*Ibid.*

ANECDOTES OF CHRISTIAN MINISTERS.

A friend of Archbishop Usher, supposing that he was more than usually advanced in a state of sanctification, and therefore more experimentally acquainted with its nature than almost any other Christian of his age, very earnestly solicited him to give his views on that subject in writing. Usher promised to comply with his friend's wishes; but some time having elapsed without his doing it, his friend charged him with remissness in the performance of his engagements. The Archbishop answered, that he could not plead guilty to the charge, for the non-fulfilment of his promise had not arisen from neglect, but the more he contemplated the subject, the more he discovered how very circumscribed his knowledge of it was, and he confessed himself inadequate to the task assigned him. "Men (says he) little understand what sanctification and the new creature mean. It is no less than for a man to be brought to an entire resignation of his own will to the will of God, and to live in the offering up of his heart continually in the flames of love, as a whole burnt offering to Christ."

Archbishop Usher often said he hoped to die with the language of the publican in his mouth. His biographer tells that his wish was fulfilled, and that he died saying "God be merciful to me a sinner."

ROWLAND HILL.

I remember when I was a boy a person calling upon Mr. Hill, to complain of the wretched divisions in a little dissenting community in the country, and to ask his advice. Before his visitor had proceeded far in his story, he said quickly! "Be more careful whom you admit to your pulpit." "Pulpit! Sir," he replied, "we have none; the strongest party carried it out upon the common and burnt it." The application of this anecdote is obvious, and would be weakened by enlarging upon it.

When on one occasion he had preached in a chapel where none but baptized adults were admitted to the Sacrament, he wished to have communicated with them, but he was told, respectfully, "you cannot sit down at our table"—he only replied calmly, "I thought it was the Lord's table."—*Sidney's life of Rowland Hill.*

In one thing Rowland Hill may be safely followed—daily penitence before God; and never was a more beautiful idea than that which he repeatedly thus expressed—"If I may be permitted to drop one tear, as I enter the portals of the city of my God, it will be at taking an eternal leave of that beloved and profitable companion, *Repentance.*"—*Ibid.*

CHRIST.—MEN have no saving views of God, but in CHRIST; and God has no gracious views of men, but in CHRIST.

Extracts from the Report of the Society for promoting Christian Knowledge for 1835.

The Proceedings of the Society for Promoting Christian Knowledge during the past year have not fallen short of those of former years in point of interest and importance; and the extent to which its operations have been carried far exceeds that of any other period of its history.

The circulation of books and tracts, since the last Report, has amounted to two millions two hundred and seventy-eight thousand and forty-eight, being an increase of 116,855 upon the circulation of the year preceding.

This amount does not include the publications of the Committee of General Literature and Education. The number of publications circulated by that Committee during the year, including the Saturday Magazine, as appears from their report in the Appendix, is 4,747,187.

The general receipts of the Society during the year have amounted to 72,630*l.* 14*s.* 11*d.*, to which must be added the sums received on account of the Special fund for the Foreign Translation Committee; amounting to 605*l.* 17*s.* 3*d.* making a total of 73,236*l.* 12*s.* 2*d.* The payments have this year been unusually great, owing partly to an alteration in the mode of liquidating the Society's accounts, which are now all paid monthly.

In reviewing the objects of the Society, and the means which have been taken for accomplishing them, there is one branch which seems at the present moment to be peculiarly important. It has always been one of the Society's principal objects to promote the Education of the People in the principles of the Church of England. The Society glories in having been the first body in the kingdom which came forward to promote the Education of the Poor upon Christian principles. And though it is no longer directly engaged in the establishment of Schools, it continues to supply all the religious books used in the National Schools, and probably in the greater part of all the Charity Schools in the kingdom which are in connexion with the Established Church.

The Society, therefore, cannot advert to the advancing state of Religious Education without feelings of great satisfaction. The work of establishing schools, which was begun by the Society in the year 1698, and carried on for so long a period, was afterwards taken up on a more extended scale by the National Society for promoting the Education of the Poor in the principles of the Established Church. That Society, in its Report for the present year, has stated a fact which must be gratifying to the members of the Society for Promoting Christian Knowledge. It is, that while the Parliamentary Report shows an increase between the years 1817 and 1835, of a little more than 100 per cent. in the number of children under instruction in the kingdom, the accounts of the National Society during the same period show an increase of above 300 per cent. In other words, "The work of education in the Society's hands has been carried forward with an acceleration three times greater than that which has been created by the exertions of the public at large."

JAMAICA.

Letter from the Bishop to the Society for promoting Christian Knowledge.

I have great satisfaction in being enabled to state, that a very considerable increase in the Schools, and in the number of apprentices under instruction on the several properties, has taken place during the last year. I have also the still higher satisfaction of informing the Society, that their well-timed grant of Prayer-books has been received by the negroes with gratitude, and I have directed all the clergy to make the proper inquiries, and to transmit lists of all who are enabled to profit by this benevolent donation. A Prayer-book will accompany every copy of the Testament which has been voted by the Bible Society.

"At Montego Bay I had the pleasure of witnessing the effects of the late Bill for the abolition of slavery, in the proper and decorous observance of the Sabbath; and indeed it is remark is applicable to every other part of the island I visited; and I beg to assure the Society, that not only the churches, but, in many instances, the church-yards were literally crowded with apprentices, pressing forward to taste of the waters of eternal life. The duties of the clergy are most

arduous, and I myself witnessed, in two cases more particularly, the whole of the Sabbath employed by them in the diligent instruction of the several classes in their churches, from ten in the morning till past seven o'clock in the evening. Nothing can exceed the desire of these poor creatures to benefit by religious instruction.

The following facts were also communicated by the Bishop:—

1. "Twenty-one new Chapels have been erected in the Diocese of Jamaica since 1825, and three only aided by pecuniary assistance from Government, or private individuals, viz.—In the parish of Kingston St. George's Chapel,—in St. Thomas's in the East, Golden Grove Chapel, erected by Mr. Arcedeckne, and endowed with 100*l.* per annum; and in St. Thomas's in the Vale Harewood Chapel, chiefly at the expense of the Earl of Harewood. All the rest have been built by the Colonists.

2. "Nineteen unconsecrated places of public worship are used pro tempore, with a view to the subdivision of parishes, and the formation of larger congregations.

3. "The following places of worship, viz.—Annotto Bay, in St. George's Parish,—Green Island, Hanover,—Darlston, Westmorland, are nearly ready for consecration. In the parish of St. Dorothy, Old Harbour Bay Chapel is roofed in.

4. "Sixteen Churches and Chapels are reported by the Clergy, at which the average attendance is much greater than the buildings will contain. The Bishop has lately been an eye-witness to these crowded congregations, when the church-yard were filled.

5. "The sum of 1570*l.* has been placed at his Lordship's disposal for the religious education of the apprentices on the properties of Saml. Mitchell, Esq."

GRATIFYING LETTER FROM THE REV. C. F. HALL, TO THE BISHOP OF JAMAICA—dated, March 4th, 1835.

"In compliance with your Lordship's request, I inclose a list of the names of the apprentices who have subscribed towards the enlargement of Chapels in this district; and in so doing, beg leave to show how voluntarily they came forward with the offer of assistance. On Friday, the 1st of August last, when there were upwards of 1000 of them assembled, I called the attention of the congregation to the inadequacy of the building to accommodate those who usually attended (it having seats for only 400 at the most), and was much pleased after service at seeing hundreds of them round about the vestry-room offering to subscribe money or labour, according to their means, towards the enlargement of the Chapel, and requesting that their names might be taken down, which I had said I was ready to do, and then did. Many of them who had not heard what I had said, but afterwards learned what was going on, came on the following Sunday, and requested that they might also be allowed to join with the others in giving assistance. Seeing the general good feeling, and wishing to avoid any bustle on the Sabbath, I told them I would go to the different plantations and give all of them who were willing to assist in any way an opportunity of saying so, and would then and there put down their names. This I afterwards did at several plantations, with the permission of the managers. Many at a distance have not yet subscribed; there are, however, nearly 1000 names, and I have no doubt several hundred more (indeed that nearly all the adult apprentices in the district) will give some assistance; for with the exception of about 4 or 500, the whole population, to the number of 4 or 5000 (including old and young,) are in connexion with the Established Church, and most of them are perhaps occasional attendants at the Chapels.

I desire now, my Lord, to acknowledge, and I do so with much gratification, the receipt of a letter of yesterday's date, from your Lordship's secretary, kindly conveying to me, under your Lordship's directions, your entire satisfaction with all you witnessed, during your visitation, in connexion with my ministry; and at the same time, as he requests of me a particular and precise description of the means which, with God's blessing, have produced so favourable results, I beg to state, that when your Lordship consecrated the Chapel, eight years and a half ago, there were but few who attended. The congregation was small indeed, and continued so for some time. I commenced, however, with teaching letters on the

Sunday before Divine Service, and after Service I baptized the infants, being very particular in instructing and lecturing the sponsors, who were almost entirely ignorant of their duty as such, they having scarcely ever been in a Church before, or in any way instructed. I afterwards instructed and prepared the adult candidates for Baptism, and expounded the second lesson or the Gospel of the day; during the whole of this time the small congregation remained in Church attentively listening. From that time to this I have pursued the same plan, and continue to dispense the word of eternal life to them in as familiar a manner as possible,—and the Chapel, is now crowded for two or three hours after Service. The congregation has gradually increased from 50, the first year, to 1200 at one Chapel, and to 1000 at the other, 800 of them being regular attendants; so that on Sundays there are as many and more, outside, as within the walls of the Chapel. The number of communicants has risen from none (or on one in the first year) to 255, every individual having been previously examined by myself, that I might learn his views with reference to the ordinance;—they all continue to attend to receive instruction previous to the Lord's Supper being administered, coming to my residence in their own time on the Saturdays, or on the evening of other days, whenever it suits them, when I speak to them in a plain and familiar manner, showing them the benefits to be derived by a worthy participation, and cautioning them against coming in an unprepared state: at these times they often give me an opportunity of reconciling friends, and pouring in words of consolation and advice. During the last four years that Mr. Douet, the Catechist, has been with me, the Sunday School has increased rapidly to seventy, (and the room can contain no more,) usually attending; there are, however, 200 of the congregation learning to read; 50 are reading in the Testament. Our Evening School at my residence is also increasing under Mr. Douet: 80 now belonging to it, 30 to 50 of whom regularly attend. The Day School (likewise at my residence), under a female teacher, partly paid by the Ladies' Society, is going on very well, being usually attended by 30 children; 12 or 14 of them are allowed (as a favour to several members of the congregation, and in order that they may be brought up properly, and be good examples in their families,) to remain entirely at our house, under the charge of the above mentioned female: they attend our family worship, when a hymn is sung and a short portion of Scripture is expounded.

"The Chatechist has eight plantations to attend; these I frequently visit, to lecture the adults and examine the children,—but the results of my teaching (such as they have been,) I would attribute, under Providence, after the preaching of the Gospel, to my having been so particular, from the commencement, in regard to the baptizing of adults, having always closely examined them as to their faith in the Christian religion, and their knowledge of its doctrines, previous to administering that religious rite, and also to my now requiring proper sponsors for the children. I would only now add, my Lord, that the increase in the number of marriages has been as great as in any thing else. The first two years there were 6 or 7, the third year 20,—they were doubled the next year; and this last year there have been 210, nearly 100 of them before the first August: immediately after that there were a great many solemnized."

RELIGION IN NEW SOUTH WALES.

Memorial addressed to his Majesty's Government, by the Society for Promoting Christian Knowledge.

The Society for Promoting Christian Knowledge begs leave most respectfully to call the attention of His Majesty's Government to the state of the Colony of New South Wales and its dependencies, with regard to Religious Instruction.

The Society is at all times unwilling to do any thing which might seem to interfere with the province of government, but it feels itself called upon, by the urgency of the case, to bring the moral and spiritual condition of this Colony under their notice.

The Society begs to represent, that in the whole Colony of New South Wales there are only eight Churches, and so insufficient is the number of Clergy, that in seventeen of the counties, equal in extent to the same number of counties in England, only five chaplains are stationed; and that notwithstanding the

rapid increase of the population, no church has been erected since the year 1821, except one at Port Macquarie, while that station was occupied as a penal settlement. The foundations of a large Church laid by Governor Macquarie in the town of Sydney remain as they were left at his departure, though the number of inhabitants has increased to above 16,000, of whom more than 12,000 are Protestant.

In the interior which contains upwards of 30,000 Protestants, a few small temporary buildings have been provided at the expense of the Colony for the celebration of Divine Service; but these are generally appropriated to secular purposes during the week, and there are sixteen districts, containing a considerable population, which are destitute even of this miserable provision for Divine worship. Nearly the whole of these places are without schools; and unless some immediate steps are taken to supply this want of education, the mass of the population, which is now so rapidly increasing, will be left to grow up in ignorance and vice.

The Society begs to call the particular attention of His Majesty's Government to the fact, that of the population of the Australian Colonies, about 40,000 are felons and prisoners of the Crown, who have been convicted and transported from the mother country; which has thus been relieved to a considerable extent of the vicious and dangerous part of its population.

During the earlier progress of the colony, considerable expense was incurred by His Majesty's Government in providing means of Religious instruction for the convicts; but, during the last nine years nothing whatever has been done, nor any expense incurred, by the mother country, to provide for their spiritual wants. And the Society has been informed, upon the authority of the Archdeacon, that numbers of these unhappy persons are left altogether without the means of Religious instruction or consolation.

In many parts of the Colony, the spiritual destitution of the free settlers is equally great. Through many extensive districts they are unable to procure the rites of their Religion. The Sacraments are not administered except at long intervals. Marriage cannot be solemnized without so much difficulty, that notwithstanding every relaxation in point of form, parties are often unable to obtain it, and are living together without its celebration. Many children die unbaptized; and the apprehension of being deprived of Christian burial is found to prevail to a painful extent among the colonists who are at a distance from the stations. But the worst effect arising from this state of things, is the visible decline of Religious principle, and the progress of vice and irreligion in the colony at large.

The Society, willing to do every thing in its power to alleviate these evils, has recently placed a considerable sum at the disposal of the Archdeacon, but it is evident, that this sum will do very little towards providing for the exigences of the settlers; and it is felt that in this colony, especially where there are so many prisoners of the Crown, who have been banished from their country for the public advantage, the Religious instruction of the people ought not to be left to the bounty of Religious Societies, or of private individuals.

The Society, therefore, most earnestly implores His Majesty's Government to take the spiritual condition of the colony of New South Wales into their serious consideration; and by the erection of Churches, with Schools attached to them, and the appointment of additional chaplains, to place within reach, both of the colonists and convicts, the blessings of a Christian education, and the comforts and consolations of Religion.

SELECT SENTENCES.

Let us fulfil,

What Heaven enjoins, and leave to Heaven the event.
Hannah More.

To have public ordinances, without CHRIST, is to be like the patriarch, with fire and the wood, but without THE LAMB for a burnt offering.

A head full of knowledge and a heart full of lust, will sink a man into the lowest hell.

Keep thy conscience pure, and God will be thy continual defence; and him whom God defends, the malice of men hath no power to hurt.—*Thomas a Kempis.*

Death is the enemy of nature, but the friend of grace.

From the Episcopal Recorder.

THE LATE VIRGINIA CONVENTION.

The most striking feature in the scene was the unprecedented and excessive congregation of the clergy and laity. Every public house in the town was crowded to overflowing, and almost every private family stretched to their full extent their capacities for accommodation. Never was Virginia hospitality more illustriously displayed on this occasion. I could not help reflecting, that if the hearts of Virginians were as open to receive the Gospel, as their houses are to entertain strangers, they would without controversy be the best people on earth.

Bishops Moore and Meade, and almost all the clergy of Virginia, and many from the adjacent dioceses, were present. It was a subject of general joy to see the venerable Bishop Moore in better health than he has enjoyed for many years, and presiding without seeming fatigue over the deliberations of the Convention during its whole session. Bishop Meade too was regular in attendance until Saturday, when he took his leave to join Mrs. Meade, who is in a very low state of health. He preached only once, and with his accustomed fervor, earnestness and affection. All the churches of the various denominations of Christians were kindly offered for our use, and accepted in the same spirit for occasional services. The Episcopal and Presbyterian Churches alone were opened regularly, on account of their convenient location and comfortable accommodations. On Sunday morning they were all thrown open, and attended by large and attentive audiences, and in the evening one of them (as is the custom) was appropriated to the exclusive use of the coloured population, and a discourse adapted to their capacities addressed to them.

On Sunday morning, Bishop Moore preached with great animation and seemingly good effect, and the communion was administered to an almost countless number, thirty-two of whom had been received into the Church on the evening before, by the imposing rite of confirmation. At night, after an affectionate exhortation with the impenitent by Mr. Cobbs, the Bishop charged the assembled clergy in a few solemn words, to be faithful to their high office, and then the "Voice of free grace" was sung by the standing multitude—the blessing pronounced by the aged patriarch, and the kind farewells exchanged. I do not think it necessary or important to mention the names of the clergy who officiated, or to criticise their several performances. I will only mention one sentiment (and in the entertainment of that I am far from being singular), which is, that the preaching on these occasions is fast degenerating from that simplicity, pungency, and directness of application which was once the glory of a Virginia Convention.

I must not omit to mention the names of Dr. Miller and Mrs. Hill, and to acknowledge the unusual interest imparted to the occasion, by the public addresses of the one, and the private addresses of the other: their zealous and spirit-stirring appeals were responded to, not in words merely, but by the generous contribution of \$1,950.

A letter from an American lady in England says, that during her stay of some months, she had not seen a lady with ear-rings! and this in the very centre of fashion—London!

The progress of civilization is slow but sure; ear-rings have at last followed nose-rings to the receptacle of things lost upon earth. Patches and "paint an inch thick" long since disappeared, and plucking the eye-brows is now little practised among the ladies, except by those of the South-sea islands. Little by little and step by step, it is discovered that nature can make a tolerable good looking head and face, without having the aid of art to furnish up her handy work. This, however, has not yet been established completely as regards the body, but that the time will come, say in a century or two, when that problem will be solved in the affirmative, is not to be doubted, and curved spines, dyspepsia, liver complaints, and consumptions, will no longer be incurred in the attempt to teach dame nature the proper method of shaping the human frame. We are the first in the race of civilization, though our education is not finished, as they say at the boarding-schools; and by looking at those behind us, we may see the gradations through which we have past. The Indians at the north-west flatten the heads of their children to give them a genteel appearance. The people of Japan blacken their teeth and ear-rings and nose-rings, and toe-rings, as well as arm-

lets and anklets, are fashionable among those styled savages in all countries. Of these we are much in advance, as is proved by the gradual abandonment of ear-rings, which will be thorough, now that the fashionables in England have given them up. In a few years it will be thought as ungenteeled to be seen with such pendants, as it would for a lady to walk up Chesnut street in the finery of an Esquimaux bride—dipped in train oil, and clothed in the entrails of a whale; such being the method adopted by the fair of that tribe to render themselves peculiarly attractive to their lovers.—*Vade Mecum.*

CONFIRMATION.

There is no office of the Church, the administration of which has a more uniformly impressive and salutary effect upon the congregations witnessing it, than confirmation. While it becomes a highly interesting and personal transaction of the candidates between them, their God and the Church, it is free from all ostentatious parade of personal feelings, declarations and experiences on their part, it nevertheless binds them in the most impressive manner, to the study of Christian truth and the practice of Christian holiness. The propriety and advantage of it are acknowledged by very large numbers of other denominations who are often present on these occasions, and who we have no question, most fully subscribe to the soundness of Calvin's remark, when he said "such an imposition of hands as consists of a simple benediction, I approve, and wish were restored among us in its primitive purity."—*Gospel Messenger.*

"God be merciful to me a sinner," are well suited to be the dying words of the greatest saint that lives.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JULY 14, 1836.

CHURCH-SERVICE.—The following remarks on the "Devotional use of the Church Service" are extracted from the Missionary, a paper published at Burlington, N. J. from which we often draw portions of sound and judicious matter.—The present extract we recommend to the attentive consideration of the laity of our Church, whose part in the public services of the congregation is in general but faintly sustained.—We hearken in vain, even in our largest churches, for the "loud AMEN" and the full response, by which every voice should testify the entire engagement of the heart in the sublime strains of our Liturgy.—When the social character of our service is thus lost sight of, much of its beauty is marred, and its solemnity diminished; and, too often, coldness and languor creep in, where the language breathes the most fervent and animated devotion. None more painfully feel this defect on the part of the people, than the officiating minister, whose heart sinks within him as he waits for the scarcely audible whisperings of a few individuals in various parts of the building, who thus faintly assure him that he is not alone in the worship of the sanctuary. But on the other hand, sweet and pleasant, and animating to his spirit, is it to find himself surrounded by numbers, who, with one heart, and one voice, magnify the Lord together with him, and cause the sound of "His praise to be HEARD."—Let those who sometimes complain of the dulness of the Church-Service, or of the apparent coldness in the manner of its celebration, consider whether the fault be not on their side; and let them try whether the audible performance of their part in a solemn and devout manner, but above all in sincerity of spirit, will not greatly assist them to "worship the Lord in the beauty of holiness."

ON THE DEVOTIONAL USE OF THE CHURCH SERVICE.

It appears to be a fault in the character of the religion of our day, that too exclusive importance is attached to preaching, to the neglect of the other part of the divine service. Yet, needful as it is that we should hear of Jesus Christ and his salvation from the pulpit, this is certainly not more needful than that we should have "communion with the Father and with his Son Jesus Christ," in prayer and in the holy eucharist. The congregational use of our highly-prized liturgy could not fail very much to promote such communion. Every one must feel the great difference of the Church service when it is merely read over by the minister and the clerk in the hearing of the congregation, and when it is used in behalf of and

with the congregation,—all feeling their interest in the prayers and praises, and all evincing that interest by cordially and audibly uniting in the responses.

If such were our practice, the service of our Church would no longer be regarded as cold and formal, and the best answer would be furnished to those who may bring this accusation against it.

It is therefore earnestly to be desired that each worshipper would charge it upon himself, or herself, as an imperative duty, to promote, as far as possible, the devotional character of our service:—

First, By diligently attending to the directions of the RUBRIC.

Secondly, By repeating all the responses, not omitting the "AMEN" at the end of each prayer, in an audible voice.

Thirdly, By joining in the singing, with the best endeavor to produce devotional harmony.

Let every one feel that this is not a trivial matter, but one which is worthy of the effort; that we may with one heart and with one mouth glorify God our heavenly Father, through Jesus Christ our Lord.—*British Magazine.*

DR. HAMPDEN.—With reference to what will be found in another column respecting the late appointment of Dr. Hampden at Oxford, we subjoin the following remarks of a friend of the editor of the Missionary now travelling in England:—

"You will have taken an interest," says an intelligent friend, now travelling in England, "in the controversy respecting Dr. Hampden. It was a most unfortunate appointment. I think, on the whole, it would be wise in the University, not to press the matter now, any further, unless his divinity lectures be manifestly defective or unsound; because the Ministry have been alarmed and shaken by the act, and seem disposed to make amends in other ways. They should not be so vexed as to cause them to exercise their power to do harm. The appointment of Dr. Longley to Chichester is a good appointment, and the suggestion of Drs. Shuttleworth, Turton and Butler, to the vacant and new sees, very good—especially the two former." Our English papers do not notice the suggestion of Dr. Turton.

"It is very difficult," says our correspondent, "to form a correct judgment as to the struggle going forward here, both in Church and State. The Episcopal Church will always be predominant, without a doubt. It embodies nearly all the nobility and gentry, and most of the middling ranks."

COMMUNICATED.

ORDINATIONS.—On Sunday the 19th of last month; the Right Rev. the Bishop of this Diocese, ordained Rev. Richard Uniacke to Priest's Orders at Aylesford. In the course of his sermon from 28 Matthew 20 v—"Lo, I am with you always, even unto the end of the world—Amen"—the Bishop alluded to the interesting fact that every Clergyman who had been entrusted with the spiritual charge of the Parish of Aylesford, was then present. The Bishop was its first Rector; Rev. Edwin Gilpin, (removed in 1833 to Annapolis) had been its Rector for sixteen years; Rev. H. L. Owen succeeded him, and the candidate for Priest's orders, had been placed in charge during last winter. The afternoon preacher (Rev. Dr. Gray of St. John, N.B.) had been ordained Priest as well as Deacon, in the same Parish. The Bishop had also been ordained in that church. The Rev. R. Uniacke has proceeded to St. Andrews, N.B. to assist its Rector.

On Sunday the 3d inst. in the parish church of Newport, Mr. H. H. Hamilton, of King's College, was admitted to the holy order of Deacons; the Rev. Dr. Porter, and Rev. Messrs. W. B. King and J. Stevenson, being present.—Sermon by the Bishop.

KING'S COLLEGE.—The Rev. James Shroya, Rector of St. Stephen's, Chester, has lately proceeded to the degree of Doctor in Divinity, and the Rev. Gilbert Wiggins to that of Master in Arts. Messrs. Charles K. Porter, and — Shannon, have taken that of Bachelor in Arts.

LETTERS received since our last—from Rev. Charles Ingles, Rev. Mr. Robertson, Rev. H. L. Owen, Rev. T. B. Fuller, Montreal, (with remit.)

P O E T R Y.

From the Protestant Episcopalian.

TO BISHOP WHITE,

On his 88th Birth-Day—April 4th, 1836.

“Rightly is it said
That man descends into the VALE of years;
Yet I have thought that we might also speak,
And not presumptuously I trust, of age
As of a final EMINENCE, though bare
In aspect and forbidding, yet a point
On which 'tis not impossible to sit
In awful sovereignty—a place of power—
A throne which may be likened unto his
Who, in some placid day of summer, looks
Down from a mountain top”—Wadsworth.

The poet's fancy must have surely seen,
Some blest old age as thine, loved man, has been,
For thou art standing on a height of years,
The antique mound of hopes foregone and fears.
An undiminished ray from heaven beams o'er
Thy path that's past, and what yet lies before;
While on the eyes around thee there is shed
The promised glory of the hoary head
Some gentle hearted Walton should indite
Thy modest valor in the hallowed fight.
Rest, aged warrior! Thy hand yet grasps the sword
Raised never 'gainst a foe of thine, but of thy Lord.
From thy mount of time, the backward view may trace
A nation's birth, her strife, and early race;
Thy prayer was offered for her stormiest hour,
And still 'tis guardian of her tranquil power;
On thine own brow unclouded light has shone
Of faith, that brightens as thy path leads on.

BERKELEY.

Abridged from the British Critic.

RELATIVE EXCELLENCE OF PRAYER AND PREACHING.

We have often wished that there was somewhat less of preaching, and much more of prayer, in this age of religious excitement; more communion of the soul with God, and less of craving after ministrations of man. Our Church has taught us most effectually how to pray. The very essence of the Gospel is embodied in her services. Her Liturgy has been placed, even by the judgment of many who have abjured her communion, above all uninspired devotional compositions. We now confine ourselves, however, to the enlightened testimony of a prelate of our own. “The Liturgy,” says Bishop Jebb, “is not the work of one man, or of one society, or of one age.—Its materials were gradually formed, and safely deposited among the records of various Churches, eastern and western, more or less ancient. And when the time was ripe for its formation, its compilers were led, I verily believe, by wisdom not their own, to proceed on the principle of rejecting whatever was peculiar to any sect or party, to any age or nation; and of retaining that sacred depositum, which had the common sanction of all. It is compiled from almost every form of prayer extant at the time of the Reformation.” So that “in addition to the touchstone of sacred Scripture, we have the *semper et ubique* of the Catholic Church to satisfy us, that this, our national commentary, is formed according to the analogy of faith.” And if this be so, what can be said of those who, with this glorious formulary in their hands, complain that the Gospel is not preached in our Churches? What can be said of those to whom this formulary is a weariness, a sort of tedious overture to the sermon; and who sit drowsily or impatiently in their pews till their fellow mortal rises in the pulpit; perhaps to exercise their restless understanding,—perhaps to give scope to their powers of criticism, or perhaps, alas! to bring down upon them a still deeper spirit of slumber than before! And with what feelings of sorrow (mixed up sometimes with certain emotions more hot and more vorulry than sorrow) must every mature Christian reflect upon the fact, that the fulness or the emptiness of churches may generally be resorted to, as a faithful gauge of measure only of the powers of the preacher? And how must the spirit of such a man be stirred within him, at the thought that if preaching were for a season to be discontinued, most congregations would, probably, exemplify to the letter the *meeting of two or three together!* And what is the melancholy inference from these phenomena, but that there are

multitudes in the land who are far more ready to listen to a man than to speak to God; and this, too, with a form of words before them, in which they are certain that God may be spoken to acceptably?

What, then, it will be asked, do we disparage and set at nought the ordinance of preaching? Would we take down the pulpits, and leave only the desk and the communion table? No—not so. Instruction in holiness and righteousness must never cease. Preaching is one mode and form of instruction; and, therefore, preaching must never cease until the end of all Christian ordinances shall be finally accomplished. Missionaries, of course, must *preach*; preach in the true and original acceptation of the word.—And stationary Ministers must also preach. For though a merely preaching Church can never stand, so likewise, it is true that an unpreaching Church, even though it should rest upon the right foundation, would leave its superstructure in peril of ruinous decay. We are not ignorant or unmindful of the might and efficacy which belongs to powerful preaching of the word. There are difficulties in the Bible which require explanation. There are *apparent* contradictions which stand in need of solution. And the sluggish heart of man requires the voice, and the countenance, and the gesture of his fellow-man to awaken his sensibilities, and to keep his attention on the stretch. It is a part of our nature to be moved by the energies and the emotions of those who are engaged in the same warfare and the same peril with ourselves. “A iron sharpeneth iron, so doth the countenance of a man his friend. *Right words are always forcible*: but never so forcible as when they issue from the lips of one who is the appointed guardian of our interest, whether temporal or eternal. A powerful appeal to the heart and understanding, when it goes forth from a position so commanding and sacred as the pulpit, frequently pervades a whole congregation with the rapidity and the force of electric fire. With the truth of all this every thoughtful man, must be perfectly familiar. But it will likewise be undisputed by any thoughtful man, that the *still small voice* which comes from JEHOVAH himself, is mightier than the sound of the earthquake and the tempest. And this *still small voice* is never heard except by those who lead a life which is sanctified and pacified by prayer. The utterance of a Boanerges is as nothing, when compared with the unutterable groanings wherewith the Spirit helpeth the infirmities of the penitent, or the breathings which go up to heaven from the depths of a broken and a contrite heart. And our conclusion is, that there must be something vicious in the condition of the Church, when the people are habitually impressed with a belief that they cannot have worshipped God acceptably unless they have listened to a sermon; and that a discourse from the pulpit is as absolutely essential to the completeness of their religious services, as the sacrifice of confession and supplication, of thanksgiving and of praise. And still more vicious is the state of things when the sermon is regarded as the pure flour, and prayers as little better than the chaff and bran. And towards this state of things, we greatly fear there is a powerful tendency at the present day; especially in parishes where the congregation is large, and where they who compose it have intelligence enough to be agreeably affected by an exercise of their minds, or an excitement of their feelings. In such situations the Church is too apt to degenerate into a sort of theatre; and the preacher to be regarded almost in the light of a performer; and the people will be too apt to disperse, not so much with a disposition to search their own hearts, as with a propensity to sift the merits of their orator. Their discourse on retiring from the house of God, will probably be,—that Mr. — was wonderfully great to-day! or perhaps, that Mr. — was not quite equal to himself; that he was too tame or too impassioned, or too argumentative, or too declamatory, &c. &c. &c. And all this while, it may be, that the solemn and soothing accents of the Liturgy have passed away from their thoughts, and have left but little more impression than a tale twice told.

Now every one must allow that *these things ought not to be so*. That the blessings of God will rest upon the labors of a faithful preacher is indeed unquestionable. But fervent prayer, and devout reception of the sacrament, bring the soul into immediate communion with the father of spirits himself. It cannot therefore be doubted that if a man would but prosecute the work

of prayer with all his faculties, he might pass weeks and months together without hearing a single sermon, and yet he might so advance in holiness that his profiting should be manifest to all men: whereas, he might devour sermons without number, and yet his spirit might resemble the leanest of the voracious kind. And any one, who will recollect this, must see in an instant how subordinate a rank the hearing of sermons ought to occupy, when compared with the duty of adoration and thanksgiving.—*Churchman*.

A YOUNG MINISTER.

A young gentleman was requested by his father to light an aged friend to his home, one dark night in winter, in a country village. On the road, the old gentleman said to him, “My young friend, will you try to remember the following words? ‘Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own Son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.’” Mal. iii. 16—18. The boy went home and learned the passage; it was infixed upon his mind so that he never forgot it. It now was adopted as a favourite text.—He became an active and pious minister, the rector of a large parish, and had the care of two thousand souls, who looked up to him as a father and a friend. His influence reached far and wide and his example produced the most beneficial effects not only among his own people, but in the extensive city near which he resided. This anecdote should encourage others to improve every opportunity that may present itself, of implanting divine truth in the youthful mind.

PROTESTANT CHURCH IN THE HIGH ALPS, VALLEY OF CHAMPSAUR.

It will not be heard with indifference by any who have read of, and admired the lovely character of FÉLIX NEFF, that the flock among whom he laboured with Apostolic zeal, is scattered as sheep having no shepherd, and Protestantism almost extinguished in the High Alps. Such is stated to be the case, in the London Christian Remembrancer for February, which contains an appeal for aid in behalf of this interesting band of Protestants, who are surrounded by spiritual darkness, or popish idolatry. Since the death of Neff, which occurred in 1829, “his charge, which extended over a district of above sixty miles, has been divided by the French government, into three parts, under the superintendence of three separate pastors.” For the most populous of these, an appeal has been made by their pastor, showing their destitute and suffering condition, who says that he “alone is left to declare salvation to the remains of many once flourishing Churches.” The appeal, we judge, from what has already been done, will not be unheeded.—*South. Churchman*.

Mrs. Hill.—This excellent lady is now in the United States. The restoration of her health, exhausted by long devotion to her arduous charge, and the business of the Mission School at Athens, bring her home. We rejoice that she is here. We rejoice with her at the advancement, which, at every step, will greet her eyes and gratify her heart, in the good work she loves so well. We pray that health and strength may be in every breeze that meets her on her native shores; and that warm hearts and open hands may send her when she must depart, rejoicing on her way, to clear with beams from heaven, the clouded eye of Greece.—*Missionary*.

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

Where Subscriptions, &c. will be thankfully received.
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Editors of the Colonial Churchman, Lunenburg, N. S.
General Agent—C. H. Belcher, Esq. Halifax.