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# THE COLONIAL CHURCHMAN.

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

VOLUME III.

LUNENBURG, N. S. THURSDAY, JULY 12, 1838.

NUMBER 17.

For the Colonial Churchman.

## THE SAILOR'S SICK CHILD.

Messrs. Editors,

At the desire of a child 5 years old, I send the following for insertion in your valuable paper.

A.

Mother, how weak I feel to-day!  
I wish my father dear  
Who's on the ocean far away  
Were but one moment here—  
'Twould cheer me so to hear his voice  
And see his pleasant eye  
And I should love to kiss his cheek  
And bless him ere I die.

Mother, I do not like to have  
Those stranger-ladies come,  
And urge you so to leave my side,  
And work for them at home;  
They gaze upon me in my bed,  
And shake their heads and tell  
How very pale and thin I grow—  
I know it very well.

I cannot bear to have you go  
And toil for them all day,  
I wish to be alone with you,  
Oh, do not go away,  
And then you weep so much and say  
You wish it were not so,  
But I should have no food or fire,  
Unless you sometimes go.

Mother, there's nothing that I want,  
Except your face to see,  
And 'tis a very little while  
That I shall with you be;  
And when you draw me to your side  
And in your bosom fold,  
I do not heed the long dark night,  
Or feel the winter's cold.

But when I hear the storm beat loud,  
I cover up my head,  
And pray our Saviour to preserve  
My father from the dead,  
And in his lonely morning watch  
Upon the distant sea,  
I think when all is calm and fair,  
He will remember me.

I know I cannot see him more  
I feel it must be so,  
But he will find my little grave,  
Where early grass-flowers grow;  
And you can comfort all his cares:  
When I in heaven shall be—  
But mother! mother! when I die;  
Oh! be alone with me.

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

## ROME IN 1838.

We take the following extract from a letter from the Rev. J. A. Clark, a pious and popular clergyman of Philadelphia, now travelling for his health. He has written to his Parishioners, from several points of his tour, and his letters have been published in the U. S. Church papers. They breathe ardent love for his people's souls, who seem also greatly attached to him. He thus writes from Rome, March 24th, 1838.

I have been in Rome about five weeks, and have found much to interest me, not only in the ruins scattered over the seven hills of this famed city, once the seat of universal empire, the mistress of the world, that for ages held the earth in awe, and made all nations bow to her sceptre, but in the magnificent churches and cathedrals, in the splendid and almost endless sculpture and picture galleries which here crowd upon my view. All that I see in nature and art, in mind and manners, convinces me more and more of the worth of the Bible, and of the superlative value of divine things. In the scenes and objects around me I often discover material for new arguments to address to my people to choose that better part which shall not be taken from them. How many of you, my dear people, are still putting off the great work of salvation, and giving all your thoughts and affections to the world! Some of you are seeking wealth, and others pleasure, and all something out of which to construct an earthly paradise in which you may find satisfying felicity. And because you are thus employed, and your thoughts are so absorbed with this object, you have no time nor taste for religion. My thoughts often go across the wide ocean and dwell on you. The other day as I stood looking at the shapeless mass of ruins that lie piled up on the Palatine Hill, covered with grass and mouldering into decay, I thought of you. I thought how all your hopes would perish, and your earthly paradise be swept with the withering wing of destruction. The ruins upon which I was then looking were the remains of Nero's Golden House. In its day it was a palace such as the world never before saw, either in extent or splendor. It had a triple portico extending a mile in length, and supported by more than a thousand marble columns. Its interior was not only covered with gold and gems in the greatest profusion, surpassing the fabulous splendor of Arabian tales, but was adorned with the finest paintings and statues the world could furnish, the most exquisite production of Grecian art. It is said that palace had a circular banqueting room turning perpetually around night and day, in imitation of the sun, whose beautiful ceilings of ivory opened of themselves, and scattered flowers upon the guests, and also shed, from golden pipes on every side, showers of soft perfume. But its splendor has passed away. Its gilded saloons have been for ages crushed beneath the accumulating soil. Shapeless masses of brick and stone, a few broken and time mouldered arches covered with grass are all that remain of this splendid structure. And will it fare any better with your earthly paradise, which you are neglecting heaven to build, and which, if you are ever so successful, will be inferior to this bright creation of the Roman emperor? While I was looking at those ruins, I felt that if you could stand along with me and gaze upon them, you would see vanity and emptiness written in such characters upon luxury, splendor, and all earthly possessions that you would begin at once to lay up your treasures in heaven.

Some of my people are seeking distinction in the world, and are so bent upon that honor which cometh of men, that they have entirely lost sight of the things of eternity. My thoughts frequently turn to them. There was pointed out to me the other day the remains of the mausoleum of Augustus, where the ashes of Julius Cæsar and of several of the Ro-

man emperors were deposited. Strabo speaks of this structure, and describes it as "built upon immense foundations of white marble, shaded with evergreen, and surmounted with a statue of Augustus in bronze." This magnificent tomb, built to brave eternity, to secure posthumous fame, to draw the venerating eyes of future millions to an edifice that contained the mortal remains of the Cæsars, that held the ashes of the mighty master of mankind, is now a most obscure part of the present city, surrounded by filth and miserable buildings, and has actually become converted into a sort of amphitheatre for bull-fights. Is not here a lesson to those who are living to gain earthly honors?

I might go on, gathering fresh materials to enforce the claims of the Gospel, from every broken column and fallen arch among the mighty ruins of ancient Rome. But I must forbear. I wish to draw one argument from facts connected with the living world around me, to urge upon you the proper appreciation of the privileges you enjoy. You, every one of you, have the word of God in your houses, and can read, in your own mother tongue, his wonderful works; those lessons of sacred truth that will make you wise unto salvation. It is not so here. The Bible in Rome is a strange and rare book. The only edition of it authorized to be sold here is in fifteen large volumes which are filled with popish commentaries. Of course, none but the rich can purchase a copy of the sacred Scriptures. Indeed, very few of the common people here know what we mean by the Bible. The question was proposed the other day by one of my fellow lodgers, to the lady from whom our lodgings are obtained, and who may be considered as a fair representative, in point of intelligence and religious information, of the middle class of society in Rome:—"if the people here generally had a copy of the Bible in their houses?"

The reply was, "Oh, yes, all the religious people have." She also added, that she had a very fine copy of the Bible, and immediately went to get it. When produced, it proved to be a mass-book, with here and there a passage of Scripture, accompanied with Romish glosses. When it was more fully explained to her what we meant by the Bible, she replied:—"Oh, yes, I know what you mean; that book is in several of the libraries in Rome, and some persons who are very religious also have a copy of it." My dear people, what would you think if such a dearth of the word of God were it to exist among us? A copy of the sacred Scriptures to be found in several libraries in a city containing 150,000 inhabitants! Let me beg of you to love your Bibles more, to read them more, and to be more zealous in distributing the word of God.

## A BISHOPRIC DECLINED.

We learn from the New York papers that the Rev. Dr. Eastburn has declined accepting the bishopric of Maryland, and has determined to remain with his congregation in New York, by whom he is deservedly beloved and esteemed. Maryland is a noble diocese, and the man who declines the elevation which its Episcopal supervision would give him, deserves to have his motives very highly esteemed. Still our convictions are very strong, that when a servant of God, who has the necessary qualifications, is providentially called to exercise the functions of the highest order of the priesthood, he ought not to shrink back from the increased responsibilities thus imposed upon him.—Chr. Wit.

*Ecclesiastical.*—We are happy to learn that the parish of St. Matthew's, South Boston, has united with hearty unanimity in selecting the Rev. Joseph H. Clinch, late of Nova Scotia, as the pastor of that Church. He has accepted the call, and will begin his services next Sunday.—Chr. Wit.

For the Colonial Churchman.

Messrs. Editors, (No. 4.)

Since the closing of my last letter, I have thought of another very plausible argument sometimes used in support of dissent, and which I think it is necessary to answer.

When the disciples reported a man to the Lord who was casting out devils in his name, and performing miracles, and whom they had forbidden so to do, because he did not follow them, 'Jesus said: forbid him not, for there is no man which can do a miracle in my name that can lightly speak evil of me.' Now, ask dissenters, 'is not this a plain proof that we have full liberty to preach the gospel without following you? Is not this a plain proof that you have no right to find fault with any man who preaches in the name of Christ?'

But I would also ask those who speak in this manner:—have you considered well and attentively the words of our Saviour, and the mark which accompanied the preacher whom the disciples reprov'd? have you observed that this man was working miracles in Christ's name?

In order to have been able to do miracles in the Lord's name, he must have received some express command, and some supernatural power from God himself. But where are the miracles performed by our dissenting friends? What marvels and wonders have sealed their commission to set up sects and parties among christians? I am sorry to say that I have, as yet, seen or heard of no real ones, unless we call the schisms and heresies which abound, miracles and wonders. And indeed they may truly be so called; for there was never a time, since the christian Era, when, so many strange and wonderful things and notions have been invented, as in our own days. As soon as any man can do a miracle to the satisfaction of the public, and in accordance with the Gospel of our Lord Jesus Christ, there we shall be bound to receive him, and acknowledge him as one sent from God, but not before. It has been said that sinners have been converted, and the eyes of the spiritually blind have been opened, but I say, and hope to be able to prove, that all this kind of miracles are the ordinary effects of the Holy Spirit, may take place much more easily, and with less opposition, if we were all closely united together, and the whole body of the church 'nourished and compacted by that which every joint supplieth,' 'making increase of the body unto the edifying of itself in love.' (Eph. 4. 16.)

But the circumstances in which this counsel of our Lord was given ought also to be taken into consideration. There was, at that time, no christian church organized distinct from the Jewish. Jesus and his disciples, it is well worthy of notice, never separated from the worship of the temple in which they were often to be found 'at the hour of prayer.' There could, therefore, be no schism, or no division, between Christ's disciples and the man in question, for they were all members of the same church and of the same communion. But let us peruse the Epistles; let us examine the writings of those who had received power to settle all matters relating to church government, and who soon had occasion to shew what they thought of those that did not follow them, and if we do this with a proper frame of mind, I am sure we shall not fail to discover that the

strictest unity and order were recommended and enjoined by the apostles.

While I am about refuting arguments, I may as well mention all those which may come to my recollection; and the following is a powerful one in the hand of Satan for dividing christians in order to conquer them better:—'My conscience tells me that I am right, and therefore I must be right! Is not this a capital way for deceiving the souls of men? Some people think that while their conscience does not speak, or rather while they can lull it asleep by 'good reasoning, and pious thoughts, and religious views,' they may do what they please. And this principle has been applied with fair success in the formation of sects and parties among the professed followers of Jesus. It seems to me, that in order to ascertain whether this is a good argument in favour of dissent, it is only necessary for us to know whether our conscience is always a safe guide. Does the unerring rule, the Bible, speak of conscience as of a sure and never failing monitor? Are we not told that 'there is a way which seemeth right unto a man, but the end thereof are the ways of death?' And does not the apostle speak of 'an evil conscience being seared as with a hot iron?' Alas! it is but too true that we may be thus misled and endangered by the deceitfulness of our own hearts, and by the subtle insinuations of the devil! This great enemy of souls is even said to disguise himself into an angel of light; that is to say, he so ably clothes error with a fine appearance that we are often led to adopt views and opinions as very good, while they are only polished by the Great Seducer, and we do not see the thorn which is hid under his enchanting colours.—Now, since it is clearly proved that we may possess 'an evil conscience,' it will be granted that we are not to depend upon it any further than while it agrees with Revelation. Let us see then whether it can follow its dictates concerning our dissent from a christian Church.

We are required by our Saviour and his apostles, to love one another so perfectly as to allow no kind of division to come among us. The whole body of professing christians is always represented in the New Testament as forming but one Society, enjoying the same privileges, and governed by the same laws and the same kind of ministers. We nowhere find that two different creeds, or two different churches, were formed or organized by any of the Apostles. The general rules were;—'Be of one mind, live in peace,'—'be perfectly joined together in the same mind, and in the same judgment,'—'Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ.' After reading such rules of Scripture as these, I would ask, how can we allow any thing at all, unless it be some material error of faith, to trouble our peace, and cool our love for each other? How can we, with a clear conscience, dissent from a church in which the way to Heaven is to be found just as easily as in any other, and the doctrines of which are those of the Bible? Have we a right to find fault with any non-essential ordinance of the church of God? Was not full power given her to 'bind and unbind, to loose and unloose,' any minor rule or ceremony for the government and good order of her members, and are we not required to 'obey them that have

the rule over us, and who watch for our souls?' Shall we presume to say, in the fulness of 'zeal without knowledge,' that we could devise better plans for the promotion of God's glory, and the salvation of souls? And can we suppose, for one moment, that these objects will be best obtained by forming sects and divisions, creating party feeling and exciting emulation, and envy, and all the impure passions of the human heart?—Let all the sincere lovers of Christ—let all the sober minded and well disposed in every sect consider this. Let them see whether patience, and love, and forbearance, and long suffering, and a humble opinion of themselves, and a godly life and holy conversation among their neighbours, would not be much more according to the Spirit of the gospel, and more to the glory of God, than to form a distinct sect or society, as if they were more religious and holy than the rest of mankind, or rather, as if they thought themselves too good to mix with some of their religious brethren in public worship, and communion.

Some are also led into dissenting errors by the unscriptural idea that the church of Christ must be a pure body, that is,—must consist entirely of true believers and holy professors of the Gospel. I must say, I do earnestly wish that such could be the case, and it is our duty to do all in our power towards so desirable an end; but let us not go beyond the rule of God's word, let us not 'do evil that grace may abound,' let us rather use the means which each individual has at his disposal, with humility and prayer, and then we may hope for the grace of the Holy Spirit by which we shall be 'cleansed from all filthiness of the flesh and spirit,' and prepared for the only pure church, even the church of the first born in Heaven.

But as for a perfect church on earth, where was there ever any one to be found or heard of? At the very first celebration of the Lord's Supper, which was privileged with the bodily presence of our incarnate God, there was a "devil." Among the numerous churches established in different places by the apostles, abuses, and immoralities, and sins, and lukewarmness, and indifference to religion, were so common, that they who were watching for their souls were forced to reprove and admonish them in a language which, in our days, would be thought very severe. 'Some had not the knowledge of God;' others had only 'the name of living while they were dead;' and others had 'lost their first love.' Yet all these are addressed as members of the church of God. Is it not evident, then, that there is nothing perfect here below, and that as long as we are in this earthly tabernacle we must expect to find corruption and imperfection, both in ourselves and in our fellow-creatures? The Saviour himself has well described the state of the church militant in his beautiful parable:—'the kingdom of Heaven is like unto ten virgins, five of which were wise, and five foolish.' Here we find the foolish and the wise together, and as it cannot be in the pure regions above, it must necessarily be in the impure regions below. The church is sometimes called the kingdom of Heaven, that is the dominion of God. She is also 'likened unto a net cast into the sea, and gathering both good and evil;' or 'unto a field in which tares are growing with the wheat until the harvest.' O then let us learn to bear the infirmities or imperfections which we may

find in the church, or in our neighbours. Since God has not thought proper to purify his church here below, no doubt in order to exercise our patience and humility, 'O, let us not be wiser than God, but rather, do all in our power to put down sin in us, and to purify our ourselves, even as God is pure; that we may attain to that everlasting "rest which remaineth for the people of God."'

I remain, Messrs. Editors,  
Your's, &c.

June, 1838. S.

YOUTH'S DEPARTMENT.

PREACH SMALL.

'Mother,' said a little girl seven years old, 'I could not understand our minister to-day;—he said so many hard words. I wish he would preach so that little girls could understand him. Won't he mother?' 'Yes, I think so, if we ask him. Soon after, her father saw her going to the minister's. "Where are you going Emma, said he," "I am going over to Mr. —'s to ask him to preach small."

This little incident has taught the pastor of Emma an important lesson on preaching the Gospel with simplicity. There is a happy medium between that coarseness which offends, and that refinement which is above comprehension. This medium is the genuine Saxon-English, which is intelligible to all, and offensive to none.

Who is offended with the style of Milton in that noble sonnet on the massacre in Piedmont—with the style of the Liturgy, or that of our English Bible? No one of good taste: for therein we get plain sense in plain Saxon.

Not long since I heard a minister close the last of a series of sermons on the evidences of Christianity, thus: 'Now let the infidel go where the owls hoot, and the bats wing their starless flight: but we, when death shall sound our retreat from the shores of mortality, will shuffle off these clogs of clay, lie down quiescent in the grave, and rise to the realms of endless day.'

That minister preached to a city congregation, and had the reputation of being a very eloquent man; but really, if he had not gone to 'the realms of endless day,' I should feel desirous of sending Emma with the request that he would preach small. And so I have felt when I have heard a certain good brother in Ohio preach. Instead of brotherly love, he always says, fraternal affection. Why did not Paul say, (Heb. 13. 1.) Let fraternal affection continue. And in order, as I suppose to avoid the appearance of egotism, when he rises to preach, he introduces the sermon thus:—'We propose in this discourse, &c.' Why did not the Apostle, for surely he was a modest man, say, 'Whereunto we are appointed a preacher, and an Apostle, and a teacher of the Gentiles!—Cincinnati Journal.'

WHO DID THE MISCHIEF.

Little reader, permit a friend to tell you a story, that may occur any day; and, if you have ever been so thoughtless as to be guilty of such an improper act, be resolved to do so no more. On a beautiful evening, Peter Wildboy and William Mischiefmaker were standing in the neighborhood of an engine house, without any particular object in view, instead of being at home reading good books, and thereby becoming wiser and better boys—but

"Satan finds some mischief still,  
For idle hands to do."

And William said to Peter, 'Let us have some real fun to-night.' 'Agreed,' said Peter, 'we will raise an alarm of fire, and have a good run down town.' No sooner said than done; both cried at the top of their voices, 'Fire! Fire!' The cry increased, the bells rung, the firemen rushed to their different houses, and in a few minutes the whole city was in commotion. One of the engine companies in running down the street, badly injured a poor widow, who had scarcely bread for her little fatherless child to eat. Another broke a material part of its

apparatus, and the city was taxed fifty dollars to repair it. Another passed over the leg of a little boy, and shattered it in a most shocking manner, and after a few days suffering he died. When they all arrived down town, several of the companies commenced a most bloody fight. Some were knocked down; black eyes and bloody noses were seen in various directions. In consequence of this fight several men were sued and afterwards tried in the city court, and fined for bad behaviour. Now, pray tell me, 'Who did the mischief?' Who injured the poor widow? who broke the engine? who shattered the little boy's leg so that he died? who raised the fight? who gave the court so much trouble? Was it not Peter Wildboy and William Mischiefmaker? Certainly, they did the mischief; and if so, my little readers, do not be found crying fire when there is none; for, get an alarm once started, and you cannot tell how much mischief it will do, as you may perceive by the conduct of those two bad boys, who did more harm than they can ever repair. Avoid bad company, never be idle, but

"In books or work, or healthful play,  
Let your first years be past,  
That you may give for every day  
Some good account at last."

P. S. The above might be a seasonable reproof to some children of a larger growth.—Sunday School Friend.

From the Christian Witness.

The Archbishop of Tuam on "The Holy Scriptures."—"I do not regret the opportunity thus afforded, again and again to declare, until by frequent repetition, it grows almost into a proverb, that it only is an education founded upon Holy Scriptures, to which I can give my support and concurrence; 'in the Scriptures only, is the standard of eternal truth, and in them is to be found the only adequate corrective for the immorality, superstition, darkness and turbulence, which has cursed Ireland since its connection with Great Britain; her population requires the restrictive principles which the sanctions of the Bible can alone produce; the Almighty has given the whole as necessary for his responsible creatures, and has directed us to keep back nothing, but to communicate his whole counsel to them; and who or what are we, to mutilate and garble the testaments of his word, or to accommodate their sacredness to the paltry passions and prejudices of very mistaken men? I, for one, will not venture upon a proceeding so rash and presumptuous; and when I observe what has been effected within the last twenty years, by the pious exertions of the clergy, the resident gentry of Ireland, and the many useful societies, both national and otherwise, to spread the blessings of Gospel education; when I observe the benefits produced, not only to the young, but to the adult and the aged population, through the medium of such schools; when I know and can testify what a kind reciprocity has been marked out by their means between the elevated and the low; and how the children under education, and required to be educated, have established an extension of tenderness and charity in the one, and duty and affection in the other, I would hesitate at the boldness of breaking such a bond of communion, the inevitable consequences, if a system other than Scriptural shall be forced upon us.

'It is the gospel and the love of it, which has created, and still animates this intercourse and interchange; take away the gospel, and the genial current is checked, and returns frozen and lifeless to the heart.

"To such a system I could not lend myself, nor could I conscientiously require the clergy placed under my control to do so; and I am still sanguine in hope, notwithstanding the ominous breathings of the questions before me, that the Parliament of the United Empire, King, Lords and Commons, never will countenance any measure, however recommended by a specious plausibility, (and least of all a compulsory one,) in any sort tending to depreciate the Bible, either by subtracting from its pages, or corrupting its text, 'spread over as it is with the sacredness and

sanctity of the Lord,' and incorporated as it is in our own authorized version, upon the statute law of the realm."

University of Athens.—Our readers are perhaps aware that a University has been established at Athens, Greece, under the patronage of King Otho. It appears to be founded upon a broad, and we hope permanent basis. It comprises four departments: Theology, General Science, Medicine and Law, and Political Economy. By letters which we have recently received from Mrs. Hill, we learn that Otho has placed at the head of the Faculty of Theology a man (Michael) whom they regard as the Melancthon of the Eastern Church. His inaugural discourse at the opening of the University, is said to have produced considerable sensation, and to have given no little umbrage to certain of the Greek Ecclesiastics present. The reason was obvious. He dwelt in a tone of just severity upon the prevailing lamentable ignorance of the Clergy of the Eastern Church. He has a great and noble work before him. The Lord bless him in it, and give him not only the God-fearing meekness and wisdom of Melancthon, but the staunch heroism and patient endurance of persecution unto the death, if need be of the martyred reformers of our Anglican Mother-Church.

We rejoice also to find in the chair of Moral Philosophy in the King's University, Professor Bambas, long, well, and worthily known to European and American Scholars. He will prove a valuable coadjutor of Michael. As a scholar, he has been regarded as second among the Greeks, only to the late Dr. Coray. He is now somewhat advanced in age, about sixty; but still, we are grateful to learn, possessing great vigor of physical and mental health, and a weight of character which secures to him an ascendant and commanding influence among his countrymen.

If the other chairs are filled by men of at all kindred spirit and ability, what, with God's blessing may we not expect from this beginning?—Gam. Obs

A BRIEF MEDITATION.

"The Lord is my Shepherd, I shall not want."—Psalm 23-1.

David here speaks of 'the Lord' as his shepherd; and if we look at John x. 11., we shall see that our Lord himself says, 'I am the good Shepherd.' How happy are those who have placed themselves under his care! How blessed is that 'little flock,' of whom he speaks, in Luke xii. 22.; whilst they remain in the wilderness of this world, they 'shall not want,' for Christ will feed their souls 'in the green pastures' of his Gospel; and, when they die, he will gather them into his fold above, where 'the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.'—(Rev. vii. 17.)

Give me grace, then, O Lord, that I may at once forsake all other guides, and follow this good shepherd.

Blessed Jesus, thou that leavest the ninety-nine in the wilderness, and seekest after that which is lost, receive me; and grant that, though hitherto I have been 'as a sheep going astray,' I may now 'return to the Shepherd and Bishop of my soul.'—Gas. Mo.

Archbishop Potter was the son of a poor farmer in Oxfordshire. On one of his public days, when many noblemen and gentlemen of high rank were at table, his servant came in to inform him that a venerable looking man was inquiring for him, and insisted on seeing John Potter (the archbishop). The archbishop, on further inquiry, ordered a chair to be placed at his right hand, and that the old man should be brought in. He was so, and the archbishop introduced to the assembled noblemen his own aged father, and begged his father's blessing in their presence, and declared to them all the double delight which he felt, when he could welcome his parent in his own prosperity, and remember the humility of his home, and think of the happiness of his father on looking on and blessing his successful son.—Epis Recorder.

From the Pastor's Testimony, by the Rev. J. A. Clark.

#### ORIGIN OF CONFIRMATION.

It would not necessarily follow that confirmation is wrong though it had not its origin in divine appointment. It has been found expedient and useful to establish many things in our churches which cannot claim a divine origin. But we do not offer a defence for confirmation on this ground. We fully believe that this rite originated with the apostles themselves. They were empowered by the Saviour to settle and arrange every thing connected with the spiritual well-being of his church. They were not permitted to go out from Jerusalem, or to enter upon their work, until they were endowed from on high with that divine Spirit which was to lead them into all truth. Acting under such a guidance, they could not err. Let us then attend to the recorded history of their acts, and see whether we are warranted to conclude that the rite of confirmation is of apostolic origin.

The slightest acquaintance with the evangelical history contained in the New Testament must convince every one, that from the beginning there were different grades in the Christian ministry. The Saviour, during his public ministry, chose not only the twelve, as the heralds of the gospel, but he "appointed other seventy also, and sent them two and two before his face, into every city, and place whither he himself should come," to proclaim "the kingdom of God is come nigh unto you." There was an evident distinction between these two sets of men.

After his glorious resurrection from the dead, the divine Redeemer solemnly invested the twelve with apostolic power, authorizing them to send others, even as he had sent them. The exigencies of the church speedily required the exercise of this high official right. A lower order of men in the ministry was needed, who shall attend particularly to the concerns of the poor.

This, however, was not the whole of their duty. They were to be employed as missionaries, and in various ways as coadjutors to the higher grades in the ministry. Accordingly, the seven deacons were appointed, and set apart to their office by a solemn ordination, of which transaction we have a particular account in the early history of the church contained in the Acts of the Apostles. From the same inspired historic record we learn that Philip, one of the seven deacons; shortly after having entered upon his holy office, "went down to the city of Samaria, and preached Christ unto them." His hearers were not altogether inattentive to his message. Many believed, and these immediately received the sacrament of baptism, both men and women. "When the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Let us here notice, that the sacred rite of imposition of hands was one that required for its performance an apostolic order.

Jerome informs us that in his day "the bishops visited all the lesser cities, and by imposition of hands, invoked the Holy Spirit upon those who had been baptized by the presbyters and deacons." Its administration is confined to the highest order of the church, because we read no instance in Scripture in which the power was exercised by a subordinate minister. And, because it is peculiarly fitting that they who have been led by the instrumentality of a subordinate preacher to give themselves thus up to the service of God, should make their profession—an act so serious, and never to be repeated—under circumstances the best calculated to impress their minds with a sense of its solemnity, to record it as the subject of testimony for the church.

Another instance incidentally introduced in the tenth chapter shows that this was an establishment in the ministrations of the apostles. St. Paul, in one of his missionary tours, having entered

Ephesus, and found there certain disciples who had received John's baptism, but were still, to a very great extent, ignorant of the spiritual nature of Christ's kingdom, unfolded to them the design of his mission, and the importance of embracing him by faith. "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them."

And that this rite was designed to be continued in the church, is abundantly evident—

First, From a declaration in the epistle to the Hebrews. St. Paul, in addressing the Hebrew Christians, notices the distinguished and eminent advantages for religious instruction which they for a long time had enjoyed, and at the same time the little proficiency they had made in divine knowledge. "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God."

Regarding them as in the school of Christ, which, like all other schools, has its elementary instruction, he exhorts them to endeavour to advance beyond the incipient stage of their Christian education, and try to attain to some knowledge of the higher mysteries of the gospel. The language which he uses is the following: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment."

Now it is evident that the apostle regarded all these enumerated particulars as the elementary principles of the doctrines of Christ. Men introduced into the school of Christ, were called upon to repent, to exercise faith, to be baptized, and then followed "the laying on of hands."

If this was really one of the principles of the doctrines of Christ, then "the laying on of hands" was necessary for all Christians, and for all ages of the Christian church. For one has most judiciously remarked, that "without any dispute, first principles in all institutions, whether civil or religious, are sacred, and can neither be departed from without danger, nor abrogated without guilt." Who will pretend to say, that the other enumerated particulars, repentance, faith, and baptism, are not necessary for all Christians, and for every period in the Christian church?

Secondly, This conclusion is strengthened by the fact, that this rite was universally practised in the Christian church in the age immediately succeeding that of the Apostles.

Tertullian, who lived only eighty years after the apostle John, speaks of it as a custom universally prevalent in his time.

"Hands were laid upon those who were baptized, by benediction, calling for and invoking the Holy Spirit."

St. Cyprian who lived only fifty years later, traces the origin of confirmation which was practised in the churches, to the imposition of hands by the apostles. and Jerome, who lived three hundred years after the apostles, as we have already seen, concurs in the same testimony.

"As to the existence of this rite in the church in the first ages of Christianity, we had as well doubt whether baptism or the Lord's Supper were practised in those days; for the same books which speak of the latter, speak of the former; and the same councils which legislated on the latter, legislated on the former." We therefore feel confident that this sacred rite originated in the practice of those holy and divinely inspired men, who were the chosen disciples of our Saviour, commissioned by him to preach the Gospel, and to establish all necessary ordinances and regulations in the Christian church. This, like baptism, was designed to be continued to the end of time. It was continued up to the period of the reformation, and I know not that any Protestant churches at that time laid aside this rite, except the followers of Calvin; and even that eminent reformer, and divine, expresses his decided conviction that this was an apostolic institution.

#### NON-EPISCOPAL TESTIMONY FOR CONFIRMATION.

This rite has been retained by the Lutherans, the

churches of Bohemia, or the United Brethren, and one sect of the Baptist. The ancient church of the Waldenses retained the substance of it as an apostolic institution. The most eminent lights of the Reformed churches, among whom are Peter Martyr, Rivet, and Peter des Moulin, give it the weight of their authority. Dr. Owen, who is widely known as a dissenter, and a man of eminent learning and piety, acknowledges that this practice existed at a very early period in the church, and thus describes it. "When the children of believers, baptized in infancy, were established in those necessary truths, and had resolved on personal obedience unto the gospel, they were offered unto the fellowship of the faithful; and here, on giving the same account of their faith and repentance which others had done before, they were baptized, they were admitted into the communion of the church: the elders thereof laying on their hands in token of their acceptance, and praying for their confirmation in the faith."

Dr. Clarke, the commentator, an eminent divine in the Methodist church, in his autobiography thus speaks of this rite. "It was at this time that the Bishop of Bristol held a confirmation in the collegiate church. I had never been confirmed, and as I had a high respect for all the rites and ceremonies of the church, I wished to embrace this opportunity to get the blessing of that amiable and apostolic-looking prelate, Dr. Lewis Bagot. I asked permission; several of the preacher's sons went with me, and I felt much satisfaction in this ordinance; to me it was very solemn, and the whole was well conducted. Mrs. S. who was a Presbyterian, pitied my being so long 'held in the oldness of the letter.' I have lived forty years since; and upon this point my sentiments are not changed."

#### THE DESIGN OF CONFIRMATION.

The name itself conveys a just conception of the purpose for which this ordinance was established. The candidates for this ordinance had previously entered upon the Christian course. If they had received baptism in infancy, having now arrived at years of discretion, and felt the renovating power of God's glorious grace upon their hearts, they thus had an opportunity of assuming in their own person the obligations of the Christian covenant, and of publicly professing their faith in Christ. If they had received baptism in adult years, until they received the ordinance of confirmation, they were still regarded as probationers. Having walked for a while onward in their heavenly journey, it seemed proper that they should be called upon to certify whether it continued to be their fixed and unchangeable determination to serve the Lord. In this rite, therefore, they again declared to the world their determination to be the followers of Christ, and their conviction from actual experiences that the ways of religion were pleasant, and all her paths peace. They needed the grace of God to confirm them in this purpose and strengthen them in their heavenly course. This grace was sought for them, by the chief minister of the church, by laying his hands solemnly on their heads, and looking up to God in fervent prayer. They were thus solemnly set apart to the service of Him who had bought them with his blood; and the spirit of the living God descended to dwell in them, as temples consecrated to his use.

"And here let it be observed, that the Apostles' hands were laid upon Christian converts, to communicate to them, not simply the miraculous gifts, but more generally, the ordinary influences of the Holy Spirit. It would be preposterous to suppose that the whole church at Samaria were endowed with the power of working miracles. Yet to all those who had been baptized, both men and women, the Holy Ghost was given by the laying on of the Apostles' hands. They experienced the same divine influence that all Christians need at the present day; and this shows the importance and necessity of continuing this sacred rite.

"Of the graces and comforts which are the fruits of the spirit, our blessed Lord prayed that not only his twelve disciples might partake, but 'all who should believe on him through their word.' And there are facts which show that all Christians did participate in the gift which was signified by the 'laying on of hands.' The Apostle, in writing to the Corinthians, re-

ers to their having 'received the Spirit' by his instrumentality; to the Galatians, to his 'ministering the spirit' unto them. And when he expresses his wish to visit the Christians at Rome, 'in order that he might impart unto them some spiritual gift,' it is difficult to conceive why the gift might not have communicated by message or letter, unless it were to be connected with some bodily act on this part. As it is evident, therefore, that all Christians did receive this gift which was signified by 'the laying on of hands,' it becomes more than probable, that they all obtained it in the way which is recorded in reference to some individual instances; and that that which was done to the believers of Samaria and Ephesus, was also done to 'all that in every place called upon the name of Jesus Christ our Lord, both theirs and ours.' Unless this be allowed, it will be impossible to find in the sacred volume, any trace of such an imposition of hands, as could be with any propriety designated, a 'first principle' and 'foundation' of the doctrine of Christ."

Do not suppose that we mean to teach the absurd doctrine, that bishops have the power of conferring the Holy Spirit arbitrarily on whomsoever they please. All they can do, is to invoke those spiritual gifts which God alone can bestow. But as in the case of baptism, if the candidate comes forward with suitable dispositions of mind, sincerely desiring the promised blessing, we believe God will honour this institution by a descent of the Holy Spirit; so also in this sacred rite instituted by the apostles, if they come forward to ratify their baptismal vow sincerely and earnestly desire the enlightening and sanctifying influence of the Holy Spirit, we doubt not it will prove a channel of grace to their souls.

**THE PROPRIETY OF CONFIRMATION.**  
The propriety of this rite will not be questioned by any, even though they are not convinced of its divine origin. All Christian churches have some mode by which members become connected with their body. The rite of confirmation is the specified mode by which persons become avowedly and formally introduced as members into communion with the Episcopal Church. But there is another consideration which will show the propriety of such an ordinance in the church. We, and most of the Christian world, believe that God designed, that unregenerate men as well as under the old dispensation, in the new as well as under the old dispensation, in- should be received into covenant with him. They who are baptized in infancy, certainly stand in a different light from those who have never been initiated into the fold of the Redeemer. They are originally members of the family of Christ. They bear a covenant relation to God. And this external relation with Jehovah they ought, when they become moral agents capable of transacting for themselves, to be called either to ratify or renounce.

**TESTIMONY OF CALVIN.**  
The distinguished reformer, Calvin, saw the expediency and necessity of such an ordinance in the church. And although, from peculiar circumstances it was not retained in the church of Geneva, he bears testimony in favour of its apostolic origin. "St. Paul," says he, "joins the imposition of hands with baptism. But the children of believers, were adopted from the womb, and belonged to the body of the church by the right of promise, before baptism. The children of believers, were baptized while they were yet infants. The promise of the faith, they offered themselves for in- in infancy being passed, after they had been initiated in the faith, they offered themselves for in- in the faith, which in them was posterior to baptism. The other sign was also added, to wit, the imposi- of hands. This one place (Heb. vi. 2) abundantly proves the origin of this ceremony to have proceeded from the apostles. Let us know, there- fore, that it was instituted by its authors that it might be a common rite of prayer. Therefore the institu- tion ought still to be retained in its purity."

**ADVANTAGE OF CONFIRMATION.**  
Among the advantages that have ever appeared to us as necessarily connected with this ordinance, is the opportunity it affords ministers to appeal directly to the younger members of their flock. When the minister of a parish receives notice from a bishop that confirmation is about to be administered in his church, it becomes his bounden duty to call upon the young to choose whom they will serve.

The inquiry is then put to every baptized youth, Will you be a disciple of Christ, and publicly profess his name, or will you renounce and disown your covenant bonds? This inquiry, faithfully pressed upon the consciences of the young, has been in a thousand instances the means, under God, of awakening a whole community to a deep and abiding sense of religion. The approaching solemnity renders it necessary that each one should decide: and every baptized person finds it necessary either to decide for Christ, or to take his stand in the ranks of apostacy and rebellion.

THE CLERGY OF IRELAND.\*

The clergy of Ireland are now suffering the most appalling misery which men can endure. Against them are combined poverty, and hunger, and nakedness, and the danger of a violent death: against their lives the weapon of the murderer is raised, and the assassin-tongue of the malignant traducer is exerted to stab their reputation, and to wound their fame—more valuable far to virtuous minds than the world's wealth. And why all this accumulated wo? why all this persecution in a Christian land, and from professing Christians too? Is it that their crimes have rendered them odious in the sight both of God and man? Is it that like wolves in sheep's clothing they prey on the flocks they came to tend? I am ashamed to name the cause of their misfortunes. I am ashamed to point to the source of their evils because I must needs cast a stigma on Christianity, and bring a railing accusation against the professed ministers of the gospel. It is, that, having been commissioned to preach the gospel, they have preached the gospel—it is, because they have obeyed the voice of God rather than the dictates of man. It is for these things that the vials of man's wrath have been poured out upon them. But their blood, like that of the righteous Abel, cries out to the avenger of blood, and like his too, cries out against a second Cain—against their brethren as the authors, though not the instruments of the foul deeds.

There was a time when the Irish Protestant clergy were not such zealous shepherds as they ought to have been. Then had they peace in those days; then when they slept the wolf crept into the fold; the enemy sowed tares among the wheat, and the weeds of popery sprung up with rank luxuriance, and choked the good seed. But now, when the shepherds have awoke from their slumbers—now that the morning sun hath disclosed the fair face of Ireland, covered from north to south, from east to west, with thorns and briars and noxious weeds—now that the husbandmen have gone forth to root them out, the hand of the ruffian is aimed at their bosoms, and the brand of the incendiary is lighted to consume their dwellings. Yes, it is the unwearied zeal, the unceasing exertions made to reclaim the misguided people, which have brought upon the Irish clergy this worse than heathen persecution. 'Thank God,' says Mr. Sheriff Cummin, a speaker at a reform meeting at Cork, 'we have a brighter scene before us now. Men of genuine piety have been raised up in the established church in every part of Ireland. The clergy, more especially the young clergy, are now devoting themselves very generally to their sacred duties. Almost every pulpit echoes the glad sounds of the gospel. The old are admonished, the young are sought out as the tender lambs of the flock. They are protected, educated, catechised. Our churches are again becoming crowded; the moral cloud is, thank God, almost dissipated; and prospects, cheering and encouraging, are presented before us.' Another speaker (Mr. Lewis) adds, 'I am also bold to affirm, that among them, and particularly among the younger members, are to be found men of zeal, talent, erudition and judgment, not to be exceeded by any body of clergy in Christendom. I am myself aware of their unceasing efforts in the cause of religion, and that some of them are at this very time engaged in preaching, reading and expounding the Scriptures to the peasantry in their native tongue.'—*Epis. Rec.*

\* From a sermon preached at St. Andrew's Episcopal Chapel, Glasgow, on Sunday the 27th of December, 1835, by the Rev. David Aitchison, M. A., of Queen's College, Oxford, in behalf of the suffering clergy of Ireland.

(From M. Marmier's Letters on Iceland)

A POOR CLERGY A NATIONAL EVIL.

While we were encamped in the middle of the valley, we saw a man approach us whose clothing and exterior had the stamp of misery, and who asked us, in a jargon compounded of Latin, Danish, and Icelandic, if we wanted to purchase milk or fish.—This was the priest of Thingvalla. The lot of the clergy in this country is lamentable, much worse than that of the Irish clergy, who have been the objects of so much pity. They get nothing from government; their whole dependance is on the enjoyment of the farm belonging to the Church, and a fourth of the tithes payable by their parish. They are bound to support the widows of deceased incumbents, and, when disabled by old age or infirmities they are obliged to share their slender revenues with assistant chaplains. Small fees, also, for the performance of certain rites, are paid to them by the peasant in fish and butter. There are some churches, the whole revenue of which, tithes, farm, and fees taken together, does not exceed from three to four pounds sterling per annum. The parish of Thingvalla is one of this description. Unable to support himself on such slender resources, the priest is obliged to work like the poorest peasant in his district. He cultivates his farm, shoes his horses, fishes, and is, during six days in the week, a fisherman peasant;—on the seventh he puts on the surplice, and preaches to his parishioners. The worst of it is, that with this life of labor, the priest at last comes to resemble exactly the boatman, with whom he spends most of his time. As he works like them, so he also learns to drink brandy like them; he forgets the dignity of his cloth, and if on a Sunday he preaches patience and sobriety, it is hard to say how his hearers can keep their countenances.

The dwelling of the Priest of Thingvalla was more filthy and wretched than any of the peasants' dwellings which we had hitherto seen. We spent the night in the church, which is the usual place of refuge for travellers who, in bad weather, cannot sleep under a tent. The church, besides, is considered an appendage of the priest's farm; thither he goes when he wants to write; there his wife hangs her yarn, and whatever trifles strangers pay for leave to spend a night or two under its roof is his emolument.

From Rev. Dr. Muhlenburg, of Flushing, (U. S.)

A SHORT SERMON.

*The love of money.*—"St. Paul says, 'The love of money is the root of all evil;' but I question whether the Apostle ever knew of any such love of money as appears in our days; not the love of money for its own sake, for that is a morbid appetite affecting the individual rather than the community, and probably has been comparatively rare at all times. The genuine miser has always been solitary in society. But the love of money for the sake of what it procures; for the purpose of adventure, indulgence, distinction, amusement, and whatever it puts within our reach; the passion for money-getting pervading, exciting, intoxicating all classes of society, is, I imagine, the inglorious distinction of our own age and country. It grows naturally out of the extraordinary facilities afforded by the resources and government of our country, in connection with the practical applications of science peculiar to the age, and therefore we may believe that there never has been such a *money mania* before in the world. You may see it everywhere; you may hear it everywhere. Listen to a conversation wherever you will, and nine times out of ten, money is the topic. It is the leading and all-absorbing theme. The state of the stocks; the advance of property; the last speculation; how much can be realized? what did it cost? are the changes incessantly rung, not only in the markets, but in our parlors, at our firesides, at our meals, aye, and in our churches too. \* \* \* \* Can we doubt, then, that what thus takes possession of and appropriates to itself the soul, subordinating all its higher interests, robbing God of his homage, and shutting out eternity from its prospects, is sin, and sin that the Lord may well rebuke."

## THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JULY 12, 1838.

**BLASPHEMY**—We regret to say that a case of this nature came forward at the recent sitting of the Supreme Court in this place. The party had been poisoned by some of those infamous publications which abound in the neighbouring States, and which, we are sorry to say, there have been persons found here unprincipled enough to buy for themselves and lend to others. The matter was very properly investigated before the Magistrates, and the man bound over to the Supreme Court, when the Grand Jury found a bill of Indictment against him, and upon his trial he was fully convicted, and sentenced to three months imprisonment in the common jail of this town. An excellent charge was delivered by the Chief Justice, which, we trust, will have a good effect upon the community at large. His Lordship enlarged on the heinousness of the offence, and dwelt forcibly on the necessity of carefully guarding from reproach, that Religion which is the basis of all society here, as well as of eternal happiness hereafter. And in a short, but feeling address to the prisoner, when pronouncing the sentence of the Law, he exhorted him to serious reflection and earnest prayer for forgiveness, and for direction from on high.

An Indictment was also preferred against another individual, for a similar offence, and he was held to bail for his appearance at the next term of the Supreme Court in Lunenburg.

We cannot too strongly approve of this vigorous and timely interposition of the power of our wholesome laws, which we trust will have a salutary influence upon the public mind, reminding the blasphemer that he is in a land where he cannot with impunity assail the blessed Doctrines of our most holy faith.

**YARMOUTH**.—We are indebted to a friend for the following items respecting church matters in this flourishing part of the Province:—

"The Episcopal congregation here is the smallest of all the denominations in the place, but strongly attached to the church, and is at present in a prosperous state.

"The Sunday School belonging to the church has undergone many changes since its establishment in 1834. Numbers of dissenters' children were introduced, and when schools were established in their own places of worship, they were of course withdrawn from the church. The average attendance to last Christmas consisted of thirty boys, fifty-five girls, and fifteen teachers—total, one hundred. At present the attendance is twenty-eight boys, seventy girls, and sixteen teachers,—total one hundred and fourteen. Both teachers and children are punctual; and in regularity and good conduct, might be a pattern to many more numerous schools.

"A branch of the Diocesan Society was instituted, according to the printed introductions from the Bishop, on Easter Monday last, and held its first meeting on Trinity Monday following:—The meeting, however, was, owing to the busy season, but slightly attended; subscriptions were entered into, which were afterwards increased."

**CHURCH AND STATE**.—A practical evidence of that propriety of this much decried connexion, and of the provision for the sound religious instruction of the people which ought to be its consequence, is thus given in the London Times, as an extract from a letter from Upper Canada. Alluding to the late insurrection there, the writer says—

"I suppose you are aware that the Home and London Districts were the only disaffected parts of the Upper Province. I was not much surprised, as from personal observation, in the various parts of the country which I

visited as travelling missionary, I can ascribe the existing spirit of insubordination simply to one cause—the absolute lack of sound scriptural education and faithful preaching. A large body of the disaffected are Universalists, whose teaching may be truly and briefly described, 'Blessed are they who die in their sins,' and whose practice in the various relations of life amply verifies this to be their doctrine. I believe nearly two-thirds of the prisoners at present confined in the jail here are connected with this most unscriptural body. Not a few also of the Quakers of Norwich township have been suspected, and very many professed Baptists have been found arrayed in the ranks against our Sovereign liege Lady the Queen. I am happy to be able to say that as far as I can learn, (and I have, pretty good means) the Wesleyan Methodists here, in connection with the British Wesleyans, have all rallied on the side of order and good Government; and I am also happy to say that I know not of one member of the church of England, nor have I heard of any where my personal knowledge does not extend, being detected in aiding or abetting this unnatural and unwarrantable outbreak."

**JUVENILE BAZAAR**.—A few weeks ago some of the children at Mrs. Carroll's school in Halifax, proposed to have a juvenile Bazaar, in order to raise a small sum to be applied to some good purpose; and they requested the Chief Justice's permission to hold it in his garden, to which he readily consented. About this time, the Chief Justice was informed that some of the inhabitants in one of the settlements in the County of Cumberland were in great want of aid to enable them to build a small Church, and he proposed to the young folks to appropriate the proceeds of their labours to this object. They were delighted with the proposal, and applied themselves with such diligence to their work, in which many of their elder friends gave them great assistance, that on Wednesday the 20th ult. they were prepared to dispose of the articles which their industry and that of their friends had provided.

The day was remarkably fine, and Lieut. Colonel Love kindly sent the fine band of the 73d Regiment to render the Bazaar more attractive, and those who attended were highly gratified with their performance.

It was an interesting sight to see the little group surrounding their respective tables, and vending the work of their own hands, to apply the proceeds to so pious a purpose.

The garden gate was carefully guarded by masters Brenton Collins and Blowers Bliss, who made all who entered contribute to the funds raised for the good object.

The sum collected far exceeded the expectations of the youthful party, when they first engaged in the undertaking. It amounted to fifty pounds, and will be a great aid to the people of the settlement.

We may hope that these young folks may in after life reflect with great pleasure upon their having given thus early their assistance to erect a place for the Worship of the Almighty God, their Creator, Redeemer, and Sanctifier.—(Communicated)

**SCHOOL HISTORY OF NOVA SCOTIA**.—A Compendious History of Nova Scotia; including Historical Sketches of New-Brunswick, and P. E. Island—by J. S. Thompson. We have long desired to see a compendious history of the Province for the use of schools, prepared by some judicious hand, that our children might not be ignorant of the history of their native land, while studying that of other countries. And we have several times suggested to those whom we thought capable, the undertaking of such a work for the benefit of the rising generation. We now observe that it has been undertaken in another quarter, and if we may judge from the specimen chapter of the work, it is likely to be an acceptable addition to the literary material of the school-master, and as such we wish it to succeed.

**CONFIRMATION**.—The Christian Messenger, a paper published at Halifax, has devoted two columns a half of a late number to an article under this head, and a more uncalled for, unjustifiable, and disingenuous attack upon the principles and practices of the Church of England we have seldom read. We had hoped that the paper would have confined itself to its own proper work, the enlightening and reforming of its own denomination; but we can assure them which is by no means yet completed. When that is out of the way, when there no longer remain any abuses, any hypocrisy, any negligence to correct there, it will be time enough to set the work of mending the ways and reforming the institutions of other denominations.

We have before had occasion to complain of the feeling spirit of this paper of which "the messenger of charity," would, as far as the Church is concerned, be an appropriate title; and now we have to do with a barefaced tissue of slander as out-herods all torments, and such as we can by no means pass over in silence. We have suffered many similar morsels, which have been copied into that paper from time to time, with ill-disguised avidity, to pass by unnoticed, being disposed to keep the peace as long as we might consistently with the right of self defence, and our duty to the church in whose service we are engaged. After columns containing every thing likely to offend the feelings of Episcopalians, the Editor of the Messenger coolly says, "It is farthest from our intention to say anything which might appear harsh, of our Episcopal brethren, or to wound the feelings," &c. That is to say—"We do no offence, dear Episcopalian brothers and sisters, would not hurt your feelings for the world. We love you too well for that. Only, we would just say that you all a pack of formalists together—not so good as the Baptists. Your Confirmation is a 'remnant of early superstitions.' Your Sacraments are a delusion. Your ministers are spiritually ignorant—blind guides; and there is no more likelihood of good from any of you, than there is of finding 'grapes on thorns, or figs on thistles.' Nothing better can come of you until the axe is laid to the root of the good-for-nothing tree, and you come out to join us of the true spiritual church."

We pretend to no such friendship as this; but must plainly tell our dissenting contemporary, that although we would be on good terms so long as he keeps quiet and remains on his own ground, we shall take leave to tell him whenever he climbs the fence to strike at the God of our affections.

But to proceed with his article—it is such a miserable mixture that we hardly know where to begin to preserve any regard for order. His text is Confirmation, but like many other preachers, his sermon has less to do with that than with other things. The church of England and her Seven Sacraments—Extreme Unction—the Eucharist—Baptismal Service—the Catechism—the Communion—Baptists—are all jumbled together in genuine confusion.

The first slander we shall notice is, "that in the Church of England, children with no other qualification than the ability to repeat the Lord's Prayer, Creed, and Ten Commandments, are brought to submit to Confirmation." We undertake to say, that this is an assertion absolutely unfounded. What is the direction of the Prayer Book respecting confirmation? We beg the Editor to return acquaintance with that old friend, so far as to look at the concluding sentence of the Baptismal service, where sponsors are required to take care that the child shall be brought to be confirmed "So soon as he can say the Lord's Prayer, and the Ten Commandments, he shall be further instructed in the Church Catechism set forth for that purpose."—This further instruction is left to the minister of the parish, who is required to carry it out as to enable him to certify to the Bishop, that they are to be confirmed—and then the Bishop, if he off-

shall proceed to the Confirmation. The 61st also enjoins every minister "to use his best of matter; but to refresh the minds of our own people, we publish to-day on page 132, some extracts on the subject of Confirmation, setting that excellent ordinance in a true light. Perhaps, however, our contemporary may view these extracts with less obliquity, if it is known, that they are from the pen of a decidedly Evangelical clergyman.

There are assertions with regard to the Sacrament of the Lord's Supper, in this article, which we cannot pass over. How can the writer venture to say that with *no other requirement* than an outwardly decent behaviour, persons are invited, nay urged to become communicants? He must know that such is not the rule of the Church of England, nor such the general practice of her ministers. Who that reads the communion service of the Church, so eminently spiritual in its whole character, can make such an assertion. Nor is it a sufficient answer to say that sometimes unworthy partakers are found at the Church's altars. Such are to be found even in what the Christian Messenger would call "his believing and spiritual Church." (We can tell him the *whereabouts* if he desires it.) But the question is, what are the church's requirements with regard to her communicants? and the answer of every unprejudiced person who reads her offices, must be, that they are of the highest possible spirituality. Nay the very last answer which she teaches her children to make in their catechism, and which perhaps some of the Editors of the Christian Messenger may yet remember, ought to be conclusive on this subject.

How, moreover, can the Editor undertake to pronounce the custom of administering the Lords' Supper to the dying, to be "unscriptural and delusive." He does not say to the *unworthy*, but to persons, (any persons) in the article of death.—Is it unscriptural then, for a dying believer that loves his Lord, and would do as He has commanded, and desires to have his faith quickened, in his last struggle with the enemy, to perform the very act which that Lord in his dying hours appointed in remembrance of Him? Where is the delusion here? If it be one it has been the delusion of myriads now numbered among the saints in everlasting glory, and may it be our privilege to share in it as the end draws nigh!

How in fine, (for neither our time nor space will permit further notice of his misrepresentations at present) how can the Editor presume to say that there are vast numbers in the Episcopal Church, who turn the doctrine of Spiritual regeneration into ridicule, and "thoroughly lose sight of justification by faith," and as far as Christ is allowed to have any share in their salvation, it is to atone for the flaws and deceitfulness in their meritorious works in the "sight of God"! We ask not, is this charity, such as might be expected from the members of a "spiritual Church;" but we ask is there a word of truth in these statements? Where are these "vast numbers" who deny what their Lord has declared, that a man must be born of the Spirit? Where are the "vast numbers" that have thoroughly lost sight of justification by faith in Christ? Or that consider their own works meritorious before God?—Does not the Editor of the Christian Messenger know that from thousands of pulpits in the Establishment, as well as in the United States, these saving doctrines are at this day plainly and faithfully preached, agreeably to the articles and the Homilies of the Church,—more so, if we may believe judicious Dissenters themselves, than by any Ministers in the world?—Does he not know that merit in any work of man is not the doctrine of the Church, and held in abhorrence by her members... at large? And how could he suffer his pen to trace, or his printer to publish to the world, charges so groundless, and so unworthy.

In conclusion, we would express our regret at being obliged to occupy so much of our columns with these remarks, which we have endeavoured to express as mildly as the occasion would permit. We are acting on the defensive, let it be remembered, not seeking controversy, in which we are far from taking delight. But to stand by and see our Church, her institutions and doctrines, wantonly assailed and cut up root and branch, without animadversion or our part, would, in our opinion, be conduct unworthy of the station we fill as Ministers at

her altars, and managers of a Press devoted to her service. When our last No. was issued we had but just read the offensive article, or we should then have expressed our sentiments upon it.

We are glad to be able to extract the following testimony to the excellence of the Church service from the Editor of the Novascotian now in England, and we hope it may be regarded as the omen of more correct and favourable views of the Church herself, than he has hitherto expressed. We are mistaken if his visit to England does not greatly improve his opinions on this and other matters, and return him to his native land in too good humour with established institutions to think of sending his talents and influence, in rash attempts to pull them down, or weaken their hold upon public regard. Speaking of the arrangements on board the Packet at sea, he says—

"On the Sabbath morning all hands are assembled for Divine service—on deck if the weather is fine, in the cabin if it is unpleasant. The congregation is called together by the chiming of the ship's bell, and the Commander reads prayers, and then a sermon. There was something about this scene, when we witnessed it for the first time, peculiarly interesting and impressive. The chimes of that small faint bell, rising in the mid ocean, contrasted strangely with the solemn tones pealed from half a dozen steeples which we had been accustomed to hear; 'twas curious, too, to see a congregation without a *bonnet*—but yet it was pleasing to remark the grave and appropriate demeanor of both officers and men—to feel that the promise of the Deity to be in the midst where two or three were met together, was not confined to the land—and to observe the advantage that is derived by the present generation from the wide diffusion of the Scriptures, which enables the word of life to be broken and distributed even where no pulpit or pastor is at hand. The following Prayer never impressed us so forcibly as when we heard it upon that element for which it was written:—

"O! Eternal Lord God, who alone spreadest out the Heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; be pleased to receive into thy almighty and most gracious protection the persons of us thy servants and the ship in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most Gracious Sovereign Lady Queen Victoria, and her Dominions, and a security for such as pass on the Seas upon their lawful occasions; that the Inhabitants of our Island may in peace and quietness serve Our God; and that we may return in safety to enjoy the blessings of the land with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy name through Jesus Christ our Lord."

King's College, Windsor, June 14th, 1838.

At a Convocation held this day, James Cogswell, scholar, of this University, was admitted to the degree of A. B.

King's College, Windsor, June 28th, 1838.

At a Convocation held this day, William Minns Godfrey, of this University, commoner, was admitted to the degree of A. B.

\* Not convention as in the other papers.

GUYBOROUGH.—The following Notitia Parochialis from this Mission for the year 1837, has been handed to us. We repeat our request for similar information from other Parishes:—Baptisms 91—Marriages 16—Burials 21

Wednesday next the 18th inst., is the day appointed for the meeting of the Clerical Society at Chester, and the services will, (D. V.) be continued the following day.

Several communications are unavoidably deferred.



## POETRY.

## THE CHRISTIAN STAR.

Midst all the beauteous starry host  
That heaven's high canopy adorn,  
One star its loftier claim may boast,  
The pure and holy star of morn.

Sweet harbinger of coming day,  
Arise! on earth's cold climate shine;  
Proclaim in every beaming ray,  
"Behold a type of things divine."

For thus when night o'erspreads the heart,  
The threefold night of innate sin,  
Like thine, the beams of mercy dart,  
The light that gladdens all within.

And hark! methinks I hear afar,  
That voice whose accents never die,  
"I am the bright and morning star,"  
"I am the day-spring from on high."

Hail, Christian Star! O lead me home:  
I'll follow close each heav'nly ray;  
While still ordain'd on earth to roam,  
Shine on my path, and cheer my way.

'T is only when this journey's o'er,  
When streams of glory meet my sight,  
I need thy guiding beam no more,  
It fades before effulgent light.

(London) Cottager's Visitor.

## GOD HATH A VOICE.

God hath a voice that ever is heard,  
In the peal of the thunder, the chirp of the bird;  
It comes in the torrent all rapid and strong,  
In the streamlet's soft gush as it ripples along;  
It breathes in the zephyr just kissing the bloom;  
It lives in the rush of the sweeping simoom;  
Let the hurricane whistle, or warblers rejoice,  
What do they tell thee?—That God hath a voice.

God hath a presence, and that ye may see  
In the fold of the flower, the leaf of the tree;  
In the sun of the noon-day, the star of the night,  
In the storm, cloud of darkness, the rainbow of light,  
In the wave of the ocean, the furrow of land,  
In the mountain of granite, the atom of sand;  
Turn where ye may, from the sky to the sod,  
Where can ye gaze that ye see not a God?

(London) Cottager's Visitor.

## FRAGMENT ON THE BIBLE.

Extract for the Christian Witness from an English Periodical.

How precious is the book divine,  
By inspiration given;  
Bright as the light its pages shine,  
To guide our souls to heaven.

In the Holy Scriptures the ignorant may learn all requisite knowledge, and the most knowing, says an old author, may learn to discern their ignorance. 'A wayfaring man, though a fool, shall not err therein.' All Scripture is given by inspiration of God, and is profitable for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

"This book can make the simple wise,  
And show the wise the path to heaven."

It is said that Dr. Martin Luther wished all his books of devotion were burned, when he perceived that many who valued and were fond of them, neglected their Bibles. Believers in Jesus should not leave the fountain for the streams; it is unwise and unthankful to choose to read God's word, rather in any other book than his own; the entrance of his word giveth light. 'Search the Scriptures,' said the Saviour, 'they testify of me.' Reader, remember this declaration. The word of God is compared to seed; that deathless incorruptible seed, of which Peter speaks, by which we are 'born again.' The best and holiest of Christians have the greatest appetite, and keenest desires after this food of the soul; thus Job declared, even in his afflictions, 'I have esteemed the words of his mouth more than my necessary food.' David, in the same strain, affirms, 'how sweet are thy words unto my taste, yea, sweeter than honey to my mouth.' 'I found thy words, and I did eat them, for they are the rejoicing of my heart.' 'Moreover, by them is thy servant warned, and in keeping of them there is great reward.' While the word of God is thus nourishing to the soul of the Christian, by the disuse or neglect of it, the most vigorous appetite is subject to faint and pine away. But as in bodily diseases, although from this cause there may be no relish for wholesome food, yet it will, nevertheless, when taken nourish and strengthen; so will the word of God really do us good, far more good and benefit than more high seasoned food, which while it pleases the palate, weakens and impoverishes the system it was taken to benefit. Dear reader, let the sober life giving, soul satisfying streams of divine truth be precious, and chosen by you, may you say with Dr. Watts,

"Should all the forms that men devise,  
Assault my faith with traitorous art,  
I'd call them vanity and lies,  
And bind the Bible to my heart."

We may confidently expect God's blessing on his own institutions; and we cannot surely ask any thing more agreeable to his will, than a competent understanding of that book, in which he has made known his own will for our guidance and his glory.

St. Augustine used to say, 'I delight in the Holy Scriptures. I lay them up in my memory as a most valuable treasure, and by tasting and feeding upon those delicious descriptions of another world, I take off great part of the bitterness of this.' Many saints in modern times, like Augustine in old times, have found the same. 'The word of God hath been bread indeed to their souls, yea, the bread of life.' On it they have fed, and forgotten their cares, proving by sweet experience, 'Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord.'

Good Tertulian, one of the fathers, used to say, 'We feed our faith, raise our hopes, and establish our reliance with the sacred word.' Truly the word of God is an anchor to the soul; sure and steadfast, it is perfect, it is tried, and proves a rock to all who delight therein. Oh, how blessed is the description given by David in the first Psalm, of such as meditate therein day and night. 'Whatsoever such an one doeth, shall prosper,' the word of God received into the heart aright, will be a fruitful source of glory to him, for its effects will be seen, and the Holy Spirit will make it a spring of holiness in us, then we shall not be forgetful hearers or readers of the word, but blessed in our deed; it will be evident, that the word hath a place in our hearts, which the temptations of Satan, the deceits of the world, or the trials of life, have neither been able to subdue nor stifle.

## EARLY INSTRUCTION.

During the illness of a parishioner, says a clergyman, I had several opportunities of seeing her, and I visited her for the last time on the evening before her death; after some conversation I commenced reading to her as a prayer one of the Psalms, when she immediately exclaimed, 'Excuse my interrupting you, sir, that Psalm is the twenty-fifth.' I directed her attention for the present rather to the matter of the Psalm than its order; but before leaving her I inquired how it was she remembered so accurately that it was the twenty-fifth? She told me, in reply,

that many years ago she was obliged to learn Psalm with a few others before she could receive of the Bibles annually distributed in this parish some others in Buckinghamshire, as directed by late Philip, Lord Wharton. She lamented that memory was not now sufficiently retentive to her to meditate during the night on what she by day, but declared that she could readily recall to mind these lessons of her youth, and receive from them. Surely, the Spirit of God dwelt in the preacher 'with all wisdom,' when he 'In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper this or that, or whether they shall be alike good.'—*Epis. Rec.*

## CHRISTIAN CONVERSATION.

Archbishop Usher and Dr. Preston, two eminently pious and learned men, were very intimate, often met to converse on learning and general subjects; when it was very common with the archbishop to say, "Come, doctor, let us say something about Christ before we part."—*Epis. Rec.*

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