

THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

VOLUME V.

LUNENBURG, N. S. THURSDAY, OCTOBER 29, 1840.

NUMBER 25.

CHILDREN OF LIGHT.*

Walk as children of light.—Eph. v. 8.

Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.
Walk in the light! and sin abhorr'd
Shall ne'er defile again:
The blood of Jesus Christ the Lord
Shall cleanse from every stain.

Walk in the light—and thou shalt find
Thy heart made truly His,
Who dwells in cloudless light onshrin'd
In whom no darkness is.
Walk in the light!—and thou shalt own
Thy darkness passed away,
Because the light hath on thee shone
In which is perfect day.

Walk in the light—and e'en the tomb
No fearful shade shall wear;
Glory shall chase away its gloom,
For Christ hath conquered there!
Walk in the light! and thou shalt be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God himself is light!

ORIGINAL.

RELIGIOUS EXPERIENCE AND OPINIONS OF JOHN
NEWCOMB.†
PART II.

REASONS WHY I AM A CHURCHMAN.

In stating my religious opinions I did not give my reasons in full for joining the Church of England.—Now give them.

As formerly observed, I was, for a long time in suspense. I read the scriptures, especially the New Testament, with care, and I could not find any particular form of Church Government described there. And upon comparing the New Testament with various forms, creeds and practices of the professing christians of the day, I was at a loss to know what denomination were in the right way. I saw there must be one church; and I could not understand how two or more denominations professing as directly opposite to each other, as light is to darkness, could both, or all, be that one true church. I also saw that there was one Lord, one God, one Baptism: and one communion. But there are two Baptisms, with scores of Faiths and communions: aye the two latter are yet increasing; for any man possessing a good share of talent and cunning, with education, can go to preach in some new place—talk about the Revelations he has received from Heaven, the call of the Spirit to preach the Gospel, the anti-christian churches now in the world, the defects of ministers in general, the abundance of followers, with whom he forms a Church directly. This is the way that many churches have been formed: and I could not see how each one, of those formed—ten, fifteen, or eighteen hundred years after the ascension of Christ—could be one true church formed by him.

From the Gospel Messenger.
Continued.

I saw that they all appealed to the scriptures in support of their doctrines; and I did not know from scripture which was right. But there were other things of no little importance which I found myself at a loss to know from scripture. Ought the sabbath day to be kept holy any longer than is necessary to attend the public worship of Almighty God? Ought there to be three orders of Clergy in the Church, (Bishops having authority over several congregations?) Ought women to be admitted to the sacrament of the Lord's Supper? Ought infants to be baptized? Ought baptism to be performed by immersion, or by sprinkling? Ought the power of admitting and excluding members to lie in the Minister, or members of the church? Ought the people to ordain, appoint, and remove their minister at pleasure; or ought that power to lie in the Bishop?

These, and other points, not clearly set down in scripture; some of which cause controversy with professors; christians of the present day; each party declaring their doctrines to be clearly laid down in scripture; seemed to present an insurmountable barrier to me, in finding the true way.

After much thought I came to the resolution of examining, as far as lay in my power, what was the Faith and practice of the primitive christians, for the first century, or 2 or 3 after the Apostles. I thought it not safe to depend on my own judgment in interpreting the scriptures, and deciding upon what denomination of christians was now right; for this reason, with others:—those who leave one and the same denomination in which they were bred, and unite with another, because they say the Holy Spirit has worked on their minds and influenced them to do so, immediately separate in opinion amongst themselves. For instance, many hundreds have left the Church of England, because they say the Holy Spirit has taught them that the church is in error, in gross darkness, anti-christian, formal, corrupt, popish, worldly, altogether of this world. Its ministers caring nought for the flock, if they can but get the fleece; and so on. I ask how does it happen that those leaving the church for the same cause do not all join in opinion after they have left it; and so all join with some other as brethren in one cause? But instead of this, we find that one becomes a Wesleyan and another an baptist, one a Calvinist and another an Arminian, one a Quaker and another a Socinian, and so on: and all led by the Holy Spirit, to adopt, and promote those different sentiments. This was a mystery which I could not fathom. For those same persons will say of each other, that such or such doctrine is unscriptural, contrary to the plain written word of God—are damnable, not calculated to lead people to salvation, and so on. Thus, that Spirit which caused them to separate from the church, cannot keep them together; but separates them as far from each other, as they are from the church.

Accordingly I proceeded to examine as far as lay in my power, for my means were limited, the doctrines and practices of the primitive christians: for I intended that if those doctrines and practices did not disagree with the Scriptures, I would join with that church which at this day appeared nearest thereto.

I soon found by the earliest records that there were three orders of Clergy from the time of the Apostles, Bishops, Presbyters, and Deacons. That the Bishops, and they only had authority to ordain.—That they exercised authority over the Presbyters and Deacons: and over the churches in making rules and regulations for the good governing thereof. That they appointed and sent ministers wherever they thought proper, and that the people had no power to appoint, or exclude their ministers. And this I found to be perfectly agreeable to the New Testament; for St. Paul, after having given sundry orders and

directions to the Corinthians about the churches, says; *and the rest will I set in order when I come, and again; keep the ordinances as I delivered them unto you.* And again he says; *and so ordain I in all the churches.*

It is evident that St. Paul appointed Timothy, over the church at Ephesus; and we may reasonably suppose that he had authority over several adjoining ones; as had Titus, and other Bishops appointed about that time. And as to the ordination, St. Paul says; *and thou my son be strong, &c.* This was when he was appointed Bishop; he had been appointed Presbyter some time before this; some writers suppose by several Presbyters. But admitting this, St. Paul might have been among them, and ordained him, with the consent and assistance of the Presbyters present. Yea, St. Paul might have accepted of their assistance, merely as an act of friendship towards them: yet not as being necessary.

Then as to Titus, St. Paul says; *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting; and ordain Elders in every City, as I had appointed thee.* But what would St. Paul have said, if the christians of Crete had said to Titus, as the Christians of Nova Scotia say to (or of) their Bishop, who is appointed by the Bishops of the church, and left in this country for the very same purpose that Titus was left in Crete:—thus, suppose they had said, "you may go to St. Paul and let him send you where he choose, to Otahoite for aught that we care, or wherever you can get hearers. As for us, we are going to ordain Mr. M. for our Pastor, and we want none of your assistance nor St. Paul's, either in ordaining our Elders, or ruling our churches: for we can make all the rules and regulations we wish, and set in order every thing that is wanting, without St. Paul or you."

Now, what would have been the consequence? Would they not have been sharply rebuked by St. Paul? Would not those who persisted in their refusal to hear Titus, and the Presbyters and Deacons appointed by him, have been cut off from the Church? But we have good reason to believe that they did obey Titus, and those whom he ordained in the several offices of the Ministry.

Thus I examined the practice of the church down for 300 years; and found that in every great city which contained several churches, there was a Bishop. And in times of persecution the Bishops were frequently the first victims, for the horrible tortures, inflicted on the christians by the heathens: because they (the Bishops) were noted for their great and extensive influence over their congregations.

So if the government of the church by Bishops be anti-christian and unscriptural, then there was no true church in the world during the first 300 years of the christian era, and 10 cruel persecutions. But we know that the church which endured those persecutions, and which was governed by Bishops, was the true Church, and the only true one in existence, as descended from Christ and his Apostles. Therefore if the appointment of Bishops were an innovation, I would be glad to know from those who say so, when the church, (as a body,) existed without them? I cannot find from Scripture or Ecclesiastical History, when it did? And, in fact, I am satisfied from both together, that it never did! Therefore that church which was organized by Christ himself, as the true and only church, cannot exist where the Bishop does not preside.

Thus, I became clearly satisfied that the Episcopal Church, and she alone, is descended by regular succession, in the order of her ministry, from the Apostles. That she is the true church, of God—the one in which the means of salvation are to be had. And that we have no certain grounds to believe from scripture that any other will be acknowledged by

God as a Branch of that One Church which Ho planted and his Apostles watered. I hope that our dissenting brethren who yet remain in wilful disobedience to their Bishop and Presbyters : but who, in direct opposition to the practice of our primitive brethren, ordain (as they call it) Presbyters for themselves, will, if they see this, take the matter into serious consideration; and may the Almighty load their minds to a knowledge of the truth.

We will now turn back to the keeping of the Sabbath, which was a point to be settled. I soon found that it was the practice of all christians, except slaves, and such others as had it not in their power, to reverence the day and to keep it holy unto the Lord. And therefore we, following their example, should abstain from all worldly occupations, conversation, and pleasure; and should spend the whole day in public and private exercises of God's worship; in administering to the afflicted, and such like. And this I found to be as agreeable to the New Testament as the former: though by no means so clearly laid down therein.

I was also led to believe that females were, from the earliest ages, admitted communicants to the Lord's Supper: and I therefore felt myself bound to believe it to be right, although there is no command for it in the New Testament.

I also found that the first writers on Baptism (not one century after the apostles) speak of Infants as being universally admitted to baptism; and as being proper subjects for baptism. And indeed this appears almost beyond a doubt from scripture alone.

Again, whether should the power of admitting and excluding members lay in the minister, or the members themselves? And who, allow me to ask, can determine more properly as to the propriety of admitting a communicant than the minister? I think no one? Yet in most of the dissenting churches, a worthy person may be prevented from communicating, through the caprice of a few silly old women, or inexperienced weakminded girls. I have made up my mind upon which is the most reasonable and most conducive to the prosperity and unity of the church. And I leave the candid reader to judge for himself.

Proceeding in my researches I found that this one church, (I had not yet fully determined what church) extended rapidly, and soon spread over many nations of the earth, through the exertions of the apostles and their successors, in the hand of God, who prospered their endeavours with wonderful success, not only in the members who became christians, but also in their firmness in enduring the torture that they had to suffer from their persecutors.

But the church, which before the reign of Constantine, and the establishment of the christian religion in the Roman Empire, was somewhat corrupted; and into which many unnecessary rites and ceremonies had crept—now grew corrupt rapidly; and continued to do so, until the 7th century, when the Bishop of Rome's supremacy over all the Bishops and Rulers of the Church, was acknowledged by the western part of Christendom. The power of the Popes increased with the corruption and worldliness of the church, until about the 14th century. The really pious all this time, both clergy and laity groaned under their afflictions; but always contended that a General Council, or, at least, a national one; was the only lawful way to remedy the evils so justly complained of. But all their endeavours were in vain. A power had got established in the church, acknowledged and supported by the kingdoms of this world, which defied opposition, and marred all attempts at reform. When therefore it appeared that there was no possibility of reforming the Church by proper means, it was with good reason that some determined to throw off the yoke by force: and, at the hazard of their lives and fortunes, do that, which by lawful means they could not. Thus a reformation was effected in the 16th century.

But most of the reformers went into dangerous extremes. Not content with throwing off the Pope, and errors of the church; they threw off church and all together. Not knowing well what to do with themselves after they were released from the power of Rome; and being filled with enthusiasm, and false notions of liberty and religion, they set to work forming new Churches, according to their own inventions.

The clergy and people of England took quite a different course. They admitted that the church of Rome was the true church, so far as its doctrines agreed with scripture, and the practice of the primitive church. And they declared it to be corrupt in those things which were contrary thereto. They therefore declared it necessary to discard ALL those corruptions and unscriptural doctrines and practices which had crept into the church. They also held that the Bishops of every nation ought to have authority to assemble together and make such regulations for their congregations as would conduce to the glory of God and the good of the church, without regard to the Bishop of Rome, or any foreign power whatever.

They accordingly set to work, and effected our glorious establishment, notwithstanding the bloody persecutions of the Roman power.

But who were they that went about this mighty work, and performed it? Were they the ignorant and unlearned? No! They were the most wise and learned of the nation: they were also the tried servants of the Almighty. They were sincerely devoted to the service of their Lord and Master Jesus Christ. They were such as were required to reform a church overflowing with superstition and wickedness. They had been ordained in the church of Rome, and they ordained others; thus the succession was brought down from the Apostles, to the present Church of England.

I now came to the conviction that the Church of England was the true church; and that the most of the others were spurious ones, formed by mens' own inventions, from 12 to 18 hundred years after inspiration had ceased. That those men were not inspired as they pretended to be, is plain, because their doctrines clash: indeed they have taught doctrines directly opposite to each other: and I cannot think that God inspires one man to say the Bible says, "thus," and another to say "the Bible does not say so."—To be concluded in our next.

RELIGIOUS MISCELLANY.

NEGLECT OF INFANT BAPTISM.

Means of Correction.

I am not ignorant that this doctrine is unpopular, because denied by many persons self-styled evangelical, among surrounding sects, and that it is laid aside, or its force explained away, by some within the Church perhaps for popularity, but yet the question is not so much what is popular, as what is true. By many sects of modern origin, the term regeneration, has been used to express something different from that which was understood by it in the ancient Church; and if the modern idea be attached, then we also deny that such regeneration does take place in baptism. For the first fifteen centuries, the term was used to express simply that change, whatever it may be, which takes place in every authorized baptism. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." Titus iii. 5. Justin Martyr, only about fifty years after the Apostles, writing to the Roman Emperor, Antoninus Pius, considered regeneration as identical with baptism. "And it is worthy of observation that he is not simply giving his own opinion of the matter, but is giving an account of the belief and practice of the great body of Christians. His words are; "We will state also in what manner we are created anew by Christ; and have dedicated ourselves to God; that we may not by omitting this appear to dissemble any thing in our explanation. As many are persuaded and believe that the things which we teach and declare are true, and promise that they are determined to live accordingly, are taught to pray and beseech God with fasting to grant them remission of their past sins, while we also pray and fast with them. We then lead them to a

* Perhaps it would be more correct to, say that he uses "Regeneration" and "Baptism" as synonymous terms.—Ed. CHRONICLE.

place where there is water, and there they are regenerated in the same manner as we also were; for they are then washed in the water, in the name of God the Father, and Lord of the universe, and of our Saviour, Jesus Christ, and of the Holy Spirit. For Christ said, "Except ye be born again, ye shall not enter into the kingdom of heaven."

Irenæus, also, a writer in the same century, speaking of the commission of Christ to his Apostles, says; "Giving his disciples the power of regeneration to God, he said to them, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Quotations from authors in every century down to the Reformation might be made, which would show that the early Christians ever considered baptism to be regeneration. Zuinglius and Calvin were the first to deny in their controversies with the Papists, the doctrine of regeneration in Baptism.

This being clear, it is proper next to enquire what is the change which takes place in every authorized baptism and which is properly entitled to the name of regeneration? It is a change of state and condition, and of relationship to God. By our birth of natural parents, we are brought into the world, the heirs of corruption, sin, and condemnation. But Christ purchased our freedom from condemnation, sin, and the effects of corruption, and instituted baptism as the instrument by which we shall be freed from their dominion. In baptism we are received into a state of grace, a state of acceptance; our former sins are remitted; the Holy Spirit is vouchsafed to renew our corrupt and decayed nature, and to begin in our souls the germ of spiritual life; we are adopted by God as his spiritual children, and he sends forth his spirit into our hearts, whereby we cry Abba, Father. And as our entrance upon this lower world is called our birth, so our entrance within the Church by baptism may well be called our new birth, or regeneration; and also since by our first or natural birth, we are inheritors of certain privileges, and by our second or spiritual birth, do we become partakers of certain blessings. The one is as real as the other. Although it is invisible to our fleshly eyes yet it is clearly perceptible to the strong eye of faith. Here then is begun the spiritual life, which, if it be not extinguished, will become eternal in duration. And although of our natural parents we are born but to die, yet when born again by Christ and his Church by water and the Holy Ghost, we enter upon eternal life; in the phrase of Irenæus, we are regenerated to God; "we are the children of God, as if children, then heirs, heirs of God and joint heirs with Christ." Yet all this is of God, and not of ourselves. The preparation only is ours. Salvation is not of ourselves, it is the gift of God, through faith. Eph. ii. 8. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost; which he best on us abundantly through Jesus Christ our Saviour." Tit. iii. 5. "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one spirit." 1 Cor. xiii. 13. "Verily, verily, I say unto you, except a man be born again; born of water and of the Spirit, he cannot enter into the kingdom of God." John 3. 5. But as man may put an end to his natural life while he should neither begin nor continue beyond the will of God; so any one may extinguish the spiritual life begun of the Holy Ghost, by denying the soul its spiritual

* It is considered that Christ did not authorize the administration of baptism, except to those adults who sincerely to repent and to believe; and to all infants who have never committed sin, and who are presented by their parents. (Perhaps households exception.—Ed. CHRONICLE.)

or by a neglect of those things upon which the continuance of the spiritual life is made to depend.

Could this doctrine of regeneration in baptism, as contained in the Scriptures—as held by the ancient church, and set forth by that branch of the reformed Catholic Church of which we are members; could this doctrine at the present day be more distinctly set forth, and more firmly believed by the majority of christian parents, it would do much toward reviving the ancient practice of the church in relation to the baptism of infant children. What parent could be found to neglect so important a duty, if he believed that bringing his children to baptism he procured for them all of those gracious promises and privileges? Are not these promises made, and privileges secured to the infant child in baptism, as well as to the penitent and believing adult? And has not the infant child need to be baptized in order to wash away the guilt of original sin, as well as those who have come to years of discretion?—Surely it is necessary, unless it should be contended after the manner of the Pelagians, that infants are free from any corruption, or original sin; and even then the baptism of infant children might be practiced to render their salvation doubly sure.

OLD TIMES.

The Rev. Mr. Marsh, venerable for age, and worthy of our respect for the service which in time past he had rendered to religion and the Church, he added his little interest to the occasion which had called us together. After referring to his advanced years and growing infirmities, he expressed his gratitude and joy, that, in the goodness of God, his eyes had been permitted to see so many younger members of the ministry assembled on the occasion, to advocate a cause which he loved, and had endeavoured to serve. He said that he could recollect the time when there was not a Bishop in the whole United States. He well remembered when he could not go to the Church of his earliest and best affections, on a Lord's Day, without being hooted at by the boy on the green, in the village where we then assembled under such prosperous circumstances. He was able to recall the fact, that the Episcopal Church was once so unpopular in this town, that the glass was broken from the windows by its enemies, and his friends were under the necessity of substituting wooden shutters, which were opened Sunday after Sunday, to admit the light of heaven by which they might read their Bibles and their Prayer Books.—But now how changed! God has mercifully ordered a brighter day for his Church, and, though our aged friend might not live much longer to enjoy it, yet he invoked the divine blessing on those who heard him, that they might appreciate their privileges, and improve them to the honour of God, and the salvation of their own souls.—*Chron. of the Church.*

FOURTH'S DEPARTMENT.

THE WIDOW AND HER SHIPWRECKED SON.

In the North of Ireland, in a small inland village, a lieutenant of the British navy, after serving his country, for many years, took up his abode. He had a pious wife, and six or seven children. She sent them to the village Sabbath-school; but the eldest, a boy of fourteen years, seemed determined, to profit by neither maternal love, nor pious instruction at school. He played and mingled with a class of wicked idlers, that infested the village, and would have been bad as the worst of them, but for his father's rigid discipline. That alone restrained him from rushing into excesses of wickedness and riot. But that father died, and left his widow to combat with the idleness of her boy alone. No, not alone; for she sought the help of her heavenly husband.

The father being dead, the son grew worse. He was ungovernable, and the afflicted widow wept, as with a broken heart, over her recreant child. Unable

to restrain him, she adopted a very common mode in England of disposing of idle lads. She resolved to send him to sea. It was a painful alternative; but he could not grow worse there, she thought and possibly the severe discipline of a ship might humble his proud spirit, and lead him to reflection.

A ship was obtained for him. The bustle of preparation began and over. Unknown to the youth, the mother placed a Bible in his chest, with the secret hope that its light might lead him to his heavenly Father, when he should be far off on the deep, blue sea. Many were the prayers that mother offered for the son, many the counsels she gave him from the fulness of her heart. The day of separation came. O, it was a day of trial to all but to him who was the occasion of the sadness of that family. Warm were the tears she shed, as, pressing him to her bosom, she bade him adieu and commended his wayward heart to God.

Many years had passed, and the wanderer had not returned. The ship had perished at sea, and the widow mourned her son as dead; and, what was worse, she trembled for the safety of his undying soul.—Could she have been assured of his safety in the better world; her pained heart would have been at rest. But she wept over him as doubly lost.

It was a stormy night in mid-winter. The wind howled, the rain poured down in torrents, and deep darkness obscured the sky. The widow, and her children, sat beside the cheerful fire, and a chastened cheerfulness overspread the circle, though now and then a cloud of melancholy gathered over the mother's brow, as the driving storm reminded her of her lost son, when a slight tap was heard at the door. It was opened. A sailor stood there way-worn and weather-beaten. He begged a shelter from the storm. It was not in that mother's heart to refuse a sailor on such a night, and she offered him her fire-side and her food.

When he had refreshed himself, she modestly questioned him of his condition. His tale was soon told. He had been shipwrecked, and was going home poor and penniless to his mother. He had been shipwrecked before. The widow asked him to tell the story of his sufferings.

He said that in a violent gale the ship ran ashore and went to pieces. The crew were either drowned or dashed to death against the rocks. Himself and another were the only persons who reached the shore. They were thrown high upon the beach by a powerful wave his companion was senseless at first, but at last, revived—alas! but to die. "He was a sweet youth" the sailor observed; once he had been the terror of the ship for his excessive devotion to vice. But suddenly he had changed. He became a serious, praying man; as remarkable for piety now, as for vice before. "When he had revived a little on the beach," said the sailor, "he pulled a Bible from his bosom, and pressed it to his lips. It was this blessed book, he told me, that led him to change his way of life. Rummaging his chest one day, he found a Bible: his first impression was to throw it away; but chancing to see his mother's writing, he paused to examine it. It was his name! It made him think of his mother; of her instructions and of the instructions of his teacher; and then he saw his sins, and felt he was a sinner. Overwhelmed, he sunk upon his knees, beside his chest, and wept, and prayed, and vowed to change his way of life. And he did change it; for he became a decided Christian.—After telling me about this change," continued the sailor, "he gave me his Bible, and bade me keep it for his sake; and then falling back upon the sand expired with a half-offered prayer upon his lips."

As the sailor concluded, the widow, who had listened with deep interest and feeling, inquired,

"Have you got that Bible, my friend?"

"Yes, madam," said he; and he took from his bosom what appeared to be a bunch of old canvass.—Carefully removing several envelopes he at last produced a small pocket Bible, and gave it into the hands of the lady.

Tremblingly and hastily she seized it. She turned to the blank page, when lo! her child's name in her own writing. A deathlike paleness overspread her usually pale cheek, as she made the discovery, and exclaimed "Tis his! 'Tis his! My son! my son!"

Nature could bear no more, and she fainted.

Here then we see the idle Sunday scholar at sea, away from the means of grace, suddenly profiting by the instruction of years long past. His soul felt the inspiring leaven a teacher had placed within it, and grew fit for Paradise, when the teacher mourned his labour lost. How encouraging! how charming! Labour on, dear teacher, in hope. Parents despise not Sabbath-school instruction, for your child may in like manner be saved.—*S. S. Messenger.*

CANADA.

GUELPH, U. C.—The following extract from an account of the Bishop of Toronto's progress in Upper Canada, gives one of the many surprising changes which emigration has made in that flourishing colony:—

After spending the night at the hospitable abode of the Rev. W. McMurray, his Lordship proceeded on the following day to Guelph,—passing through a fertile country, in a great portion of which the communication is much facilitated by excellent roads. Guelph, now the capital of the newly-formed District of Wellington, is prettily situated on a gentle eminence skirted by the river Speed; and the rapidity with which it has reached its present size and neatness, can only be understood by those who are conversant with the customs of a new country. At our first visit to this spot about thirteen years ago, an area had just been cleared in the forest for the projected town, and a single "shanty" stood amongst the still smoking ashes of the clearing. Within two years many respectable families emigrated to the village and neighbourhood; at the present moment it contains a population probably of 800 souls, with at Court House, on the castle model, a handsome and commodious Church several other places for religious worship, and many very neat and substantial private dwellings. The Church was erected in a great degree by the aid of contributions from the mother country, obtained chiefly by the exertions of the Rev. A. Palmer, the estimable Rector of the parish assisted by a grant of £100 from the Canada Company. The assistance from the mother country, obtained through the instrumentality of Mr. Palmer, not only sufficed to complete the Church, but enabled him to build contiguous to it, a very excellent School-house, calculated to contain nearly 100 scholars and having apartments also for the accommodation of the Master and a small family. Too much cannot be said in favour of the plan of annexing a School-house to the Church,—where, instead of running astray upon life's common and becoming the sport of "every wind of doctrine," the young may be instructed in the pure principles of our holy communion, and a nursery thus reared for the future spread of the Church. Even in small towns, a large number of persons are to be found glad to avail themselves of this wholesome instruction,—wholesome because based upon religious principles,—and without its free tender, as in these cases, the advantages of such instruction are often never obtained at all.

In Italy, there are fourteen Protestant ministers; eleven of them preach in French and three in German—beside a few English preachers.—*Epis. Rec.*

The Emperor of Austria requires the Protestant young men of Hungary, to go to Halle or Berlin, to obtain their Education (there is no Protestant University in Hungary) and better places he could not have assigned them.—*Ibid.*

THE STORY OF A STRANGER IN LONDON.*

Kate Lanigan dwelt with her son Terence, in a semi-subterraneous room of a small house situated in a court within court-upon-court, in the aforesaid lane appertaining to that worse than Cretan labyrinth—Seven Dials. Kate followed the vocation of a basket-woman, by which she picked up a scanty living, and had on this day earned the solitary shilling which paid for the removal of Horace O'Meara to her squalid dwelling. Terence followed more varied occupations. He was a day labourer at brick-work, vulgarly termed a *hod man*; but he was also what is more elegantly called a *hulliballoo-boy*, that is, one whose strength of lungs made him peculiarly acceptable at wakes, rows and merry-makings. If a family fight took place among the Cumminses of the neighbourhood, or an attack was made by the Bradys, or the Kellys upon others of their compatriots, Terence was always in requisition, to shout the war-cry with a voice remarkable even among Irishmen; and the frequency with which the young man was entangled in these awkward amusements made a change of name sometimes requisite. So he adopted a few *aliases*, by one of which he led the *pathern*, waked the dead by another, and so on; being, as he ought to be, Terence Lanigan when he went to work in the morning, and then, in the evening, Jem, Terence or Jem Flanigan, or any thing else, just as it happened, or as the nature of his employment seemed to require.

Amid such companions and such scenes the once proud and still elegant Horace passed many long and weary months. He had at first determined to seek employment in even the lowest capacity, if he could thereby obtain the means of paying for his own support. He knew that the misery of his appearance and the raggedness of his clothing quite precluded him from obtaining the gentlemanly situation he had originally desired; and his pride would not bear an application to his mother, for what little she could possibly have spared him. He had not written to her for many weeks; he felt that she must think him dead, and he would rather that she should mourn his loss than know that he was subsisting on charity in the lowest purlieus of St. Giles's.

A short time after he had joined this family, it was farther augmented by two orphan children, whom the kind-hearted Kate took in.

'These children are not yours, Mrs. Lanigan?' said Mrs. Waterton, a dear aged friend of mine, who visits the poor in that miserable neighbourhood.

'Yes, me lady,' replied Kate, 'sure they are mine but they were born to me shister.'

Horace saw the hard struggle made by both Terence and his mother to support this addition to their household; he felt himself a burden to them, and could not bear the thought of 'taking the bread out of the children's mouths.' He therefore took but half his former quantity of food, while he renewed his efforts to gain employment, but the one plan completely defeated the other; for his strength, never duly recruited after his illness, failed entirely under the starving system, and he soon became unable not only to have worked, but even to walk.

Mrs. Waterton had often seen him in her visits to Kate, and had been struck by his appearance, — gentlemanlike even in his rags, — and with the aristocratic cast of his almost skeleton countenance. He always turned away from her, and crouched moodily over the fire, evidently wishing to avoid observation; and considering him to be a lodger, she had taken no notice of him.

She had a pleasure in visiting the Lanigan's room, for, whatever might be their other qualities, both Kate and her son were honest and kind-hearted; and though Terence was seldom to be seen without a black eye or a plastered face, and very often in a state far from sober, yet he was always civil to her ladyship's riverince.

The poor children also excited her compassion. — Her great object was to introduce them into a Pro-

testant school, and thus to let in a little light upon the family; for they were all bigotted Romanists, and not one of them was able to read a word, excepting Horace, who had the best possible chance of forgetting how to practice that accomplishment; for the only book-like thing they possessed was a piece of a Latin breviary, which was devoutly kissed by the whole family every night, as a kind of preservative charm.

One day Mrs. Waterton found old Kate at home alone. Horace had crawled out, to catch a breath of the soft spring air, such as it can be procured in the smoky atmosphere of Seven Dials. The old lady took this favourable opportunity of asking whether the person she had so often seen were indeed a lodger.

Kate drew herself up with an air of offending dignity, and putting her hands on her sides, replied, 'A lodger, faith! no, and that's what it isn't at all, at all! Sure isn't it the young masher that's in it, and he the rale O'Meara itself?'

Mrs. Waterton was astonished, and Kate Lanigan proceeded to inform her of his adventures, as far as she was acquainted with them.

'And indeed,' said she, 'it's the weary sight it is to me heart to see him so sickly and white; with just as much strength as a babby, and that's all, barring the cough that is upon him.'

Just at this moment the door slowly opened, and Horace entered; he was evidently discomposd at seeing Mrs. Waterton, and after making her a bow that might have graced her drawing-room, he silently crept to his accustomed corner. He was no longer, however, to avoid observation; she accosted him, condoled with him upon his illness, promised that her husband, who was a medical man, should call upon him, and concluded her visit by leaving with him a little tract addressed to the sick.

The sight of a book, be it what it might, was delightful to Horace; and though at one time he would have turned away with contempt from a Protestant tract, he now received it thankfully.

Mrs. Waterton hastened home, to consult her husband as to the proper mode of treating so strange and interesting a case; and it was not long before the humane surgeon had found his way to old Kate's room, and was in full possession of Horace's story as well as his symptoms. His first prescriptions were proper food and proper clothing; and these medicines were not only ordered but supplied. A corresponding improvement was soon visible, and Horace was able to walk as far as his benefactor's house, where he now became a constant visitor.

The next step was to enable him to seek for that suitable employment which he had so long been unable to procure. Money was supplied by a few benevolent friends, a suit of gentlemanlike apparel purchased, and 'the rale O'Meara' once more felt and looked 'himself again.'

Meanwhile, Mrs. Waterton had not neglected her special province of instructing her protegee's mind. The first tract, gratefully received and diligently read, proved so congenial to his depressed and despairing state of feeling, that a second was gladly welcomed; and after that a third and fourth, and so on; until at length a Bible was placed in his hands. He rather drew back from this book, for it had always been a forbidden one to him, while under the eye of his priest at home; but now that he had been so long without any books, even Protestant ones were willingly read. Having a curiosity, moreover, to know what the prohibited book contained, he perused it at length very eagerly.

Mrs. Waterton had never alluded to the difference between his religion and her own; but had treated him as she would have treated a Protestant, and judiciously selected the tracts she gave him, so as to avoid controversial subjects. His was a peculiar case, and she acted accordingly.

The light of truth now began to break in upon his

desponding and bewildered mind, which had been humbled to a point at which the consolations of scripture found a ready way to his heart. At length he openly asked his friend's opinion on several points of difference between the Protestant church and the system of Rome. The conversation was long and interesting, and when Horace took his leave that evening, he said, 'Well, madam, after what I have read in your Bible, I don't think I'll ever pray to the Virgin and the saints again.'

At length, an eligible situation offered itself — a head clerkship in the office of Mr. R —, an estimable lawyer, residing at the west end of the town; who had most kindly offered to receive the young man into his house, and to treat him as a member of his own family.

Mrs. O'Meara had been some time since informed of her son's improved prospects; for this first impulse, on finding himself restored to something like his natural station in society, was to write to her, to tell her that he was still alive, and after long sickness and trouble, was in hopes of better days. His benevolent friends, the Watertons, figured prominently in his letters, as did also poor Kate and Terence. — When Horace took a kind leave of Mrs. Waterton, on departing to his fresh residence, he asked her if she had said any thing to Mr. R. concerning his religion.

'No,' said she, 'he did not ask me any questions on the subject; he only inquired whether I considered you to be a moral and well-disposed character, and I conscientiously replied in the affirmative.'

'I am glad he did not ask you the exact question,' said O'Meara; 'for I am afraid you would not have given him a correct reply.'

'What would you wished me to have replied?' she asked.

'That I am a Protestant,' answered Horace firmly. 'After all the new and blessed light I have received during the last few weeks, I can no longer profess myself a Roman Catholic. I shall go to church with the family, and when I have once got into your church, I don't suppose I will ever have to leave it again.'

The delight of Mrs. Waterton will be better imagined than I can describe it. The good seed she had been privileged to sow in his humbled mind had indeed taken root, and brought forth fruit in abundance. A long conversation ensued, and the young convert exhibited the depth and reality of his conscientious convictions. The friends parted in silence. Mrs. Waterton could not express the joy she felt, and Horace was equally unable (as well as reluctant, from the native reserve of his character,) to call forth all the gratitude of his full and bounding heart.

There is a little more to add to my story. — Horace O'Meara, snatched from positive starvation and death by one kind female friend, and from misery and fatal errors by another, — continues happy and thankful in his new position; and blesses the day when he first saw his invaluable friend at Kate's little room in St. Giles's. — *Concluded.*

THE SUDDEN DEATH OF A YOUNG MAN AGED ONLY 30.

By a Constant Reader.

W. B. was born of poor but honest and industrious parents, in a small village in the county of L —, where he was always considered a moral steady young man. About seven years since he married a young woman to whom he was always attached, and with whom he lived very comfortably, wishing only for her society at the close of the day when he had finished his daily labour. But how short-sighted were we! Whilst they were thus promising themselves

* From the Church of England Magazine.

many years of happiness together, the messenger was sent to him, 'the Master is come and calleth for thee.' If there be any thing needed to show further how necessary it is to remember our Lord's admonition, 'be ye ready, for in an hour when ye think not the Son of Man cometh;' surely this may be brought forward; and may the Lord render it beneficial to careless sinners in showing them that they cannot boast of to-morrow! Up to the period of November, 1837, he had no thought of anything else excepting morality, having no idea that a change of heart was necessary, but depending upon his good works—he thought he was sure of Heaven. On the Advent Sunday in that month, he heard our minister preach from Rev. i. 7, the Holy Spirit applied the word to his heart, and he went home deeply impressed with the solemn truths he had heard; conviction fastened upon his mind, and, notwithstanding, (as he told me) he tried to stifle it, he never lost it, and was compelled at last to yield himself up to the service of his God. He was a Nicodemus, afraid of man, and of the sneers of the world; he therefore kept it to himself, and durst not even mention it to his wife, though he carried about with him a heavy burden, but he went on about a year and a quarter; but the case was not far off when he was to tell to all around that a Saviour he had found, and to confess him before men. On Easter Sunday, 1839, it pleased God more particularly to shine into his mind, so that he again resolved he would confess his Lord and in a few despised followers of Christ, who met in the next village to receive instruction—still he kept it off, and never put his design in execution. On Friday, the 5th of April, he met with a neighbouring choir of singers to sing some of Handel's oratorios; little did he think, and little did I think, that this was the last time I should hear him.—The first piece he played or sung was 'Worthy the Lamb.' On the Sabbath evening he was much affected at the following remark:—Perhaps some one of you, my friends, may be in eternity next Sabbath, this may be the last time some of you may hear the Gospel; then what an effect has it had upon your hearts! He thought 'what effect has it had upon mine?' the tears rolled down his cheeks although he endeavoured to prevent others from seeing him. On the Monday evening, April 9, he met the same choir in his village, and at parting again sang 'Worthy the Lamb.' On the Tuesday he went to his work as usual, when his master came up and said: 'William, if you fetch a load of turnips as you are not busy, the man to whom the work belongs is not at home.' He went immediately, called upon his return to his own dwelling and told his wife to have dinner ready as he should be back in a quarter of an hour. He never thought that the next time he went home he would be carried in; but so it was, and laid upon his bed; how true it is that in the midst of life we are in death! He was unloading the turnips, when something alarmed the horse, it moved forward, the cart rolled from under his feet, and; although he fell a short distance, yet the jerk broke his spine, and he was immediately taken to his home, where his wife was looking out for him, to tell him all was in vain, when seeing her husband in that state she fainted and was quite overcome with grief; a doctor was sent for directly, who was obliged to state there was no hope,—he might live a day or two but in his

opinion not a week. Upon hearing of the accident I went down, and as soon as he saw me he said, 'O, I wanted to see you, I am so glad you are come.' I asked if he felt much pain, his answer was, 'Only a little when I stir, still I fear I am a good deal hurt, but it is a judgment upon me because I durst not confess Christ before men, but if spared I will have family worship, and I hope I shall be enabled to show that I am one of his children.' He then told me what I have before mentioned concerning the sormon and the struggle in his mind. I said, 'do not you feel anxious about your wife and children?' 'No,' he replied, 'I remember God has said, he will be a husband to the widow and a father to the fatherless, and I believe that he will take care of them.' I then asked him if he wished to get better. He said 'the Lord knows best; if I thought I should go back again to the world I had rather die, and if I live I hope he will enable me to confess him and cleave to him, I only wish to live for the purpose of showing forth his praise; how necessary for us to be always ready, what should I do now if I had not known God before. Thank God I am not afraid to die.' I replied 'yes; it was our Lord's command to watch, lest our Master should come and find us careless and sleeping: but why are you not afraid of death? and upon what do you build your hopes for salvation?' 'On faith in Christ alone,' he replied.—I then observed 'I should like to pray with you, will it not be too much for you?' 'O, no,' he said, 'I want prayer, I love prayer, many a time have I been benefited by hearing others pray.' 'Then,' said I, 'give God the glory.' 'I do, I do,' he replied, 'now pray if you please.' He joined with great earnestness in the petitions, often repeating 'Amen.' When I arose to come away he looked up at me with his dying eyes, and with a sweet smile said, 'You are the best doctor, the other only gives me medicine to cure my body, but you bring me cordials for my soul; this has done me a deal of good, will you come again?' I replied, 'recollect Jesus Christ is the best physician, I desire to open out his character to you, and I trust you have applied to him that your soul may be saved, and that he would be mercifully pleased to heal the wound of your heart with the blood of his blood; look to him and he will, I trust, be your support in death and portion through all eternity. I will see you again in a day or two if possible.' But before that period he had done with this world; had I known he was so near his end, I would have seen him again, as he often expressed a wish that he could talk with me once more; this I did not know till all was over, or else, however inconvenient, I would have gone. When I wished him good bye, and told him that if spared I hoped he would live to God's glory, and if he died all would be well; so that if we met no more here, we should praise God together for his wonderful love for ever and ever. 'Amen, Amen,' he replied. A good woman sat up with him the last night and said, 'I think you are very ill, are you happy?' 'O yes,' he said, looking at her with a smile, 'quite, quite happy.' 'On what are you depending for salvation?' 'On Christ, I have faith in Christ, I need not fear.' He soon after breathed his last, and is now, I trust, in that Kingdom of bliss and happiness where the Lord is his light, and his God is his glory. His death was improved on the following Sabbath week to a large congregation, from

Prov. xxvii, 1. His sudden death made a great impression upon those around, may God grant that every sinner may see the necessity of being ready, for the Lord cometh as a thief in the night!

MY SCOTTISH TOUR.*

THE SACRAMENT SUNDAY.

The morning of Sunday was the brightest, I think, of which July could ever boast; and I was struck, with the great influx of well-dressed persons into the little town at an early hour, as I strolled along the beach—it being nearly high water, which added to the beauty of the scene—and with the number of boats rowed over the calm and sunny loch, with persons from the opposite shore. On another Sunday, not one would have been seen on its surface: but the present occasion was extraordinary; and boatmen and passengers felt it their duty to cross over to "the preachings." I wish there was as much scrupulousness with reference to Sabbath desecration among our boatmen in the south. There was great solemnity in the scene. Many hearty congratulations passed between friends who met on this occasion, the only one during the year, and to whom it might be the last. Many were the inquiries as to those who were to assist; and the news of the eminent minister's arrival already adverted to, gave great satisfaction.

The time for service approached, announced by the tinkling of a very small bell, hung in the small turret of the church. A stranger is forcibly struck with the unecclesiastical appearance of Scottish churches, with the lack of those tapering spires, and massy towers, which add so much to the beauty of the English landscape. A better taste seems now, however, to prevail; and I witnessed some new churches built with something approaching to architectural order. Still there is vast room for improvement. I was forcibly struck with this in viewing the church of St. Guthbert's Edinburgh—a huge unwieldy building—and contrasting it with the peculiarly elegant episcopal chapel of St. John the Evangelist, which is close at hand. Perhaps I missed nothing in Scotland more than the rich full tone of a peal of bells: I know not if one is there to be found, rung in a proper manner. I lately read in the newspaper of a plan for ringing bells by steam. I hope it will never be brought into use. I confess I like to stand in the belfry and see the ringers, as well as their bells, in full swing, at their work. If a steam-engine is a nuisance on the stillness of a Highland loch, it would be utterly intolerable in a belfry. I do trust the power of steam will never arrive at this.

I entered the church, an ancient low building, in a crucifix form; originally of no architectural beauty, and sadly deformed by two patched staircases outside of the building, leading to the galleries. Still the inside was by no means devoid of interest. A few mouldering hatchments were affixed to the walls, which, by the fading arms thereon painted, bore testimony that they were to the memory of persons of right noble blood. A flag or two were suspended to record the deeds of some long returned to the dust, though such are rarely to be found in a Scottish church. The patron's seat, opposite the pulpit, was exceedingly nicely furnished, and was freely lent for the use of the minister's friends, for the family were members of the episcopal church, and had gone some miles to service at an episcopal chapel, but were on the most friendly footing with the parish pastor. Into that pew—more properly small room—I was fortunate enough to be admitted. I had entered with the pressure of the crowd; but my appearance led to the presumption, probably, that I was come to assist, which accounted for my being privileged with a good sitting.

Every thing appeared to be duly prepared for the solemn occasion. There being no regular communion table, many pews seemed to have been removed, and long tables laid out, covered with fair linen cloths, with forms on either side, immediately under the pulpit. Service was commenced by the minister of the parish, who read some portion of a psalm, which was

* From the Church of Eng. and Magazine.

then sung, without instrumental music, that being, though not strictly forbidden by any act of the church, never permitted. It is believed, however, that the prejudice against its admission is waning both among clergy and laity.* The minister then prayed; another short psalm was sung, and followed by a sermon, called on the sacramental occasion, "The Action Sermon;" it was, I thought, far too tedious, considering the long services in reserve. After prayer, he proceeded to fence the tables, as it was termed, by which expression I suppose was meant, to ward off those who were deemed unfit to approach. This he did exceedingly well; his exhortations were forcible; his invitations pathetic; his manner mild and persuasive. He then proceeded to the solemnization of the sacred ordinance, before which, however, the elders of the parish, to my astonishment, went round and received what are called tokens from the communicants. These were small round pieces of bread, which had been given to the communicants the week before by the minister and elders, in token that they were deemed fit to sit down at the Lord's table. I much question how far such a right of exclusion by the non-presenting of such a token is warrantable, whether it does not savour far more of priestly domination than the scarf or the surplice, the kneeling at the Lord's supper, or the cross in baptism. From my own personal knowledge I am assured that these tokens have been given without a question asked, to persons whom I should have been annoyed to behold approaching the rails of the communion table in my own church. Still I wish, that in our church, the exact position of the minister, with respect to the administration of the Lord's supper, were more clearly defined, and that church discipline were more rigorously enforced.

After a very excellent exhortation, the elements were consecrated, and handed from one communicant to another, sitting, the elders assisting. I do not think the minister received the communion himself, but waited until another should officiate, when he might sit down with others. The scene was, to my mind, most striking. The church was filled almost to suffocation; for the non-communicants did not, as with us, withdraw. When this table had been finished, the nearly exhausted minister gave way to a brother. The tables were filled with fresh communicants. There were seven or eight such changes, different ministers exhorting; the congregation meanwhile retiring as they felt fatigued, and returning as they had been refreshed. This service did not end until six, and that of the evening began in half an hour.

It was obvious that the church could not contain the assembled multitude; and, to remedy this, a wooden frame called a tent was erected in the church-yard, from which a minister preached to hundreds sitting on the grave-stones, or green-sward, beneath which were mouldering the ashes of many who had taken a deep interest in the preachings, and looked forward to them as the brightest and happiest days of the year. The tent, once so common, is, I believe, now rarely used; but I was informed that in many parishes it was at one time invariably at the preachings. For the service of the tent, the church-yard had been put in good order; and the nettles and dock-weeds, which generally flourish in rank luxuriance in Scot-

tish church-yards, had been removed. The scene to me was novel as it was striking. I had intended going into the church in the evening (the minister from the great town was to preach), but I was arrested by the tent service. The church was crammed to an overflow, and I preferred breathing pure air to a tainted atmosphere. The attention of the congregation was very great: it consisted chiefly of the peasantry dressed in their homely attire, many with their plaids around them, and their dogs slumbering quietly at their feet, and of the fishermen of the loch; and the joyful psalm with which the service closed, and in which all seemed most cordially to join, could not be listened to without much emotion.

Found as I am of the exquisite music of our cathedrals, and of the full swell of thousands of voices, led by a powerful organ, as I have been privileged to hear, there is something in plain country singing, when well conducted, which affects me much; and perhaps there is no part of our church service which stands in need of greater reformation than that of our psalmody.*

Leigh Richmond, in his admirable tract, "The Dairyman's Daughter," speaks of "the well-known effect of the open air in softening and blending the sounds of music." I felt, on this occasion, the full force of the remark. I only once experienced the same thrilling sensation. It was at the consecration of an additional burial ground in one of the sweetest church-yards I ever beheld, when a portion of the 90th psalm was sung by a large congregation; and when (for I stood near him) I saw one tear fast chasing another down the good bishop's cheek as he cordially joined. The green-sward on which we then stood, smooth and level, and trimmed with much care for the occasion, has now many a trophy of death's triumphs; and the grassy mound, and sculptured grave-stone, testify that many who that day joined in the solemn psalm, are now resting under the spot on which we stood. It was a day, from various circumstances, of great interest to me, and cannot easily be forgotten: May they whose voices mingled in that plaintive dirge—for such it may be called—and they whose voices, in the far off church-yard of _____, sent forth the full-toned hymn of praise, when, from the tent, the minister gave it out line by line, be permitted to sing the new song through eternity—the "song of Moses and of the Lamb."

I went down to the beach to enjoy the pleasant breeze which had now sprung up, and which was peculiarly favourable for those passing to the other side of the cove. The labour of the oar was spared. The white sails, as they danced along, amidst the brilliant tinges of a sun gloriously setting behind the high blue hills, added greatly to the interest of the scene. Those who were thus carried so briskly homewards were not retiring from a Sabbath musing in unballowed revelry, desecrated to worldly pleasure; they had been engaged in a most solemn act, and were returning to their heather-covered cottages with thankfulness, and in peace.

From more than one of the boats could distinctly be heard the hymn of praise; and, had one of the boats been swamped, and those in it perished, how different would the occurrence have been regarded by a Christian mind, from such happening to a dissipated party returning from a party of pleasure, hurled in a moment into eternity—and yet such events constantly occur.

A good glass enabled us to know, that ere darkness spread over the earth, the whole company had reached the opposite shore in safety; and doubtless in many a dreary glen, as many would regard it, and yet a glen of happiness and peace, and by many a peat fire-side, of a long winter's night, would be talked over the incidents of the last preachings at _____; and hope would spring up, that when God should again renew the face of the earth, and the bright days of July should return, they might once again be permitted to sit down together at the table of the Lord.

* The manner in which the singing is conducted in some of our country churches is quite disgraceful. The selection of the psalm or hymn is left to the choice of the clerk or the caprice of those who designate themselves the singers. Every parish clerk is required to be able to lead the congregation; it forms one of the questions at visitation in the diocese in which I reside, whether he is capable of doing so.

And if perchance some grey-headed patriarch, who had weathered many a snow-storm, and often struggled against many a wave, might feel that this tottering limbs and feeble frame could no longer carry him there again, he might comfort himself with the thought that, though he might no longer be permitted to communicate with God's people on earth, he might, through saving mercy, drink with them of the fruit of the vine in the kingdom of his Saviour and his God.

To be continued.

THE COLONIAL CHURCHMAN.

LUNenburg, Thursday, October 29, 1840.

TEMPERANCE.—The Rev. Mr. Matthew continues his wonderful course in various parts of Ireland, exhibiting hundreds of thousands in the ranks of Temperance. Fears have been entertained of some political object in this organization; but however that may be, and whatever cause there may be to doubt the stability of resolutions apparently the result of passive obedience to priestly authority as not of principle, the philanthropist will still rejoice at the amount of good which appears to be done. Whatever the motive may be, it is testified on all hands, that a great change has taken place in the habits of the lower orders of the Irish people, and that sobriety and industry are fast taking the place of intemperance and idleness. Among the witnesses to this improved state of things, is the Marquis of Lansdowne, who in a highly complimentary letter to Mr. Matthew, has lately enclosed him £100 for the relief of the poor.—The cause in this Province, after a long period of languor, approaching to dissolution, seems to be reviving:—at Halifax, we perceive that the meetings are better attended, and additions are made to the societies. Believing much good to have arisen from the efforts of these institutions throughout the country, we hope the revival will be general.

The Lord Bishop of Nova Scotia, left Halifax for New Brunswick about three weeks ago. We have received nothing but an account of his arrival there.—Rumour speaks strongly of the Rev. Dr. Jacob, of King's College, Fredericton, being the new Bishop of that Province. He went home on the Britannia, steamer, on the 4th October.

"To pay every man his own" is a good maxim which should be remembered and acted upon by all who subscribe for a paper. If it is forgotten by them, however, the Printer be expected to reduce it to practice.—A special request that all who are in arrears for the COLONIAL CHURCHMAN, will abide by this salutary and settled accounts with the Printer or the nearest Agent up to the end of this Volume (12th November next) and it is earnestly desired, that Agents will use their best exertions in procuring such settlement; and in remitting without delay, whatever may be received.

INDIA.—The announcement contained in the subject extract of a letter from the devoted Bishop of Calcutta, a continued blessing upon the labours of our missionaries in that quarter, will be hailed with delight by those who join with fervour in the Church's prayer that the "Saviour may be known upon earth his saving health among nations."

The Bishop of Calcutta, in a letter to the Secretary for the Propagation of the Gospel, dated May, 1840,

"The surprising enlargement of your operations at home delights me. The effect is good in every way; it advances the great cause of evangelization throughout the world, and it reflects upon the Church at home the warmth and zeal from which exertion springs. A missionary character is the best praise of any church, one of the surest tests of its spirituality, its purity of faith, and its love to the Divine Apostle and Head. Selfishness is the bane of our fallen nature; expansive benevolence, founded on the cross of our Lord and Master, and corrected by sobriety, in subjection to the discipline of the Church, is the glory of Christianity. Never were the prospects at home and in India so bright as at present. One hundred converts with their offspring, were received into the Church by baptism at Junjeha month or two back, in the presence of Professors Withers and Street."

THE VOLUNTARY SYSTEM.—Illustrations abound on every side of the mischief of trusting to such a system, for a maintenance of religion and its ministers, in any country, and we believe not a few of our dissenting friends in this Province, whatever they may say against establishments, are heartily sick of the other alternative of dependence for bread upon the spontaneous bounty of the people. We can recall not a few instances in which the operation of this boasted principle has started out deserving men, and broken up their congregations.

Below, we give an extract from a recent charge of Bishop McIlvaine of Ohio, from which we regret to find that he suffers under the same baneful system. As the Editor of the Episcopal Recorder remarks, "if ever a Diocese had reason to be thankful for their Bishop, Ohio!" He is a Prelate of acknowledged ability, piety and zeal, under whose devoted and laborious supervision the church in that remote region has within a very short period been greatly prospered and enlarged.

"I must now introduce to the special notice of the convention, a subject, to the mention of which I have a very great aversion, and to which I hope hereafter to be spared the most unpleasant necessity of adverting before this body. I mean the pecuniary support of the Episcopate. I have not the grievances arising out of the condition in which this matter has been placed, ever since I came to the Diocese; but have abstained from any but the most general notice of the real state of the case.—The matter has been growing worse and worse, and now at a point beyond which it cannot be further delayed. The time for silence, and in consideration of my own feelings on a subject of such delicacy, has passed. When it comes to this, that the Bishop of the Diocese receives almost less for his support, during the progress of nearly a whole year, than he is obliged to pay to his hired labourer: when it comes to this, that after having spent all the little means that he brought with him when he came to the Diocese, and that he has since been able to earn by positive labour and toil, beyond his official duties, and all that could be borrowed till it would be dishonest to borrow any more, for the most economical support of his family, the Bishop of this Diocese is after all sustained, as actually the case, by the kind consideration, the private charity of friends, out of the Diocese, on whom he has no manner of claim,—the Churches which he has perfect claim, having paid only about one-tenth of what they promised for the year, and yet prospects of any thing better for the year to come are exceedingly unpromising,—it would be a high time that considerations of personal delicacy were laid aside and that the crisis in the Episcopate of this Diocese should be fully exhibited. For particulars of accounts, the Convention are referred to the reports of the Treasurer, which will be presented in due time. Some parishes have fully done their duty. Their pledges at the last Convention have been redeemed. But when it is known that three-fourths of the parishes have done nothing, it is not to be manifest that with a deficit in the salary of last year, of nearly seven hundred dollars, to make up, the few that have done their duty could accomplish little more than the filling up that deficiency. Without dwelling any further on what has been done or left undone, I must take leave to say

that it is utterly impossible to go on in this way any longer. Go any further into debt for the means of living, I will not. Depend upon the charity of individuals of other dioceses, when we have some seventy parishes of our own, whose duty it is to see to this matter, and who are able to see to it, and who I believe are willing to see to it, and only wait to be properly applied to, is utterly out of the question.—I must expect this Convention to make this matter the subject of their most mature and serious consideration at this time. That one minister of this Diocese who is dependant upon all variations of times and seasons and feelings, all whims and caprices, all negligences, forgetfulness, indifference, irregularity, and parsimony for his support; whose faithfulness may have the least personal sympathy for its encouragement, and the strongest personal temptations for its ruin, because every other minister can more easily relinquish his place if it do not please him, that minister is the Bishop of this Diocese. One thing, brethren, is absolutely necessary: that I should know this year what I am to receive for the support of my family—and when I am to receive it. If you desire your Bishop to be able to give an unburdened mind to the great cares of his Diocese, and to go out upon his visitations of the Churches, and his long and many painful absences from home, without being loaded with anxieties which ought not to be borne on such errands, you will have to see to it, that he may know not only what amount the Diocese will promise for his support, but the times when he may count upon its coming.

A SYRIAN BISHOP.—A visit of such a Bishop to England, and an address from him in Arabic to an English congregation, may be ranked among the wonders of the day, and one connected with many pleasing and important associations. We take the following account of this remarkable event from the October number of the Church Magazine:—

On Sunday last, the village and parish church of High Hoyland presented a rather extraordinary spectacle. The Right Rev. Athanasius Abdelmesiah, a Syrian Jacobite Bishop, from Diarbekir, in Mesopotamia, and his interpreter, Mr. Jousuf Mussali, from Aleppo, were on a visit to the Rev. J. Wolff, L. L. D., D. D., Curate of High Hoyland, with whom the Bishop had contracted a friendship when the Doctor was in Mesopotamia. It having been previously announced that the Right Rev. Bishop would present himself at church that day, and would deliver an address in the Arabic language which Dr. Wolff would interpret, a very great sensation was excited in the neighbourhood. The church was crowded to excess, and many hundreds could not gain admittance. The estimated number present was from two to three thousand persons. The Rev. gentleman congratulated the Christian Church in England on the near affinity it bore to the Oriental Churches, and alluded with fervent gratitude to Dr. Wolff's visit to Mesopotamia in the year 1823. After service the rush to get a sight of him was immense, he being dressed in the Oriental costume, with a fine flowing beard. The Right Rev. gentleman seemed to be highly pleased, and kept continually bowing to the assembled multitude on his return to the Rectory-house, accompanied by the churchwardens and neighbouring gentlemen.—*Leeds Intelligence.*

SUMMARY.

The Cunard Steamers continue to maintain their reputation for punctuality and speed; and abundant testimony appears to their value as comfortable conveyances for passengers. They seem scarcely to have touched the shores of the Western world, before we hear of their successful voyage across the Atlantic and find them with us again. The Acadia is the last that has been at Halifax, with English dates to the 4th October.

The aspect of the political world is rather threatening, and we shall look with anxiety for the next arrivals to see what effect upon the general peace of Europe may have been produced by the actual commencement of hostilities in Syria, and the capture of Beyrout. The Christian will earnestly implore Him who is the "Author of peace and lover of concord," to avert the fearful calamities of war, from every portion of the human family,—but especially from our own beloved country.

From China no intelligence appears of actual conflict.

In our own Province, the General Election now in progress, in consequence of the dissolution of the Assembly, engrosses much attention.—We hope it will be conducted in a spirit of moderation by all parties, and that the elective franchise will be exercised with a due regard to the public good, and not to the furtherance of private or party ends. Those who may be chosen to the important office of Legislators, we trust, will be men that "fear God and honor the Queen," enlightened to understand the real interests of their country, and zealous to promote them.

—An abundance of candidates seem to be in the field throughout the province. In Lunenburg we understand there are for the County, John Creighton, Esq. who has represented it for several years, and Messrs Edward Zwicker of Choster, who received a respectable support on a former occasion;—Mr. D. Dimock of the same place; Mr. James Waterman of Pleasant River, and Mr. George Michael Fancy of Bridgewater. For the Town, John Heckman, Esq. who has for upwards of 20 years been a representative, and was, we believe, what is called the *Father of the House* in the last Session.

The new Governor, Lord Falkland, has visited Truro, Pictou, &c. and has been received with due respect. An Address, signed by 1300 persons of Halifax, was lately presented to him, to which his Excellency returned rather an extended reply, expressing a strong desire for the harmony and prosperity of the country. We extract the following passages:—

"I beg to thank you for the address with which you have so kindly greeted my return from an excursion, in the course of which I have been strongly impressed by the beauty of the Country I have visited, and by its capability of improvement; while I have been every where deeply gratified by the respectable demeanour, orderly and industrious habits, and apparently easy condition of the people.

"It is most satisfactory to me, on assuming the Government of Nova Scotia, to receive from all quarters the assurance, that, even amidst those differences which naturally spring up during periods of excitement, arising out of the conflict of political opinions, a feeling of devoted loyalty, and affection to the Queen's person and authority, conjoined with a strong desire for the perpetuation of the union with Great Britain, has ever pervaded the community.

"These sentiments I have it in command from my Sovereign to do my utmost to foster, and encourage, and I know not a more direct means of fulfilling Her Majesty's beneficent will, than by endeavouring (while jealously guarding that prerogative, the exercise of which has been entrusted to me) to act in harmony with the wishes and feelings of the people, whenever such a course shall be compatible with their real interests, and the relative positions of the Mother Country and her Colonial offspring."

"I am anxiously desirous that the municipal rights and privileges, enjoyed by the natives of Great Britain, should no longer be withheld by their fellow subjects in this country, who will ever find me ready to aid in modifying or remodelling their Institutions, when changes are really required, and may be safely effected; and I trust that a firm and fixed determination on my own part, to consider talent, industry, and character, as qualifications establishing the most valid claim to distinction and preferment, will secure to the public the services of those best fitted to bring about such ameliorations as may be found practicable."

"If time, which might be usefully employed in the advancement of the most momentous interests, and in the attainment of objects of vital importance, be consumed in party contests, or in the unprofitable discussion of mere theoretical points of government, it is in vain to hope, whatever may be the gracious intentions of the Sovereign, or the liberal views of the government at Home, that those benefits can accrue, which ought to proceed from the constitution granted to this Province, in the anticipation that the privileges accorded by it would be dearly prized and beneficially exercised."

POETRY.

LINES

(Written upon reading Archdeacon Wix's "Six Months in Newfoundland," in the Church of England Magazine, Vol. iii. page 139.)

A voice from the wild, wild hills
Of a bleak Newfoundland shore
Sounds forth—as the gushing of pleasant rills—
Sounds forth, to cease no more.

'Tis a tone of praise most deep
For a clime, oh! dread and drear,
Where nature sleepeth a chilling sleep
For half the long, long year.

But this day was bright above,
And the sun on the rigid snow
Shone fair and free as heavenly love
On the contrite heart below.

There awoke a joyful word
From a pilgrim's lip that day—
"O ye ice and snow! praise ye the Lord
For ever and for aye!

"O ye frost and cold! praise him
Who ruleth the mighty wind!—
Who looketh in mercy upon the dim
Dull spot of the human mind.

"Shine on us, Lord of all!
Though dark may be our lot,
To thy Almighty aid we call—
O Lord, despise us not!

"O! let thy mercies rise
O'er this benighted land,
Until their lost and erring eyes
Look up to thy blest hand.

"O! hear my prayer and praise—
Unworthy though they be—
Until this darken'd land shall raise
One joyful hymn to thee!"

The voice was heard alone,
Mid the doop and pathless snow;
A thousand lips have caught the tone—
A thousand bosoms glow!

Pilgrim! thy pray'r is heard;
The light is beaming far:—
Their bencon is the Holy Word!
Their hope is Bethlohem's Star!

MARY ELIZABETH.

PAPAL FALLIBILITY.

One of their saints, Hilary, *anathematizes*, in his epistles now extant, Pope Liberius, the then 'successor, of St. Peter.' At a later period, Platina, one of their own writers, says, that 'towards the close of the tenth, and beginning of the eleventh centuries, the chief object of the Popes seemed to be, to reverse the decrees of their predecessors.' The disputes of the Jesuits and Jansenists are matter of history, as well as the ecclesiastical censures incurred by Fenelon and Pascal, two names of which they are now very ready to boast, but who, when living, were treated by the Church of Rome as almost heretics.—*Christian Guardian*.

PUBLIC WORSHIP.

We may, by prayer and united endeavour, greatly raise the tone of our public worship, and profit more by the real principles of our church. Thus in baptism, we should consider it a solemn and affecting occasion, when an infant is to have the privilege of being publicly received into the congregation of Christ's flock. The sponsors should be carefully chosen, as the witnesses to the church for the Christianity of the parents, and as those who will take care that the child be brought up to 'lead a godly and Christian life.'

How much would it also tend to our comfort and animation in worship, if all would unite in prayer and

praise. How painful is it to notice the little interest with which the prayers are too often regarded.—*Ibid.*

ENGLAND.

God bless thee, England, and crown thee with blessings, thou glorious land of my fathers! When I saw the two broad lights on the black Lizard again, my heart swelled with that unconquerable passion which I used to feel on returning from a distant school and springing into my dear mother's arms.—O my country, I have no pride but that I belong to thee, and can write my name in the muster-roll of mankind, an Englishman. If thou wert ten times more cloudy, and rainy and black, I should still prefer thy clouds and thy thorns to the spicy gardens of the Orient. Away with the morbid coxcomb who could rail against thy reverend front, and dream away his life in the land of effeminacy, emasculation and vice! For with thee is Peace, and Knowledge, and Liberty, and Power; with thee Home is honoured, Man protected, and God worshiped in truth.—It is good, very good for us to be HERE.—*Coleridge's Six Months in the West Indies.*

CONFIRMATION.

Let me draw your attention to a custom, similar to our rite of confirmation, existing amongst the Jews. Their children, you are aware, are admitted into covenant with God, by the rite of the circumcision, when they are eight days old, as our children are admitted into a better covenant with him, when they are infants, by the sacrament of baptism. When the minds of these Jewish children are matured to understand their duties and obligations, they are brought before the congregation to promise, in their own persons, obedience to the law of God. "All Jewish parents are reckoned to be accountable for the sins of their sons till they are thirteen years old, but no longer; and therefore when boys arrive at their thirteenth year, they are for the first time called up to the law, that is, they stand at the altar in their synagogues on the Sabbath-day, and read a chapter or more in the law themselves, and become accountable for obedience to it, and are called Bar Mitzwah, or sons of the statutes." This was the custom with the Jews in old time; and it is not unreasonably supposed that when our Lord went up with his parents to Jerusalem at the time of the feast of the passover, he accompanied them for the purpose of conforming to the customs and institutions of religion, and fulfilling the righteousness of that covenant into which, in his early infancy, he had been admitted by the ordinances of circumcision. From a letter which I have received from a Jew, who is now a member and ordained minister of our own Church, I find that this custom is still continued amongst the sons of Israel now in the days of their dispersion. "A Jewish boy," he informs me, "at the age of thirteen years is received into full communion in the Jewish synagogues. His father then puts his hand upon the son's head, and says that he, the father, is no more responsible for the sins of his son, but that he must be answerable for them himself." As the Jews, then, admitted infants into covenant with God by the rite of circumcision, so do we admit them into covenant with him, through Jesus Christ, by the sacrament of baptism: and, as the Jews bring their children, in mature years, to promise obedience to the covenant in their own names, so also do we bring the youthful members of our Church to confirmation, to promise for themselves obedience to "everlasting covenant." As the apostles, by the "laying on of hands," confirmed those who had been converted and baptized, "and prayed over them," that they might receive the Holy Ghost, and as St. Paul has enumerated the "laying on of hands" amongst "the principles of the doctrine of Christ,"—so must we, taking them for our example, the Scripture for our guide, "follow their godly motions" in all things, and seek for the gift of grace, as the first converts sought for it, in answer to many prayers, and by the "laying on of hands."—*Rev. J. Downall.*

BOOKS,

For Sale by the Subscriber.

Chambers' Edinburg Journal
-----Historical Newspaper
-----Information for the People
The Saturday Magazine
The Penny Magazine
Wilson's Border Tales
The Penny Cyclopaedia
Dublin Penny Journal
Library of Useful Knowledge
-----ditto Farmer's Series
-----of Entertaining Knowledge
Edinburgh Cabinet Library
Lardner's Cabinet Cyclopaedia
The Family Library
Molesworth's Domestic Chaplain; or Serious on Family Duties for every Sunday in the year, 2 vols.
The Church of England Magazine
The Scottish Christian Herald
The Christian Lady's Magazine
The Magazine of Domestic Economy
Fessenden's New American Gardener
-----Complete Farmer
Kenrick's New American Orchardist
THE CULTIVATOR, Vols. 1, 2, 3, 4, 5, & 6.
Nichol's View of the Architecture of the Heavens
-----Phenomena and Order of the Solar System
Dick's Celestial Scenery
Wilson's Greek Exercises
Cruden's Concordance
Cutton's Mathematics, by Ramsey, 1 vol.
American Almanac and Repository of Useful Knowledge for 1840
Travels in Egypt and Arabia Petraea, by Alexander Druce
Medhurst's China, 1 vol.
William's South Sea Islands, 1 vol.
Wilson's Greece, Malta and the Ionian Islands, 1 vol.
Clineh's (Rev. J. H.) Poems, contents,
The Captivity in Babylon
American Antiquities
Memory
The Play Ground Revisited
By Gone Days
Niagara---Athens---Spring
To a Cloud---Rizpah---Letha
The Passage of the Jordan
Kennebec.

C. H. BELCHER

Halifax, May 5th, 1840.

ILLUSTRATIONS

OF NOVA-SCOTIA SCENERY.

PART 1 contains I. Vignette, Rotunda at the Priory Lodge, near Halifax
II. Halifax, from the Red Mill, I mouth.
III. Entrance to Halifax Harbour from Reeve's Hill, Dartmouth
IV. View on Bedford Basin.

PART 2 contains I. View of Halifax from McNicoll Island.
II. View on the North West
III. Ruins of the Duke of Kent's Lodge, Windsor Road.

PART 3 contains I. Windsor, N. S. from Retreat Farm.
II. View from Retreat Farm, Windsor, N. S.
III. View from the Horton Mountains.

For sale by

Halifax, May 5, 1840.

C. H. BELCHER

PUBLISHED ONCE A FORTNIGHT, BY THE PROPRIETOR,
E. A. MOODY, LUNenburg, N. S.

By whom Subscriptions, Remittances, &c. will be fully received.

Terms—10s. per annum—when sent by mail. Half, at least, to be paid in advance, in every instance. No subscriptions received for less than six months. No paper will be discontinued until all dues are paid. All Communications addressed to the Editors or Publisher, must be POST PAID.

General Agents—C. H. Belcher, Esq. Halifax, I. N. B.
-----L. H. De Veber, Esq. St. John, N. B.
-----Hon. A. W. Cochran, Quebec.
-----Charles Desbrisay, Esq. Charlottetown
-----Rev. Charles Blackman, St. John's N. B.

COMMUNICATIONS.—We do not consider ourselves any time answerable for the opinions of our Correspondents, except so far as we openly adopt them in our journal.