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THE COLONIAL CHURCHMAN.

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

VOLUME IV. LUNENBURG, N. S. THURSDAY, MAY 30, 1839. NUMBER 14.

To the Editors of the Colonial Churchman.
Gentlemen,
I herewith submit to your approval, an article called "Village Church," from Drake's Evenings in Autumn, which I think cannot fail to be interesting to the readers of the "C. C." If you think it worthy a place in your column, its insertion will oblige

A SUBSCRIBER.

EVENINGS IN AUTUMN.

I love the altar of my Sires,
Old as my country's rocks of steel;
And as I join its sacred fires,
The present Deity I feel.—
Mine is no solitary choice,
See here the seal of saints impress'd;
The prayer of millions swells my voice,
The mind of ages fills my breast.

C. W. Ingham.

SOCIAL WORSHIP.

There cannot be a spectacle more productive of light to the heart of a good man, than to witness fellow-creatures assembled in the act of social worship; to see them, from a conscious sense of their mutual wants and infirmities, and of their joint dependence on Him who made them all, confessing their many transgressions, deprecating the just indignation of their God, imploring his assistance, and offering their grateful thanks for the numerous blessings which have already been vouchsafed them. He who best knows how to appreciate the value of solitary supplication, who has felt how soothing and consolatory it is, how essential to his happiness and well-being, both here and hereafter, that he should, under the privacy of his own roof, frequently be in the presence of that Almighty Being who has promised to relieve the wants, and succour the distresses of those who draw near to him through the mediation of his blessed Son, is, at the same time, best prepared, from the knowledge of his own relation to Deity, to enter with ardour into all those feelings which, when mingling with his brethren in the temple of their mutual Father, should bind us not only to our Creator, but to each other, uniting with ties never to be separated, the love of God and man.

It would seem scarcely possible, indeed, for any man being, when forming part of a public congregation, to commence the prayer which has been left for a model by our Saviour, without feeling from the opening words, from the emphatic and endearing expression "Our Father," all that devotional fervour, glowing philanthropy, that love, and charity, and humility, which social worship was intended to

bring forth. In fact, whilst thus surrounded by those who like himself, engaged in the adoration and supplication of the Author of all things, that the Christian, whatever be his station in this life, may imbibe the most delightful, satisfactory, and correct views of the paternal goodness of the Deity, and of the duties which should regulate his own conduct, and that of his fellow-worshippers, with regard to each other, when assembled together as the children of one common parent, and in the act of imploring his forgiveness and protection, of which we all alike stand in need; conscious that in a few years all that now distinguishes us, to mark the distinctions of rank, and wealth, and power, will be no more; that before Him from whom all things are issued, and who made us what we are, we are to be called, stripped of every thing adventitious, and with no claim save that which faith and love can prefer; how, on considerations such as these, must all the emotions of pride and envy, of ambition and ambition, sink within us! We look

around and behold the young and old, the rich and poor, the strong and weak, alike prostrate before the throne of Him who views his offspring with an equal eye; who formed us from the same dust, who breathed into our nostrils the same breath of life, and who receives us as the children of the same redemption. Is it possible that, believing this, and engaged, as we must then be, in mutually praying for the temporal and eternal welfare of each other, we can suffer any emotions but those which spring from love and gratitude, to enter within our breasts?

Can the lowly man who reflects on these things, and who feels that, here at least, in the house of prayer, and in the presence of Him who descended to preach the Gospel to the poor, he is on a level with the rich and lordly of the earth, can he any longer repine at distinctions thus transient in their nature, and which, while necessary here for the very trial of his faith and love, are to vanish with the world which gave them birth? Or can he, the associate in his petitions, the man of wealth and title, who is kneeling at the same altar, and preferring the same form of supplication, and who must, therefore, be conscious of the same truths, any longer look down with fastidiousness and pride upon one who, though bowed to the very earth by want, may shortly be his companion before the judgment-seat of God, and with claims to mercy far transcending those, perhaps, which he shall ever offer?

No: it is here, if any where, that that humility of spirit to which the kingdom of Heaven has been promised, is to be found and cherished; it is amid the assembly of persons of all ranks and conditions, prostrate before the throne of Grace, with one common sense of their mutual wants and infirmities, and kneeling together as "fellow-servants of the Lord," that it is felt in all its purity and power; and it is of the blessed effects of prayer thus meekly, and with the united fervour of thousands, presented through Him who has promised to be "where two or three are gathered together," that we may say, in the beautiful enthusiasm of the poet, and in the heart-felt conviction of every humble partaker of social worship:

Oh Prayer! thou mine of things unknown,
Who can be poor possessing thee?
Thou wert a fount of joy alone.
Better than worlds of gold could be:
Were I bereft of all beside,
That bears the form or name of bliss,
I yet were rich, what will betide,
If God in mercy leave me this!

Edmeston.

Such, indeed, are the unspeakable comforts which have been felt to flow from rightly participating in the spirit of public worship, that, in the best and purest ages of Christianity, he who would not rather lose life itself than relinquish the blessings of this communion, was held to have forfeited the very name of a disciple. "Even in the sharpest persecutions," says Archbishop Potter, "whoever did not chuse to endure the most cruel death rather than preserve his life by absenting himself (from public worship,) was thought unworthy to be called a Christian."

Nor even in the present times, stained as they are with a wide-spreading deluge of scepticism and impiety, are there wanting thousands, nay, I would fain hope millions, who, having habitually enjoyed the hallowed sympathies and consolations which attend on public prayer, would consider the deprivation of its rites as the greatest misfortune which could occur to them on this side the grave; who, in allusion to that resigned tone and temper of mind, and that sweet influence of devotional gratitude and unswerving faith, which they have so often experienced in the temple of their Saviour, may truly and from heart-felt conviction say,—

There is a calm, the poor in spirit know,
That softens sorrow, and that sweetens woe;
There is a peace, that dwells within the breast,
When all without is stormy and distrest;
There is a light that gilds the darkest hour,
When dangers thicken, and when troubles low'r:
That calm to faith, and hope, and love is given;
That peace remains, when all beside is riven;
That light shines down to man, direct from Heaven.

Edmeston.

To him who has in early life been taught to value and to feel the innumerable blessings which take their source from social worship, but whom vice and guilt have long separated from the communion of the good; to him who has thus deviated from the path of peace, and who, having experienced the futility of all worldly enjoyments, has been led by sorrow and contrition to re-seek the altar of his sires, how delightful must be the return to the bosom of his church! It is a transit, in fact, from all that can perturb and agonize the soul, to associations breathing but of joy and love, it is a re-access to the Lord of life, more refreshing to the burthened mind than "fountains to the thirsty in a parched land."

Of the return of such a wanderer from the congregation of the faithful, and of the feelings which may be supposed to have glowed within his bosom on re-entering the church of his fathers; we have an admirable picture in the following lovely and pathetic lines.

People of the living God!
I have sought the world around,
Paths of sin and sorrow trod,
Peace and comfort nowhere found:
Now to you my spirit turns,
Turns—a fugitive unblest,
Brethren! where your altar burns,
O receive me to your rest.

Lonely I no longer roam
Like the cloud, the wind, the wave;
Where you dwell shall be my home,
Where you die shall be my grave.
Mine the God whom you adore,
Your Redeemer shall be mine;
Earth can fill my soul no more,
Every idol I resign.

Tell me not of gain and loss,
Ease, enjoyment, pomp, and power;
Welcome poverty and cross,
Shame, reproach, affliction's hour!
—"Follow me!"—I know thy voice,
Jesus, Lord! thy steps I see;
Now I take thy yoke by choice,
Light thy burthen now to me.

Montgomery.

To be continued.

WILBERFORCE.

His Diary abounds with entries which indicate his attachment to the Church of England. Thus, when on one occasion, he accompanied a friend whom he dearly loved, and whose Christian character he held in the highest estimation, to a dissenting place of worship, he comments on the manner in which it was conducted on his return, specifying the absence of "Scripture reading and Common Prayer" as reasons for the thankfulness he expresses that he did not belong to their communion; and frequently he remarks in his Diary on the self-denial he exercised in abstaining from frequenting other places of worship, lest his example might weaken the attachment of any to that portion of the church of Jesus which he esteemed most nearly conformed to the model of primitive Christianity in the doctrine, discipline, and form of prayer.—*Epis. Rec.*

YOUTH'S DEPARTMENT.

"IN DEATHS OFT."

The watchful care of Providence over children has often been remarked by those "who understand the loving-kindness of the Lord." To such the following repeated instances of that care in the preservation of a child, in circumstances of peculiar danger, will not prove unacceptable, and may awaken a grateful remembrance of the goodness of God to them in the years of helpless infancy.

The individual referred to, lived in an obscure village in Northamptonshire, England. He was born of poor parents, who sent him to school. On his return home one day, observing that a new lid had been put to a well in the yard, his curiosity was excited to examine it. With some difficulty he lifted up the lid, which, falling back by its own weight, pulled the child over the well, into which he instantly dropped. His lower garments spread out like an umbrella, (for he was dressed in petticoats,) so that when he alighted on the water he was borne up by the air underneath, and was able to thrust his fingers into the joints between the stones of the well, by which means he suspended himself for a time. But the stones were covered with green moss; the little fingers of the child became soon benumbed with cold, and unable to sustain himself any longer, he fell to the bottom. While hanging by his hands he cried with all his might, but there was no one in the adjoining cottage save his mother, who was deaf.

The well too was in a narrow passage between two buildings; the mother faintly heard the cry, but knew not from whence it came; she, however, thought of the well, and ran to it; the lid was open, but the child had disappeared. Still she suspected him to be there. It was the time of harvest, and the men of the village were in the field.

There, was, however, a lame shoe-maker who was not out at work; to him she ran in her distress, and told him her tale. He with some difficulty procured a ladder, which was put down into the well without being set upon the child; and the poor man feeling with a well-hook about the bottom of the well, caught hold of the child by his clothes, and brought him up and laid him on the ground. He all appearance dead. An elderly female in the place, who acted as a nurse, applied friction to the body; animation was restored, and the delighted mother received into her arms the child alive, which but a few moments before she had in her thoughts consigned to the tomb.

Two or three years after this event, a profligate man in the village had laid a wager that he would swim over the river, in a place where it was very deep, with *this very A.M.* then a little boy, on his back. He embarked in the attempt, but losing his hold of the child about half way, he dropt it in a part of the water where there was a very deep pit. His father, who stood by, being a very expert swimmer, dived to the bottom and brought up his son, who was thus once more saved from a watery grave.

Soon after this second deliverance, he was sent to the parish school, where a malignant boy who was his school-fellow, but much older than himself, threw a stone at his head with such violence as to inflict a wound which threatened his life. But a kind Providence once more interfered for his preservation, though the scar of the frightful wound remained uneffaced to his dying day.

The individual who had escaped so many deaths, was afterwards converted by divine grace, became a minister of the gospel, and was known to the church and the world as the Rev. William Buil, who for fifty years preached the gospel of the Lord Jesus Christ, and presided over an institution for the training of young men for the gospel ministry.—*Chris. Wit.*

Many things are spoken of, in the Scriptures, as good; but there is not one thing emphatically called good, which does not relate to Christ or his coming.—*Cecil.*

A sound head, a simple heart, and a spirit dependant on Christ, will suffice to conduct us in every variety of circumstances.—*Ibid.*

RELIGIOUS MISCELLANY.

THE CHURCH IN VIRGINIA IN 1772—77.

The approaching Revolution agitated the minds and absorbed the thoughts of all, every man in the community ranging himself upon the one side or the other in this contest. The condition of the Clergy was extremely difficult—the church was a part of the state, their daily bread was the fruit of this union, they had been born and baptized and bred in the establishment, they had vowed and sworn to support it, and theirs was a peaceful occupation. Under these influences most of them adhered to the English Government, and thereby exposed themselves to the scolds of the populace, whose fury vented itself in a ts of barbarous inhumanity. Upon one occasion a Clergyman was called from his bed upon pretence of being sent for by a sick person, seized, borne away to a distant place, tied to a tree, stripped naked, and after being mercilessly scourged abandoned to the charity of some casual passenger.—Many were driven from their cures *vi et armis*, while at least one *Cour de Lion* is known to have taken leave of his family and ascended the pulpit with his pistols in his bosom, for self-defence against the popular fury. It is a marvel to us, that the church could have survived the odium, which these facts in such circumstances must have accumulated upon her, and her coming out of the fires of the revolution unconsumed, is another proof that she is 'from heaven and not of men, and that no weapon formed against her shall prosper,' and illustrates what our author calls the 'conservative principles of Episcopacy, which secures the existence of the church under circumstances the most calamitous, so that of all the religious denominations, there is not one which requires the aid of a religious establishment less than does a church episcopally constituted.'

The lessons of the past on this subject are strikingly impressive. The histories of the suffering church of the Christians of St. Thomas in India, of the Waldenses, of the Scotch Episcopalians, together with that of our church in America, all seem to attest the fact that for the preservation of purity of doctrine and primitive discipline in episcopal churches no union with the civil power is necessary. The first three were tried in the fiery furnace of persecution, and unsustained by any human aid, after years of suffering came forth the same in doctrine and discipline that they were when they were first called to exercise the virtue of patient endurance. While the last, though for a time prostrated in the dust and clinging to existence by almost a single tie, has risen from her depression without the aid of a legal establishment; and holding on the even tenor of her way, is now exhibiting in her youthful strength, the same faith embodied in the same form of sound words and united to the same system of polity, which formed her distinguishing features in the day of her prosperity, before she was shrouded in the darkness of that cloud which for a time almost hid her from our view.—Surely in the retrospect of facts like these, an Episcopalian may be pardoned should he deem it something more than a fond fancy that the church of his affections does possess within herself a principle of preservation, and that the foundations of Episcopacy stand sure in the storm, not less than in the sunshine.—*Christian Witness.*

APPEARANCE OF A DEPARTED SPIRIT.

At the Conference of Wesleyan ministers held in Sheffield in the year 1817, the Rev. Thomas Savage one of the young preachers who was received into full connection, gave the following account of the appearance of the departed spirit of his brother-in-law. After a very appropriate introduction, in which the Rev. gentleman asserted that the "solemn fact," which he was about to relate, "was the first grand means of leading his mind to think seriously of the solemn realities of death, judgment, and eternity, he proceeded as follows:—

"A sister being married to a gentleman in the army, received intelligence that the regiment to which he belonged had orders for one of the Spanish Isles in the Mediterranean. One night about ten

o'clock, sixteen years since, in the town of Doncaster in Yorkshire, England, as his wife, his child, an elder sister and myself, were sitting in a back room—the shutters were closed, barred, and bolted, and the door locked—suddenly a light shone through the window, and illuminated the room in which we were sitting;—we looked—started—and beheld the spirit of a departed brother,—his eye was fixed on his wife and child alternately,—he waved his hand,—smiled,—continued about a half a minute—and then vanished from our sight. The moment before the spirit disappeared, my sister cried, "He's dead, he's dead," and fainted away. Her little boy ran toward the apparition, and wept because it would not stay. A short time after this, we received a letter from the Colonel of the regiment, sealed with a black seal—the dark emblem of death—bearing the dreadful expected news that, on such a night, answering to the same on which we saw his spirit, my brother-in-law was found weltering in his blood, having been murdered by the Spaniards when returning from the mess-room: the spark of life was not quite extinct when he was found, and the last wish which he was heard to breathe was that he might see his wife and child once again; which was granted him, in the island of Minorca, in that same hour his spirit appeared to his wife, his child, an elder sister and myself.

Before this event, though a boy of nine years only I was a complete atheist, having been taught by my father to disbelieve every thing except what I saw; but by this solemn circumstance, I was convinced of the reality of another world's existence; and by the solemn impression that it made upon my mind I was led to pray for mercy; which mercy I found at the foot of the cross, and now feel the Holy Spirit purifying my soul to enter those eternal and invisible regions—the world of spirits. My sister, from that night that she saw the spirit of her husband, and before she received any intelligence of his death, went into mourning for him, nor could my father prevent by any argument. He endeavoured to persuade us we were all deluded and deceived, yet acknowledged that the testimony which the child gave staggered him; but when the letter arrived from the Colonel of the regiment, with the awful tidings of our brother's death he was struck dumb, so to speak, and had nothing more to say. My two sisters are yet living, and can testify to the truth of this account; beside which at least one hundred persons can prove our mentioning the hour the spirit appeared, several weeks before we received the melancholy letter, and that the letter mentioned the night and the hour as the same which we beheld his spirit.

THE ORDINATION OF A MISSIONARY.—THE LATE DEPARTURE OF OF QUEBEC.*

The sun was just gilding the horizon, as I entered a caleche in the month of August eighteen hundred and thirty-three, to be present at the ordination of an old class-mate, by the late Bishop of Quebec. Though years have since rolled on, our late most excellent "Father in God" is gone to his rest, and my friend and myself seen many changes, yet that the following days are still fresh in my memory. The season was truly delightful. Our route lay through a French Canadian settlement, and afterwards through that portion of Lower Canada called the "Eastern townships." The beautiful Richelieu ran for many miles on our left, and enlivened our journey by its rapid stream and lovely banks. When we left its course and bent our way towards the East, the "Green Mountains" jutting out into the boldness, and demanded our admiration for their beauty.

My companion was a French Canadian who had never been beyond the seigniories, and, accustomed to the long, narrow two-field farms, with their wretched houses and miserable barns thrust directly on the road-side, had never seen farms laid out and sowed as Europeans and Americans love to have them. He was a lover of the wretched French traic, and accustomed to it from infancy, counted but as a "grievance" the miserable roads constantly crossed by their two wheeled vehicles to be everywhere to be seen in the flat, rich seigniorial country south of

*From the Church.

St. Lawrence.—It may, therefore, easily be imagined, that he was surprised when he beheld the nicely arranged premises, the immense barns and the fine large and sleek cattle, cropping the rich well watered pastures, or lying in the shade of some noble tree, everywhere seen on the latter part of our route; and though from his child's food accustomed to the heavy clay roads of his native parish, he could not but admire the delightful gravel roads, sometimes crossing a living stream clear as crystal, and at others winding around the foot of a projecting hill, ever presenting to our notice some new and interesting object.

As we approached Frelighsburgh the country became still more beautiful; the mountains seemed more inviting, because more near; and the beautiful vale on our right, with the "Pike river" meandering through and skirted down to the water's edge with thick shrubbery, appeared richer than any thing yet seen. The first object that attracted our notice on approaching the village was (as it ought always to be) the Church. It is situated on an eminence, and well as the parsonage just opposite its door and within the same enclosure, overlooks the road leading into the village. They are both neat and commodious—monuments of our late worthy bishop's liberality and zeal. The village itself is small, but beautiful for situation, lying in a romantic spot at a short distance from the peak of the frowning Green Mountains. When we arrived at the parsonage, the bishop and my friend were busily engaged in the examination of the latter for Holy Orders. But in the evening I was joined by my friend, with whom I had sweet converse till late at night. He had gone the previous year as a Missionary to the 'Sault de la Pique,' and his account of the Indians, and of his success amongst them, was highly delightful and interesting. Every thing was new to me; and though I had risen before day-light, and had passed over fully fifty miles that day, yet I did not regard the hours as they rapidly passed away.

Of the many striking things mentioned by my friend, I shall notice only two; the one indicative of the savageness of the Indian character, and the other, showing the influence which the preaching of the Gospel has upon even the untutored savage. Immediately on my friend's arrival at the Sault, he had a council of Indians called, and stated to them that he had been sent by the Church, and by their "Great Father" at Toronto, as their teacher. "Echo," their chief speaker, arose, and in a speech abounding in native eloquence, expressed the sense of the nation on my friend's appointment. "But," said he, "how are we to know that you are sent by our Great Father at Toronto? We have had several teachers, and all professing to come from our Great Father." He paused for some time; then, solemnly examining the seal on my friend's credentials, remarked: "I am no longer in the dark; the seal has just risen upon me: I perceive that the seal of 'Blackcoats' letter from our 'Great Father' and the seal bear the same stamp. 'Blackcoat' shall, therefore, be my teacher; for now I feel that he has been sent to us by our 'Great Father.' I give you my hand, and will open my ear willingly to his instructions."

Soon after this an Indian came express from one of the most northern posts of the Honourable Hudson Bay Company. He had "never as much as heard" of the Christians' God. Curiosity led him to visit the Missionary of whose arrival he had heard from his red brethren. He listened with the deepest attention whilst my friend laid open to his view the plan of God, the apostasy and corruption of man, and the unsearchable riches of Christ. When he heard of God's giving his own begotten, well-beloved Son, the brightness of his glory, a ransom for all, he became restive on his seat. He could not comprehend fully how that could be: yet he felt that it was true. The more he heard, the more restive he became; perspiration oozed from his forehead, till it ran in a stream from his face. At length he burst into a flood of tears, and rushed from the room, completely overwhelmed by his feelings. In the course of two months he returned a second time as express, to the Sault. Immediately he returned to the Missionary to enquire further about

the Christian's God, that so loved sinners as to give his own Son to death for them,—to inform him that he had been telling his brethren at the north of this good God—and to carry to him the request that he would come and preach Christ to them.

With such cheering accounts as these did my friend beguile the rapid hours, so that we could have listened till daylight, had not prudence warned us that we needed retirement and sleep, to prepare us for the interesting and highly important services of the following day.

When the morning of that day arrived, the congregation began to assemble from all the surrounding parish;—some coming in their comfortable family waggons,—the younger ones on horseback, and those living near the Church on foot. Never before had Trinity Church and the green under its windows and about its door, contained such a vast assemblage. An Ordination was a new thing there, and, when it was known that the young man to be ordained had devoted himself as a Missionary among the far distant heathen, the interest felt in the service was greatly increased. This, together with the anxiety of the people to behold once more their first and beloved pastor, emptied many a house of all its inmates. Every one appeared deeply affected by the solemn service,—and certainly it is a solemn sight to behold a youthful champion of the cross binding himself by the most sacred vows to the work of the ministry, and about to return to his far distant labours, away from his friends, and away from the comforts and amenities of more favored situations. None appeared to feel the solemnity and interest of the services more than the reverend preacher of the day—the Lord Bishop's Chaplain. Ere he had finished his excellent discourse, his feelings overcame his utterance, and he probably effected more by being unable to proceed, than he would have done had his feelings not been so overpowering.

In the afternoon many "faithful soldiers and servants of Christ" came forward to ratify before God, his Bishop, and their assembled friends and neighbours, their baptismal vows and obligations. I could not help being struck at the appearance of these young people. There was present with them all a sense of the momentous duty which they were engaged in; and the neat white dresses of the young women (so appropriate to the occasion, and so becoming to a rural population) were indicative, I trust, of the purity of their minds.

Before leaving, I had a long and highly interesting conversation with that eminently excellent and devoted man, not inaptly styled "the Apostle of the Canadas." The parish where these interesting services were performed was the scene of his first labours in Canada. He found the people "without God in the world." The only preacher of the cross that had preceded him, was obliged to leave the village discouraged by their waywardness and inattention. But no ways disheartened by this, the zealous Missionary called the people together in a "hired room" of the tavern; after a time they assembled in a school house, erected at his own expense, and in the following year, so greatly had their number increased, in their present excellent and commodious Church; another fruit, I understand, of his liberality.

Among this devoted people he had long labored, willing to "spend and be spent" for their good, spiritual and temporal. And when, through the blessing of God on his self-denying labours, they had become a well-organized parish, he commended them, with many prayers, into the able hands of him who still breaks to them the bread of life; and he moved forward on to build up a new people in the nurture and admonition of the Lord. Here his ample means enabled him, and his large generous heart constantly prompted him, to assist his parishioners in their temporal difficulties, so that when he removed from this scene of his early labors, the complaint was often made (without considering the vast difference between their two cases), that "Priest — was not so good to them as Priest Stewart."

It was cheering to behold the delight with which his old parishioners beheld once more their former pastor, and the interest which he still evinced in their welfare. Many hearty welcomes did the good Bishop that day receive, and many were the kind and minute questions put by him to his still beloved pro-

ple. As he left the Church they pressed around him, rejoicing to behold him again in the enjoyment of comparative health and strength; and all seemed to vie with each other in inviting him (as they did in former times), to their hospitable dwellings. But such were the Bishop's various engagements, that he could promise only one old lady the high privilege of "drinking tea" with her.

In giving me some account of his early labours in this place, his Lordship remarked: "When I first came here, this country was very different from what you now see it. Then we had to get whatever we wanted from Montreal, as there were no stores in the country, and the northern parts of Vermont were as yet unsettled. Our route to Montreal was much longer than the present one. Whenever I went there, I rode my horse twelve long miles to Missisquoi bay, except where the roads were so bad that I had to dismount and lead my horse by leaping from log to log on the road side. Across Missisquoi bay I went in an open boat to Plattsburg in the State of New York, whence I took a larger craft to St. Johns to Laprarie, over the worst road in America, I went in a waggon, and from the latter place to Montreal in a batteau." Before this devoted Missionary, a son of a noble house, could purchase for himself the most common necessaries of life, or mingle in cultivated society, he had to take this troublesome journey, then requiring three days to effect what is now easily accomplished in much less than one. As we stood at the parsonage window, looking at the village lying below and opposite us, his Lordship remarked, as he pointed out to me a very poor looking house; "Mr. —, you see that house. It is the only house I ever owned, and it is much better now than when I had it, for they have put another story upon it!" Not very long after this conversation I left this delightful parish; thankful for and, I trust, profited by what I had seen, and more convinced than ever of the entire devotedness to his great duties, and the single-mindedness, of its first and well beloved pastor.

DUTY OF PARENTS.

There is one excellent practice of former times, which I fear is falling more and more into neglect, even in pious families. Our fathers and mothers, used to make a point of questioning their children upon the sermons, "after meeting," in order to find out what they recollected, to quicken and improve their memories, and by a concise repetition of the most important truths, to impress them more deeply upon their consciences. This habit is of great advantage to parents as well as children; and by persevering in it, almost any parent will find himself able to conduct the exercise with a good degree of ease and advantage. Ours is an age of more hearing, than thinking and remembering and digesting. Too many, who feel as if they could hardly live without three sermons a day, greatly neglect the religious instruction of their families at home, and excuse themselves by the plea, that they have no time, or that they are too much fatigued with hearing, to do any thing else. This is permitting one duty to crowd out another; or rather it is, except in extraordinary cases, hearing one sermon too much for their own profit, to the neglect of those fire-side duties which by the blessing of God would be of the highest advantage to the children.—*Dr. Humphrey.*

Anecdote of George III.—In one of the king's excursions during the hay harvest of 1795, in Weymouth, he passed a field where there was only one woman at work. His majesty asked her where her companions were. The woman answered, "they are gone to see the king." "And why did you not go with them?" rejoined his majesty. "Why," replied the woman, "the fools that are gone to town, will lose a day's work by it, and that is more than I can afford to do; I have five children to work for," &c. "Well, then," said his majesty, putting some money into her hand, "you may tell your companions who are gone to see the king, that the king came to see you."

EPISCOPACY.

PROOF THAT THE APOSTOLICAL SUCCESSION HAS BEEN REGULARLY HANDED DOWN FROM THE FIRST CENTURY TO THE PRESENT TIME.*

The only possible mode of determining this point is by historical testimony. In the very nature of things there can be no other. We have shewn that Scripture testifies to the Apostolical succession during the first century, and that our Saviour's commission recorded in Scripture, implies an Apostolical succession to the end of the world. Beginning where Scripture ends, we are therefore to trace a succession of men distinguished from other ministers of the Gospel by their power of ruling Christians and Christian ministers of every grade, and consequently by their exclusive possession of the right of ordination.

Let it then be remarked that at a very early period of Christianity the term Bishop, signifying overseer, and previously applied to presbyters (or priests) was appropriated peculiarly to those holding the Apostolic office. Theodoret, a learned Christian who lived about 299 years after St. John, says, "The same persons were anciently called bishops and presbyters, and they whom we now call bishops were then called apostles; but in process of time the name of apostles was appropriated to those who were apostles in the strict sense; and the rest who had formerly the name of apostles were styled bishops. In this sense Epaphroditus is called the apostle of the Philippians; Titus was the apostle of the Cretans, and Timothy of Asia." (Theod. in 1 Tim. iii.)—Eusebius who wrote about a century earlier, says, "Those very persons were called apostles, whom by usage of speech the Church now calls bishops. Accordingly we find that the same persons were denominated both apostles and bishops. Cyprian, who lived much nearer to the time of Christ than we live to that of Luther, says, "The deacons ought to remember that our Lord chose apostles, that is bishops and Presidents." Polycrates who lived within a hundred years of St. John calls Timothy a bishop whom Scripture denominates an apostle. "Timothy," he says, "was ordained bishop of Ephesus by the great Paul." So also Titus, denominated an apostle in Scripture, is called a bishop by Theodoret. "Titus," he says, "a famous disciple of St. Paul, was by him ordained bishop of Crete." So the "angels" of the churches mentioned in Revelations are called bishops. Ambrosiaster says, "By angels are meant bishops, as we may learn from St. John's Revelation." (Ambr. on 1 Cor. xi. 10.) Again Hilary A. D. 367 asserts, "Paul calls bishops angels, as is taught in the Revelation of John." Yet even the name of Apostles continued to be occasionally applied to the chief shepherds of the Christian flock as late as the beginning of the third century. Thus Clement of Alexandria says, "Even now they who live up to the perfect rules of the gospel, may be taken into the number of the apostles." That the early bishops also succeeded to the office of the first apostles, is proved by the high authority committed by St. Paul to the "bishop" Timothy. St. Jerome, who wrote about the year 350, says, "The Bishops hold the place of the apostles." And in another place, addressing the Church, he says: "The apostles were thy fathers, but now they have left the world thou hast the Bishops in their stead." As the apostles alone admitted new apostles into their sacred body, so we find in history that none but bishops admitted others to be bishops. That this was the uniform practice of primitive times is indicated by the testimony of Cyprian, Jerome, Eusebius, and others. Cyprian tells us that when Cornelius had advanced through all the inferior stations, he was, on his promotion to the bishopric of Rome, ordained by sixteen bishops. [Epist. 55, 56.] Jerome restricts all power of ordination to bishops. We learn from Eusebius that less than 150 years after St. John's death, Novatus, a Presbyter, being determined to be a Bishop, sent two persons into an obscure part of Italy, and induced three Bishops from the country by a false pretence to go to Rome, and there forced them to lay hands on him and ordain him a Bishop. So generally was it known at that early period that none

but bishops could ordain persons to the episcopal or apostolic office.

Like the apostles also the early bishops possessed the sole authority of ruling, as well as ordaining inferior ministers. Thus Tertullian, who wrote about 100 years after St. John, says, "The chief or highest priest, who is the bishop, has the right of giving baptism, and after him the presbyters and deacons, but not without the bishop's authority." (Lib. de Baptismo, cap. viii.) St. Ignatius affords us complete evidence on this point. He suffered martyrdom within twenty years after the death of St. John, whose disciple he had been. Consequently he was well acquainted with the practices of the early apostles, and with the duties which, in that age, were assigned to all ranks in the ministry. He attributes to bishops authority fully equal to that exercised by the apostles sent forth by Christ. Thus in his epistle to the Magnesians, he says, "Do nothing without the bishop." And in his epistle to Polycarp, he says; "Hearken unto the Bishop, that God also may hearken to you. My soul be security for them that submit to their bishops, with their presbyters and deacons." Jerome, about the year 350, speaking of Titus i. 5, says, "Let bishops who have the power of ordaining presbyters look to this." Cyprian, in the third century, says, "Deacons ought no more to attempt any thing against bishops, by whom deacons are made, than bishops should do against God who makes bishops." (Ep. iii.)

The regular succession of bishops is proved by similar historical testimony. In the public records of the great council of Chalcedon held A. D. 451, it is written, "From St. Timothy until now 27 bishops have been ordained in Ephesus." (Act. ii. tom. 14.) Ignatius, according to Chrysostom, was ordained bishop of Antioch, being promoted to that dignity by the apostle Peter himself on the death of Evodius, the first bishop. [Homil. in Ignat.] Irenæus a disciple of Polycarp, the contemporary of Ignatius, says, "Because it would be too long to enumerate the succession of all the churches, I will instance that of Rome." And again "We can enumerate those who were constituted Bishops by the apostles in their Churches, and their successors even unto us." And yet again, "The blessed apostles, founding and instituting the church [in Rome] delivered to Linus the bishopric. To him succeeded Anacletus after him; then Hyginus, then Pius, after whom Anicetus. And when Soter had succeeded Anicetus, now Eleutherus has the bishopric in the twelfth place from the apostles.—By this ordination and succession the doctrine of the truth hath come even unto us." Tertullian, Hegesippus, and Irenæus, all living within a hundred years of St. John, urge against heretics the argument of the universal consent of Bishops succeeding in a direct line from the Apostles. This is an undeniable proof that at the very period when the facts of the case were most likely to be well known, the lineal succession of Bishops from the Apostles was a thing undoubted.

It would be easy to continue this account of the government of the Church by bishops throughout the succeeding ages to the present time. As, however, it is confessed even by the enemies of Episcopacy that the Church was governed by bishops superior to deacons and presbyters after the time of Eusebius, it will be needless to carry the argument farther.

It has been shewn also that scripture testifies to the continuance of the apostolic succession throughout the first century, and that subsequent credible history assures us that afterwards the apostolic powers were exercised by persons denominated bishops. It has been proved furthermore that bishops alone ordained bishops; that they alone ordained presbyters and deacons, that they alone ruled the entire body of the Church, and that the lineal succession of Bishops in several Churches was a matter of history and salvation. We might well inquire why they soon after the era of Scripture. When, in addition to this, we recollect that three bishops at least have generally concurred in ordaining a successor to a deceased Bishop, we draw the inevitable conclusion that the apostolical succession has been never lost or broken.

Wherever, then, this succession has been retained,

we may find those who in fact, though perhaps not in name are Apostles of Jesus Christ. Such is the case throughout eleven-twelfths of the Christian world—such is the case in the venerable Church of England. Let it then be remembered that whatever dignity our Bishops may derive from the State, far higher is the nobility, far holier are the prerogatives which they inherit as the successors of Paul and of Timothy, of Titus and of John. An earthly government can take from them what an earthly government has given; it may deprive them of their titles, strip them of their possessions, and interdict them from participating in the councils of their country. But it can never take from them what God has given; it can never disrobe them of the apostolic office; it can never hurl them from their high pre-eminence as rulers of the Church of God and judges of the spiritual Israel. Short persecution once more rage against them, as in the days of Peter and of Ignatius, of Ridley and of Cranmer, their real religious dignity would shine the brighter in the hour of calamity. The apostolical succession would roll on like a mighty river, diffusing blessings to millions, unchecked by all the shallow artifices and puny force of rebellious man. And must flow onwards, causing the desert to blossom and the wilderness to be glad, until the gracious work of redemption shall have been accomplished, and itself shall be no more.—Concluded.

STAYING AWAY FROM THE LORD'S SUPPER.

We take the following remarks on this subject from the Episcopal Recorder, where they are credited to the work of Mrs. Caroline Wilson's, entitled "The Table of the Lord." We commend them to the notice of those who forget the dying injunction of their Redeemer.—Ed. C.

In the communion of the body and blood of Christ we have a means of grace that stands on the highest ground. It is a divine appointment—a positive command; and yet, who has not passed the doors of church at the moment when the congregation is pouring out, hundreds after hundreds on the crowded pavement? The old, the sick—they do not look as they would live to come again: the young, the gay—long and perilous journey is before them: the rich—how hardly shall a rich man enter the kingdom of heaven; the poor—at least the poor have need of consolation! But they are all gone: it is too common a sight to wonder at: the service is ended. No, indeed it is not. The doors have been closed upon a few seconds—suppliants, whose voices echo through the vast space—some solitary ones here and there in the lately crowded pews, shivering in the sudden depopulation. What are they about? Nothing extraordinary—it happens every month—they are staying the Sacrament! Eternal Being, is thine eye idle upon this place, and dost thou see nothing extraordinary in the scene? Are these the only ones of that crowd, for whom thy blood was shed, thy blood broken, thy feast provided, and thy welcome given? These all the sinners in danger of forgetting thee, sufferers that stand in need of comfort, or dying exposed to condemnation! It is not yet the time when thou wilt command that they shut the doors and exclude for ever those that are not ready: not thy doing that these hundreds, these Christians, hundreds turn their backs upon thy table! Suppose for a moment we could come with authority to the church-door—human authority—all would listen—and require that no one should pass out till they had inscribed upon a tablet their reason for not staying to receive the holy communion at this appointed time. How would it read? Of the greater number the reply would be, "We have no particular reason.—we never thought of staying—we never stay the Sacrament." Without a reason, and without thought, they neglect a divine command: refuse to partake of an ordinance ordained by Christ himself and pronounced by their own church necessary to salvation. We might well inquire why they do not themselves Christians, and come to worship in the place? They of old who would not eat of the bread of life at the appointed times, were to be numbered, a considerable number would put it in their mouths. "We stay three times a-year—we never neglect to stay at Christmas and other particular seasons."

*From the Church.

This is indeed better, but so small an appetite is scarcely a sign of health: we are not thought to thrive when our food produces satiety—it is not the hungry guest, nor yet the loving one that seldomest returns to eat and drink with us. We might ask of these, why at these particular seasons they accept the benefits they now refuse. "We are engaged—we are in haste this morning." But surely they forget: this is no working-day, they will break other laws presently to be relieved of the wearisome hours that remain. "We are not prepared, we are not fit to stay." Poor sinners! Jesus has tenderest pity for the tears that should have blotted that sentence which you write it—a Saviour's eye has watched your trembling hand while you inscribed that sentence against yourself—He has thought upon the anguish of his soul when he too felt the weight of un forgiveness—when Satan and the powers of darkness had their hour with him, as they have now with you. It is most likely true!—you are not prepared, you are not fit to stay! But do you indeed know it? Do you feel that you are not his—that you have no faith to feed upon his flesh, or penitence to seek remission from his blood—that you do not know if he has died for you, or if there is any virtue in his death to save—that you have not examined yourselves whether you repent you of your former sins, stedfastly purposing to lead a new life?—nay, it was not necessary to examine—a thought is sufficient; you know you do not. It is most likely so—and you must go away: we cannot tell you otherwise—for this time you must go away: And may the Spirit write upon your heart the sentence you have given. Jesus is long-suffering and of great goodness—he willeth not the death of a sinner, but rather that he should turn to him and live: this may not, through his mercy, be the last time you will be invited to his table: that door which has been closed behind you, may not be the one which the unready will knock at eternally in vain. But lest you abide contented with the condition in which you know yourselves to be, bear with a word of truth concerning it. It is here, under your own hand, that you are unfit for heaven—unprepared to die—unrepentant, unbelieving, unforgiven—and of course condemned to everlasting death. There is a remedy, but you refuse it,—an invitation, but you will not accept it—a command, but you will not obey it. "Look unto me and be ye saved." "All things are ready—come unto the marriage: but they made light of it, and went their ways; one to his farm, another to his merchandise."

INTELLIGENCE.

FROM ENGLISH PAPERS.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The Society has on its list 254 Missionaries, of which number there are stationed,—

In North America.....	155
The West Indies	42
India	26
The Cape	2
Australia (including those about to sail)....	29
Besides 70 Schoolmasters and Catechists.	
Total expenditure of the Society in promoting its Missionary designs for the year 1838.....	£55,949 4 6
Total Income from all sources.....	43,365 6 9
Deficiency.....	£12,583 17 9

The Society is still extending its operations to meet the continually increasing demands of our destitute Churches abroad; demands which can never adequately be met without a vigorous and united effort on the part of Churchmen at home. The Society therefore earnestly appeals to every parish in the country to come forward and lend a helping hand to this most sacred cause.—*Ecclesiastical Gazette.*

CHURCH MISSIONARY SOCIETY.

Delivery of Instructions to Missionaries.—On the 5th instant, the instructions of the Committee were delivered to the Rev. Francis William Taylor and Mrs. Taylor, by the Clerical Secretary, on occasion of their departure to Ceylon. The instructions having been acknowledged by Mr. Taylor, they were com-

mended in prayer to the favour and protection of Almighty God, by the Rev. A. R. C. Dallas.

Departure of Missionaries.—Mr. and Mrs. Taylor embarked at Gravesend, on board the "Tigris," Capt. Stephens, on the 11th inst.

On the 26th instant the instructions of the Committee were delivered to Mr. John Mason and Mr. Mason, on occasion of their departure to New Zealand. The instructions having been acknowledged by Mr. Mason, they were commended in prayer to the favour and protection of Almighty God.

Ordination of a Missionary.—Mr. Octavius Hadfield was admitted to Deacon's Orders, by the Lord Bishop of Australia, at Sydney, on the 23d of September last.

South Africa Mission.—Mr. R. Philips, in a letter dated October 12, 1833, informs us, that he safely arrived at Port Elizabeth on the 10th of that month. Mrs. Philips was prematurely confined of a still-born child at sea on the 21st Sept. she had suffered severely, but was recovering much better than could have been anticipated.

North-India Mission.—By despatches from this mission, dated Nov. 1838, we learn that the Rev. Messrs. Horne and Schmeier, with their wives, safely reached Calcutta on the 26th of October, and left for their station at Agra, on the 9th November.

Western-India Mission.—The Rev. C. P. Farrar, with Mrs. Farrar, left Bombay, on a visit home, Nov. 1, 1836, on board the Hugh Lindsay steamer, and arrived in London on the 7th instant.

West-Indies' Mission.—The Rev. R. Panton in a letter dated Kingston, Jan. 18, 1839, informs us of the safe arrival of himself, Mrs. Panton and Miss Elliott, at that place on the 11th of January. Miss Elliott was united in marriage to Mr. J. Gillies on the 14th January.

The same letter communicates the painful intelligence of the death of the Rev. Edmund Corner, on the 11th January. Mr. Panton remarks—

"Immediately on landing, I proceeded to the Society's house in this city; and, on entering, was informed that I came to a house of mourning, that the Rev. E. Corner had gone to his rest about an hour before. You may imagine how severe a shock this was on our arrival, and will be fully sensible of the severe loss the mission has sustained. I cannot do more than merely inform you of our loss on this occasion, as the Committee are sitting, and require my presence, and the packet sails to day."

Mr. T. Gilbert, in a letter dated San Fernando, December 28, 1838, announces the safe arrival of himself, Mr. Gilbert, Mr. Hawkins, and Miss Fox, at that place on the 24th of December.—*Church Missionary Record.*

The Oxford Memorial.—It is with great pleasure we inform our readers that the subscription towards the erection of a church in honour of the martyrs, Cranmer, Ridley and Latimer, amounts at the present time to about £5000. We are glad to perceive by the communication from our correspondent, that the subscription is going on well in that neighbourhood. Thanking our contemporaries for the help they have already afforded us, in this truly Protestant undertaking, we would remind one or two of them, who appear to consider it a local undertaking, that it is not so, but on the contrary, a national one.—*Oxford Herald.*

At the February meeting of the Society for Promoting Christian Knowledge, it was announced that a communication had been received from Lord Melbourne, intimating that the Queen had been graciously pleased to express her intention to become the patron of the Society. At the suggestion of the Archbishop of Canterbury, the President, resolutions were framed, stating that the board entertained a lively sense of the distinguished honour conferred on their society, which had been engaged for 140 years in advancing the knowledge of the Christian religion in conformity with the pure and apostolic doctrines of the Church of England, and that, under the patronage of her Majesty, they would endeavour to continue to do so. The most reverend president was then requested to sign the resolutions, and present them to the Queen.—*St. James's Chron.*

Railway Missionary.—On Sunday last, the Rev. John Campbell, M. A. who had been licensed by the Bishop of Bath and Wells as a missionary clergyman to the men on the Great Western Railway works, made his first appearance amongst them, and in a powerful sermon, adapted to their understandings, urged them to a more religious and peaceful mode of life. The rev. gentleman was very well received by his hearers, and it is hoped his exertions will be crowned with success.—*Bath Gazette.*

The late Countess Dowager of Rosse has, we understand, left the sum of £6000, three per cents, the annual dividends to be applied towards erecting or repairing Episcopal Chapels, and assisting in the education of young men for the Episcopal Church. In the application and distribution of this fund, the trustees (who are three in number, one of them being the Rev. Mr. Tyvie, of Inverness) are instructed, ceteris paribus, to prefer the Highlands and Highlanders, the islands of Orkney and Shetland being included.—*Inverness Courier.*

It has been intimated to us that many of the Clergy and laity purpose to petition Parliament immediately in behalf of the Colonial Church, and against the alienation of the Clergy Reserves in Canada.—*Ibid.*

Rev. Dr. Joseph Wolff, Missionary to the Jews in Palestine and Persia, has been appointed perpetual curate at Linthwaite, near Huddersfield, Yorkshire, by the Lord Bishop of Ripon.—*Ibid.*

The Lord Bishop of Lincoln has, unsolicited, presented the munificent donation of £800 towards the erection and endowment of a chapel of ease at Holbeach Ten-ends in his lordship's diocese.

M. Papineau in France.—The *Revue de Havre* of Wednesday says—"M. Papineau, who has played so desperate a game in Canada, made his appearance last night at our theatre. He is in the prime of life, and has an energetic countenance. All eyes were turned with interest towards the head upon which England has set a price, and which, on approaching our hospitable shore, was in danger of being thrown into her hands." [We do not know what this latter allusion means.]—*Galignani.* The *National* states that M. Papineau was on the point of setting out for Paris from Havre, when it was intimated to him by the authorities that he could not be allowed to leave the town without a passport signed in due form by the English Government. This journal makes some strong observations upon the circumstance, and contrasts the conduct of the French Government with that of Belgium, which, rather than violate the laws of hospitality, preferred giving their passport to the Austrian and Prussian Charge d'Affairs rather than send General Skrzynecki out of the country. It hints that the French Government will probably make use of the expulsion of "the leader of the Canadian patriots" as a means of reparation for the mistake committed by the Commander of the Creole, the Prince de Joinville, at Vera Cruz, in the affair of the pilot.—*Cons. Jour.*

Anecdote of a Soldier.—A soldier was lately brought under concern for his soul, and becoming visibly religious, met with no little railing both from his comrades and officers. He was a servant of one of the latter. At length his master asked him, "Richard, what good has your religion done you?"—The soldier made this discreet answer;—"Sir, before I was religious, I used to get drunk, now I am sober. I used to neglect your business, now I perform it diligently." The officer was silenced, and seemed to be satisfied. "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." 1 Peter ii. 15.

One thousand School Houses have been built or are now building in Ohio, under the new Common School Law of the State.—*American paper.*

Kindness to Animals.—It is good to be kind to brutes, lest we learn to be cruel to men.—*Grotius.*

MELTING ON NATIONAL EDUCATION.

On Tuesday last a meeting was held in the Town-hall of persons friendly to the improvement and extension of Education according to the principles of the Church of England.

On the motion of the Earl of Abingdon, the Lord Bishop of Oxford took the chair, amidst the most cordial greetings of the clergy and gentry assembled. It was with great pleasure we saw the attendance of many of both clergy and laity, who must have come from the remotest parts of the diocese, for the purpose of being present. The attendance was very numerous.

The Right Rev. the Chairman said, " We have now not only to do all the good we can quietly, as in times of peace and concord; but we have to arrest and to avert evils we foresee, and with which we are threatened. Schemes of a national system of education are now advocated in which religious instruction seems to be a secondary object— (cheers)—and if religion be taught at all, no matter what the creed of the teacher, a system, in fact, which has been shortly, but happily, designated as a "plan for teaching morality without religion, and religion without a creed"— (Loud cheers.) That the established Church has but a faint prospect of favour and support in the scheme about to be proposed to Parliament is, I fear, too clear. I am sorry to see it announced to us, and from high authority, that the National Society is to expect a very reduced, if any, grant at all this year; and it is with deeper regret that I read (and from the same high authority) the expressed opinion that the aid formerly given by the Government to the National Society for educating our poor upon the principles of the Established Church, was " a system of exclusiveness, and the adoption of a principle at variance with the general spirit of our laws, and with the existing feelings of society." I know not what is meant by society, but my firm conviction is, that the Established Church is dear to the great mass and majority of this nation— (cheers) that she is regarded and respected by many who on points dissent from her; and I am quite sure that no system of education, independent of spiritual instruction and from interference with which the clergy are to be excluded, will be acceptable or even tolerable to the people. (Cheers.) I have already, in a charge to my clergy, stated my opinion that our system of national education was capable of great and essential improvement; that the range of instruction might be extended; and that it is our duty to render the system as perfect as we can; but that it is our especial duty to watch lest the " one thing needful" be omitted, or rendered secondary in the education of our people— (cheers)—that we see they be "rooted and built up in Christ, and established in the faith;" and that they be not through any neglect or mistaken notion of liberality on our part, "spoilt through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Loud cheers.) Gentlemen, to approve and to extend our system is the object of our meeting this day and in proportion to the hopelessness of our looking for aid where we were accustomed heretofore to find it, and whence we might have expected it, in that proportion must our own energies be increased." (Cheers.)—Oxford Herald.

Duke of Wellington.—The history of the world, perhaps, presents no spectacle so splendid and enviable as that of the Duke of Wellington. After a career of unexampled success as a warrior, and having conquered, in a hundred battles, a durable and permanent peace for his country, the duke might have closed his career under the shade of laurels unequalled in modern or ancient times. But not so.—The Duke of Wellington only retires from the field of Waterloo to become as a statesman no less eminent than as a warrior. With a singleness of mind, a correctness of judgment, and a total absence of all personal or party motives, never does he rise in Parliament but to enlighten every subject which he handles, and to rivet the attention and gratitude of

his country.—And why may we not, and will not posterity ask, is such a man shut out from the councils of his Sovereign, while the affairs of the country are entrusted to persons of whom it is a sufficient condemnation to say that they are in all respects the very reverse of the Duke of Wellington?—Cons Journal.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MAY 30, 1839.

NEW BISHOP.—We are happy to learn by the May packet, that Newfoundland and the Bermudas are erected into a separate See, and that Archdeacon SPENCER is to be the Bishop.—We rejoice at this arrangement, inasmuch as it will insure to those Islands the benefits of a more constant episcopal superintendence, and will relieve our own Bishop of a very arduous portion of his charge, while the Church in Nova Scotia and New Brunswick will thus enjoy the advantages of his undivided care.—His Lordship was well at the last accounts, and may be expected in July or the beginning of August, if not earlier.

REV. FITZGERALD UNIACKE.—We congratulate the Parishioners of St. George's on the safe return of their beloved Rector, who, accompanied by Mrs. Uniacke and the Rev. Mr. Storr, B. A. of Trinity College, Dublin, as his Curate, arrived in the May Packet.

JUST AS IT SHOULD BE AGAIN.—The people of Guysborough, in token of their regard for their Rector the Rev. Charles Shreve, have, in addition to their handsome annual contributions of (we believe) £80, lately furnished him with his year's supply of wood. Such warm testimonials of regard are pleasant to record, and, no doubt, to receive. In another parish, more westerly, a Brother informs us, that having been so unfortunate as to lose a fine cow, one of his parishioners (we esteem him well) immediately presented him with another.

STEAMERS.—We perceive that two Steamers are running this season between St. John and Windsor. When are we to have one from Halifax to Yarmouth? Some friends of ours were stewed up for four days lately in a small coaster between this and Halifax, sighing for the powers of steam, which would have brought them to their homes in 3 or 4 hours. Have we no more CUNARDS to establish a line along our coast, as with praiseworthy spirit they are about to do over the great Atlantic? If no individual can be found with sufficient enterprise to undertake it, why is not a company formed without delay to take advantage of the Legislative grant of £300 a-year? The shares would be taken up in 24 hours, and a steamer, we suppose, might be procured from Great Britain, so as to commence this summer.

WHAT LADIES CAN DO IN CANADA TO HELP THE CHURCH.—The Bytown Gazette says:—On Monday last the ladies belonging to the congregation of the Episcopal Church in this town, assembled to devise the means of procuring an Organ for the church; when they agreed to raise a fund with which to purchase materials to be wrought up into articles of dress and sold to the best advantage, for raising the required amount. We understand above £50 were subscribed at the meeting, and there is no doubt, with the help of female influence, the object will be accomplished.

THERMOMETER.

At Lunenburg, marked at noon—northern exposure in the shade.
Jan. Feb. March. April.
Average.....29.....31.....38½.....51½
Highest.....12.....45.....49.....66
Lowest.....8.....2.....25.....41

SPECIAL GENERAL MEETING OF THE DIOCESAN CHURCH SOCIETY OF NOVA SCOTIA, HELD AT HALIFAX, MAY 22, 1839.

In accordance with the notice published by the Vice Presidents, this meeting took place at the National School House, on Wednesday evening, May 22d;—a meeting of the General Committee having been held on the day previous at the residence of the Venerable Archdeacon Willis.

Several communications from different clergymen, and others connected with the Society were read, when it was resolved that sums to the amount of £72, in addition to the sum of £203 15s. 9d. already appropriated, should be given in aid of the erection of Churches, and to assist in paying the expenses of lay-readers in settlements where the people can be seldom visited by their clergymen.

At 11 o'clock on Wednesday the 22d, Divine service was performed in the parish church of St. Paul's, when an instructive sermon was preached by the Venerable the Archdeacon, from 1 Cor. 4 ch. 2—"It is required in stewards that a man be found faithful," and the Holy Communion administered. After service, an examination of the National School, conducted by Mr. Maxwell, afforded much satisfaction to all who were present.

At 7 o'clock, the Special General Meeting of the Society was held at the National School-house, where a large number of the Clergy and laity were assembled, the Venerable the Archdeacon in the chair, who after the singing of the 100 psalm and prayer, addressed the meeting, stating the objects of the same. The first annual Report of the proceedings of the Society was read by the assistant secretary, H. Pryor, Esq. in which satisfactory reasons were assigned for the apparent inactivity of the Society, shewing that the absence of the President, in England, placed a difficulty in the way of the Society's early operations. It also went to shew that the object contemplated in the formation of the Society, was not so much to obtain any large amount of money, as to unite the scattered members of our communion, in a bond of love and charity; yet that up to the date of this meeting £332 14s. 10d. had been received, of which the sum of £99 14s. 7½d. had been forwarded from Committees formed in the country.

Beside these sums, the sum of £300 has been received from the Society for the Propagation of the Gospel in Foreign Parts, and donations in Books and Tracts to the amount of £450 from the Society for Promoting Christian Knowledge. The whole amount appropriated, appeared by the Report, to be £275 15s. 9d. leaving in the hands of the Treasurer as available funds, the sum of £56 19s. 1d.

The Chair was then addressed by the Hon. the Chief Justice, Judge Bliss and several others of the members present, in moving and seconding the Resolutions; and the meeting concluded with singing and prayer.

On Thursday the 23d, a Special Meeting of the General Committee was held at the residence of the Archdeacon, at which were present the following Clergymen from the country:—the Rev. J. C. Cochran, Rev. Dr. Shreve, Rev. G. Morris, Rev. A. Gray, Rev. T. Leaver, Rev. H. L. Owen, Rev. J. Stanage, Rev. R. Uniacke; and also the Rev. F. Uniacke, and the Rev. Mr. Storr, who had arrived the day before from England.

Among other resolutions, the assistant Secretary was directed to call upon the different Clergymen, to send from their respective parishes, the names of their subscribers to the Diocesan Church Society; and where it could be done, the amount also subscribed by each person: so that the lists may be published with the Report.

Further sums to the amount of £50 were then granted to Clergymen who had been prevented from attending on the former meeting, in aid of the erec-

tion of Churches. £5 towards defraying the expenses of a lay-reader; and £5 for the purchase of Books for destitute settlements.

It was then on motion resolved, That it be recommended to the Right Reverend President, that the General Meeting of this Society should be held on some day in the month of February, to be hereafter fixed—as the most suitable period of the year for that purpose.

And also, that a Committee of the Clergymen of Town and Dartmouth, and Mr. Ince, be appointed to examine the Catalogue of Books in the Depository, and report to the next meeting as to the propriety of reducing the prices of the same, and of rendering the books as saleable as possible.

The meeting was then concluded with prayer.

CHURCH OF ENGLAND IN JERUSALEM.—Our readers will be interested, we are sure, in the following announcement, that the Church has literally “her foundations upon the holy hills”—

A most important undertaking has already been begun by the zeal and piety of those who entertain an interest for the Jewish nation. They have designed the establishment of a church at Jerusalem, if possible on Mount Zion itself, where the order of our Service, and the prayers of our liturgy shall daily be set before the faithful in the Hebrew language. A considerable sum has been collected for this purpose; the missionaries are already resident on the spot; and nothing is wanting but to complete the purchase of the ground on which to erect the sacred edifice. Mr. Nicolayson, having received ordination at the hands of the Bishop of London, has been appointed to the charge; and Mr. Pieritz, a Hebrew convert, is associated in the duty. The Service meanwhile proceeds, though “the ark of God is under curtains;” and a small but faithful congregation of proselytes hear daily the Evangelical verities of our Church on the mount of the Holy City itself, in the language of the prophets, and in the spirit of the apostles. To any one who reflects on this event, it must appear one of the most striking that have occurred in modern days, perhaps in any days since the corruptions began in the Church of Christ. It is well known that for centuries the Greek, the Romanist, the Armenian, and the Turk, have had their places of worship in the city of Jerusalem, and the latitudinarianism of Ibrahim Pacha had lately accorded that privilege to the Jews. The pure doctrines of the Reformation as embodied and professed in the Church of England, have alone been unrepresented amidst all these corruptions; and Christianity has been contemplated both by Mussulman and Jew, as a system most hateful to the creed of each, a compound of mummery and image-worship.

It is surely of vital importance to the cause of our religion, that we should exhibit it in its pure and apostolical form to the children of Israel. We have already mentioned that they are returning in crowds to their ancient land; we must provide for the converts an orthodox and spiritual service, and set before the rest, whether residents or pilgrims, a worship as enjoined by our Saviour himself, “a worship in spirit and in truth;”—its faith will then be spoken of through the whole world. A great benefit of this nature has resulted from the Hebrew services of the London Episcopal chapel; it has not only afforded instruction and opportunity of worship to the converted Israelite, but has formed a point of attraction to foreign Jews on a visit to this country, and has been largely and eagerly commented on in many of the Hebrew Journals published in Germany. In the purity of our worship they confess our freedom from idolatry; and in the sound of the language of Moses and the Prophets, they forget that we are Gentiles. But if this be so in London, what will it be in the Holy City? They will hear the Psalms of David in the very words that fell from his inspired lips, once more chanted on the Holy Hill of Zion; they will see the whole book of the Law and the Prophets laid before them, and hear it read at the morning and evening oblation; they will admire the Church of England, with all its comprehensive fulness of doctrine, truth, and love, like a pious and humble daughter, doing filial homage to that Church first planted at Jerusalem, which is the mother of us all. Our soul stirring and soul-satisfying Liturgy—in Hebrew—in its

deep and tender devotion—the evangelical simplicity of its ritual, will form, in the mind of the Jew, an inviting contrast to the idolatry and superstition of the Latin and Eastern churches; its enlarged charity will affect his heart, and its scriptural character demand his homage. It is surely a high privilege reserved to our Church and nation to plant the true cross on the Holy Hill of Zion; to carry back the faith we thence received by the apostles; and uniting, as it were, the history, the labours, and the blood of the primitive and Protestant martyrs, “light such a candle in Jerusalem, as by God’s blessing shall never be put out.”—*Quarterly Review*.

RELIGIOUS EXPERIENCES.—We take the following orthodox remarks on this subject from the (New Heaven) Chronicle of the Church:—

The Episcopal Church has never dared to raise any barrier around her altar, that would keep off any brother in Christ. With her, a belief in the fundamental doctrines of Christianity, accompanied by a life and conduct evincing the sincerity of that belief, are the only requisites to Communion. With her, and her members, the private “experiences” of individuals may be interesting, and sometimes instructive; but they are not of themselves evidence. They may indeed, be a source of joy to the person himself, but “experience” alone, can never afford any positive proof to others. Hence, those extraordinary and sensible manifestations of the Spirit, which many suppose they experience, at the time of their conversion; especially, when accompanied by an unusual degree of physical excitement, or experienced under circumstances calculated to arouse to an unusual degree our natural sympathies, should always be received with caution and allowance. In not receiving these, in not taking “the experience” of the individual, as these accounts are termed, as evidence of Christian character, the Episcopal Church is both wise and Scriptural. She is wise, because the practice of relating “experiences,” as is always practised by those who consider this as the best evidence of the new birth, sets up a false standard of religion, and tends to deceive the persons under its influence. The standard is false, because the “experience” is made up of feelings which combine much of excitement, much of sympathy, and something of religion. Take away, therefore, the excitement, and remove the causes that aroused the sympathies, and the remainder, which may be true, genuine religion, is as unlike “the experience,” as the steady light of the fixed star, is unlike the glare of the comet. The person, therefore, who has adopted such an “experience” as the true standard of piety, will never find that joy and peace in believing that comes from the silent whisperings of the still small voice; but will be obliged to resort to the whirlwind and thunder-gusts of excitement, to raise his feelings to the standard he has adopted. On this point our own observation, among those who hold to the first of the opinions in question, furnishes us with many cases in point. We have seen a whole village aroused to the highest pitch of a most wonderful religious excitement. None were exempt from its influence.—The soul of the Christian was aroused; and the attention of the sinner arrested. The infidel and the scoffler stood amazed, while hundreds were ready to exclaim, “This is the Lord’s doings, and is marvellous in our eyes.” Hopeful conversions were frequent, and the attendant circumstances striking.—The influence of the Spirit was supposed to be sensible, and overpowering. “The experiences” of the converts were full of comfort and hope and joy, of no common or ordinary kind. And yet as the sequel manifested, the excitement and sympathy, which had been called into action by the measures that had been adopted, were the principal, we will not say, though the result would almost justify it, the only causes that were concerned in producing that so-called “wonderful revival.” We have been amazed, as we have reflected upon the history of that event, and it has sounded a note of solemn warning in our ears, never to trust to feelings that have been obtained in an excitement.

But though such is not the ordinary mode of God’s dealing with men, still such things have not been entirely unknown, in the history of the Church.

We, ourselves, have seen the members of a school, without any previous concert, and without any measures having been taken to produce the state of feeling, and that too, in a time of general apathy around; we have seen at such a time, a whole school simultaneously aroused to inquire, *What shall I do to be saved?*—But there was neither excitement, nor bustle, nor noise. It was the still small voice, whispering to their consciences, and carrying home truth to their hearts. And such, indeed, is the way in which the extraordinary influences of the Spirit are generally manifested. A solemn silence, and a religious awe, are much surer tokens of the Spirit’s presence, than all the noisy exultations, and boisterous joy, the world has ever seen. But after all, in this too, we may be deceived. The only sure test is the life and conduct. The sinner is known by his work; the Christian by his fruit. God alone can discern the heart. Men may be deceived themselves, or they may endeavour to deceive others. Any terms of communion, therefore, based on individual “experience” are uncertain, unsafe, and unauthorized.

But were it not so, all are not alike. The feebleness of many trembling, doubting souls, can never rise to that height of exaltation and joy, necessary to confer such a state of feeling. With a clear and strong perception of their guilt, and of the nature of sin in the sight of God, they have not the courage to rise from their humiliation in the dust, but lie night and day, weeping and sorrowing for their transgressions. Such, need soothing and comforting. To require of them those strong and high aspirations, that are common to many other minds; that assurance and boldness so natural to many men, would be to condemn them to perpetual sorrow and distress, if not to death and despair. But such is not the direction of the Gospel. The hands of the feeble are to be strengthened; the hearts of the doubting to be comforted. Meat is to be given to the strong, and milk to the weak, that all may be nourished and cherished thereby.

DIED.

In this town, on the 18th instant, Eleanor Read, aged 11 months and 20 days, infant daughter of W. S. Morris, Esq.

At Mill Village, on the 26th ultimo, Elizabeth, daughter of Mr. John Campbell, aged 3 years and 7 days.

At Liverpool, N.S. on the 12th April, Charles Augustus, infant son of Snow P. Freeman, Esq.

At Halifax, on the 20th instant, Jared Ingersoll Chipman, second son of the late Judge Chipman, in the 20th year of his age, universally beloved and regretted.

PROGRESS OF REFORM.

The brutal barbarism of Mahomedan rule has, during the present century, been greatly modified and ameliorated by the gradual inroads of European civilization. Peace set the better elements of humanity in motion; and the facilities of communication which the present generation has brought into being, have shown the eastern world how much it had fallen into arrears with the wisdom of the west. Mussulman pride was reproved and convinced by the presence of superior Christian intelligence. Steamers upon the Nile and the Euphrates—chemical works, and polytechnic schools at Memphis—steam engines and lightning conductors on Mount Lebanon, Arabia, Ethiopia, Mesopotamia, Syria the Bedonin of the desert, the Khurd of the mountain, the Turkoman of the plain, clad in garments shipped from the Mersey or the Clyde—spoke more for the progress of knowledge and of felicity than the triumphs of the most fortunate conqueror, and prove that prejudice and intolerance have been given away to the benignant influence of commerce. In parts of the East—let many parts of England hear the glad tidings, and act accordingly—toleration has completely triumphed. Mahomet Ali has elevated Christians to the highest functions of government. Even in Turkey instructions in many of the mechanical arts and sciences has been sought for among European Giaours. In Egypt and Syria a man may travel in Christian costume with perfect security; and the distinctions of dress which for so many generations represented the degradation of one half of society and the denomination of the other, have for the most part been removed.—*Chris. Ref.*

POETRY.

From the *Pulchrum*.

THE CHURCH OF OUR FATHERS.

The Church of our fathers! so dear to our souls!
Ave, dear as the life-blood within us that rolls!
We'll rally around her, by dangers unawed,
The Church of our fathers—the Church of our God!

The Church of our fathers! how sacred the name!
How holy, how pure, the devotion she'd claim!
The Church shall we desert her? Far, far be the thought—
We'll abide to the death by the truths she has taught.

The Church of our fathers! once sacred and bright,
Illum'd by pure doctrine, shed forth her clear light,
Ere Popery arose, and her altars debased;
Her purity sullied—her glory defaced.

The Church of our fathers from that Stygian night,
Like a giant refreshed, then arose in her might—
To the moles, to the bats, superstition she hurled,
And stood forth the envy and praise of the world.

Her Charters, her Ridleys, for truth nobly stood,
Her rights and her charters they sealed with their blood,
Asserted her freedom, and sent forth abroad
The light and the truth of the pure word of God.

Built on the apostles and prophets alone—
On Jesus, the Saviour, the chief corner-stone—
The winds may arise and her prospects defame—
She fears not the tempest—she dreads not the storm.

The people may rage, and the heathen assail,
No weapon against her shall ever prevail—
The Church of our fathers for ages hath stood
Cemented and sealed by our ancestors' blood.

We'll rally around her with stout hearts and true,
Resolved in her cause both to dare and to do—
To our Bibles and altars tenaciously cling,
And fear to the winds and the waves we may fling.

From the Church of our fathers we'll never depart—
She's entwined round each fibre, each nerve of our heart;
The Church of our fathers! our glory and crown,
We will unimpair'd to our children hand down.

GEORGE THE THIRD.*

If there be such a thing as a character formed of the elements of the land which gave it birth, it was realized in the instance of our now bestifed sovereign. Our king exhibited the exactest specimen of the genuine English gentleman in its highest and fairest form. He had not only the general stamp and impress, but the minor modes and peculiarities of a Briton. He was also a representative of the religion of his country; he was a Protestant, not in name, but in heart and soul.

He began his reign with an act of self-control, which gave a flattering presage of his future magnanimity. He sacrificed, in the tenderest point, passion to duty. In the bloom of life, young, ardent, and a king, he felt there was something to which even kings must submit—the laws of their country. He made the sacrifice, and, by so doing, was rewarded in his large and lovely family, by the long enjoyment of the dearest blessings of domestic life in their highest purity, and in the greatest human perfection. A strict conscientiousness seems to have pervaded every part of his character: it appeared in his frequently repeated solemn reverence for his coronation oath—in his uniform desire to promote the good of his people—in his zeal for the spiritual welfare of the poor, expressed in a sentiment too notorious to require repetition. The fear of God seems to have been supremely his governing principle; and a deep sense of his own awful responsibility the corresponding result of that principle.

*From the works of Hannah More.

If, from a too tenacious hold of an opinion once adopted, he might be chargeable with a political error in a personal contest with the western continent, yet even then his pertinacity was principle; and if he was wrong, it was his judgment which erred, and not his intention: but he knew, even in this case, how to retract gracefully a favourite opinion when the event required concession. In a visit he made from Cheltenham to Dean Tucker at Gloucester (who had written strongly in favour of a separation,) the king had the candour to say,—"If, Mr. Dean, we had followed your advice by an earlier termination of the war with America, we had acted wisely, you were in the right." Thus the dean repeated to the writer a few days after, together with the whole conversation, which was so honourable to the good sense, general knowledge, and rectitude of mind of his majesty, that it is to be regretted that it had not been preserved.

His understanding, though perhaps it had not received the highest cultivation of which it was susceptible, was soundly good, and the whole bent and bias of that understanding was turned to objects of utility. In such of his conversations as have been recorded by Johnson, Beattie, and others, his talents are seen to great advantage. His observations are acute, and his expressions neat. In the details of business he was said to be singularly accurate, and particularly well informed in the local circumstances of whatever place was the subject under consideration. His domestic duties were filled with eminent fidelity, and uniform tenderness. His family enjoyments were the relief and solace of his public cares; while the provincial correctness of his court furnished a model to contemporary sovereigns, and bequeathed a noble pattern to his own illustrious posterity. He observed the law of kindness as scrupulously as he observed all other laws, nor was its exercise limited to those about his person or court, but extended to as many of inferior rank as fell under his observation.

He was strictly punctual in the discharge of his religious duties, a practice which alone could have enabled him to fulfil his other duties in so exemplary a manner. The writer has heard an inhabitant of Windsor (a physician of distinguished learning and piety) declare, that in his constant attendance at the morning chapel, his own heart was warmed, and his pious affections raised, by the devout energy of the king's responses. Who shall presume to say what portion of the prosperity of his favoured people may have been obtained for them by the supplications of a patriot, paternal, praying king?

Firmly attached to the Church of which God had made him the supreme head—strong in that faith of which God had appointed him the hereditary defender, he yet suffered no act of religious persecution to dishonour his reign. His firmness was without intolerance; his moderation without laxity.

Though involved in darkness, both bodily and mental, for so many of his latter years, he was still regarded with a sentiment compounded of sorrow, respect, and tenderness. He was indeed consigned to seclusion, but not to oblivion. The distinctions of party, with respect to him, were lost in one common feeling; and the afflicted monarch was ever cherished in the hearts of the virtuous of every denomination, whether religious or political.

Even in the aberrations of reason he was not forsaken. The hand which inflicted the blow mercifully mitigated the pain. His wounded mind was soothed by visionary anticipations of heavenly happiness. Might not these fanciful consolations indicate something of the habit of a mind accustomed in its brightest hours to the indulgence of pious thoughts? And may we not in general venture to observe, in vindication of the severest dispensations of the Almighty, that even during the distressful season of alienation of mind, the hours which are passed without sorrow and without sin are not, to the sufferer, among the most unhappy hours?

KNEEWING AT THE NAME OF JESUS.

It is a significant and long established custom of the Church, to make some external mark of reverence at the occurrence of the name of Jesus in the services of the sanctuary. Whether this took its rise from a literal understanding of the words of St. Paul, that "at the name of Jesus every knee should bow," &c., or from the reasonableness of the thing itself,

or as a strong and palpable check against heresy respecting our Lord's divinity, it is at this time impossible to say. Perhaps all these motives had an influence in the establishment of the custom.

The usual form of obeisance adopted, is that of bowing the head; and in the eighteenth Canon of the Church of England, external obeisance is made obligatory not only in the Creed, but in other parts of the service where the name of Jesus occurs. The grounds on which it is placed will be seen in the following extract from the Canon:—"When in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed; testifying by these outward ceremonies and gestures their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised."

No heresy can be more dangerous and destructive of the souls of men, than that of a denial of the essential divinity of the Son of God. And in proportion to the danger, has been the care of the Church to make her children strong in the faith, and ever watchful against the intrusion of this deadly error. Hence the powerful and striking language employed in all her Creeds, in asserting the cardinal point of every Christian man's belief; and the constant and undeviating proclamation of it in every part of the Liturgy, especially in the frequent occurrence of the Gloria Patri. The same beneficial tendency may be ascribed to the act of obeisance we are considering; which, though not resting on canonical authority in the American Church, is yet a custom too closely linked with important fact to be hastily thrown aside, or accounted a mere ceremony. It is a perilous matter, hints a writer, to abrogate a custom which nourishes the germ of a living doctrine. This is serious truth; and it may be safely predicted, that if the plague of Socinianism shall ever cross the threshold of the Church, it will not date its triumphs from the *pulpit*, but from the gradual disuse of the doxologies, the invocations and the ascriptions of honour to Christ, in that noble barrier of the Church—the Liturgy. In the forefront of these stands that act of obeisance, which the Church has long and universally rendered to her divine Head. We only ask those who neglect it, can they tell "whereunto this may grow?"

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