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# COLONIAL CHURCHMAN.

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

LUNENBURG, N. S. THURSDAY, MARCH 22, 1838.

VOLUME III.

For the Colonial Churchman.

PASTORAL CONVERSATIONS.  
No. 2.

THE SICK ROOM.

A few days after the conversation related in my last, I called at the house of Mr. C. according to promise. He was at home, and Mrs. C. still continued very ill. Having taken care of my horse, he showed me into the room which was occupied by his suffering wife.

'Take a seat Parson,' said he, handing me at the same time a chair. I complied, and found myself close by the bed on which the sick person was stretched. She seemed to be suffering very severely from a sort of intermittent fever, accompanied by cough and great restlessness—evidently the effects of much care and mental anxiety. Her case had all the appearance of an advanced consumption. Being made aware of my presence, she accosted me in these words:—

'Sir: I am glad to see you. I have been wishing to have some talk with you for some time.' 'As soon as I heard, from your husband, of your being resolved to visit you, and do every thing in my power to alleviate your mental suffering.'

'It is indeed suffering. Oh! what have I not suffered! I have been very wicked: I know I have—this sickness continues long—Oh! the power of death distracts me.'

'It gives me great satisfaction Mrs. C. to perceive that you are sensible of your condition. All mankind, you know, are sinners—great sinners. The Scripture tells us, that 'there is no one that liveth without sinning.' But the first step to repentance is a strong conviction of the truth.'

'And do you think,' she eagerly inquired, 'that I have yet time for repentance?' 'No doubt of it. A death-bed repentance ought not of course to be trusted to: far less ought we to put off the time of preparation for eternity until the pains of sickness force it upon our attention.—A late repentance is better than none.'

'Oh! Sir, I am rejoiced to hear you say that.' 'Our Saviour's address to the thief on the cross, who was his fellow-sufferer, is a proof of the efficacy of sincere, though late, penitence. 'To-day shalt thou be with me in paradise.' Still, as I said before, it ought if possible to be avoided by an early attention to the ways of godliness.'

'And how can I know that I have repented?' 'In your case, your own heart must inform you of the real state of your soul. Repentance must always begin in the heart. If you feel abhorrence at your past sins; if you have a fervent desire to flee to the Redeemer for help and succour; if you seem to yourself to be sinking under the burden of your sins, and ardently wish to obtain forgiveness, and be reconciled to a just and a holy God; if the present state of your mind answers in any way to the description, then I have no hesitation in saying

that the elements--the beginnings of repentance--are already manifested in your heart.'

'Oh! Sir, I feel all this and a great deal more. I feel more than I can tell you--afraid of what I have been doing all my life long,--afraid of death. This distracts me. Are you sure that the Saviour will receive me?'

'Certainly He will. We have his own word for it--' *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* 'He that cometh unto me, I will in no wise cast out.' 'Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.' 'I have no pleasure in the death of him that dieth, saith the Lord.' 'Turn ye, turn ye, for why will ye die?' These and similar expressions which are to be found in almost every page of Scripture shew us, that Jesus Christ is ready and willing to receive all that turn unto Him. The arms of his mercy are stretched out still; He not only professes his willingness to receive with his favour the truly penitent sinner; but urges him, in the most affectionate language, to embrace the terms of his mercy,--to receive his salvation,--and to save his own soul alive.'

'Oh! how ungrateful I have been, to neglect so good and so merciful a Saviour! Oh! that I could be young again, and allowed to live over my life!--It should have been very different--it should indeed.'

'But you know the sacrifices of God are a broken spirit,--a broken and a contrite heart He will not despise. If it is His pleasure that you should get well again, you shall have an opportunity of displaying in your conduct and actions the influence of Divine grace: should he determine otherwise, the door of mercy is still open. There is still a way to escape despair.'

'Tell me how--do.'

'The Apostle writes to the Ephesians, and tells them--' *By grace are ye saved through faith; and that not of yourselves: it is the gift of God.* The best works that we can do, have no saving merit in themselves: after we have done all we are unprofitable servants. If therefore your faith is strong in the Lord,--if you rest upon His merits alone as the plea of your pardon, and are fully convinced that there is none other name given under heaven through whom you may receive health and salvation, but only the name of Jesus Christ and Him crucified: with these feelings and sentiments, I see no reason why you should be afraid to cast all your care upon God, because he careth for you, and leave your care entirely in His hands.'

Mrs. C. only answered me by a look in which gratitude for mercies received, and resignation to the Divine will, were strongly marked. The effort which was necessary to keep the attention fixed on what we were talking about, had nearly exhausted her. So, I inquired whether she would join with me in prayer? She assented: and I went through our inimitable service for the visitation of the sick, adapting it as nearly as I could to the particular ease of the sufferer. She seemed to join with great

fervency in the prayers, and when I concluded remarked:--

'What a fine Psalm that is you read.' 'In thee O Lord do I put my trust.' 'I hope that my trust is in Him!'

After exhorting her to pray often at the throne of grace, that her present state of mind might be strengthened and fortified,--that whether dying or living she might have a personal interest in the great sacrifice offered on the cross,--I took my leave promising to repeat my visit.

Mr. C. followed me out of the house, and thanked me for my attention. When we were outside I asked him whether he had done what I recommended him at our parting the other day.

'Why not altogether, Sir, I am sorry to say. I read my bible some few; but I could not pray.'

'At all events you have made a beginning?'

'I don't know as I have. The bible you see, Sir, is such a very large book. It takes so much time to read it through.'

'It certainly does take time and attention both, to read it through: but do not you think that the object to be attained by doing so, is worth all the trouble and attention you can bestow upon it?'

'It is very possible, it may Sir.'

'There is not the least doubt of it. You remember my telling, and explaining to you the other day, that the soul lives after death?'

'Yes: I do; and how you said somethin' about reason, and managing a horse.'

'Very well. If the soul is to live after death,--your soul, that enables you to think for yourself--would you not like to know what becomes of it.--It does not remain in the body: for that after the breath leaves it, is a mere clod of the valley,--without sensation,--without feeling. What then becomes of the soul?'

'Well: I never troubled my head about that: but now that you mention it, I certainly should like to know somethin' about it.'

'The only book, that gives us information concerning this most important subject, is the Bible.--It tells us that the souls of wicked men shall be miserable forever; but that those of good men shall experience, in a future world, a degree of pleasure and happiness, of which we cannot at present form any adequate conception.'

'It is all very true, I've no doubt Sir: but we as has got no larning cannot understand such things.'

'Why not? By your own confession you have never made the experiment: so that you cannot be a fit judge. There is nothing, believe me, in the whole Bible, but what any person of common apprehension may easily understand. Just try it. Read several chapters in the beginning of either the Old or New Testament, and you will find nothing but what you can easily make out.'

'The first leisure time I have I'll certainly try.'

'But why not at once? Delay may be the cause of your not doing it at all. For consider how anxious you would naturally feel with regard to any new

country, to which you were soon going. You would gather up all the information you could about its nature, its dimensions, its climate, and localities, with all the eagerness possible. You would ask and enquire of every body about it.

'It's naturil I should.'

'Well then: why are you less anxious concerning the nature and circumstances of that country beyond the grave, to which all mankind are hastening? It is certainly of more importance to you to obtain information on all the points connected with it, than to do anything else you can well think of. And, as I said before, the Bible is the only guide to the country in question.'

'I'll see about it, as soon as I can. But Sir, did not you tell my wife a little agone, that it would do to think of these things when we are old or when

'By no means; I said no such thing. I only said that a death-bed repentance is better than none at all; but that it should be avoided as much as possible by an early attention to religion and its various duties. But to set your mind at rest upon that subject, I will tell you an anecdote:—

'An acquaintance of mine,—a very good man in his way, but like many others too negligent of religion and the concerns of his soul,—had an idea, that invariably soothed his conscience in regard to a preparation for death. He used to say that he had no doubt of his ultimate salvation, if he were allowed time to repeat only three words preparatory to that awful event. The words were—'Lord save me.' He was led, no doubt, to entertain this notion, by what we are told in Scripture of the mercy, and loving-kindness of God. But mark the event. One day he was racing on horseback in company with a neighbour. A corner of the road was before them; where it turned suddenly to the left over a bridge. The banks of the stream about the bridge were very precipitous: the water foaming and eddying far below in a deep ravine. The road, where it entered on the bridge, was only a few feet from the brink of the precipice. To this point the racing horsemen approached. The animal which my acquaintance rode, by some mischance or other, missed his balance at the dangerous place, and both horse and rider were precipitated into the gulph below: so that he had not time even to repeat the three words that he had so much faith in.'

'That was indeed awful.'

'It certainly is an instance in which the Judgment of heaven was displayed in a fearful manner. Learn from this then, my friend, to be always prepared to meet thy God.'

For the Colonial Churchman.

#### THE MANIAC.

At the time when Bonaparte was aiming at universal power, and had overcome Spain with his armies, to subjugate that kingdom, in order to enforce more strictly his continental system against England,—I happened to be at Barcelona, when some of his troops marched into that place, and took possession of it. The inhabitants were completely horror struck to find themselves under the power of the French; and exposed to all the indignities and insults, that a brutal, licentious soldiery, are prone to commit. It was very evident they would not submit to be placed under such circumstances very long

before they would rise up against their oppressors, and expel them from their territories. The inhabitants of the villages around Barcelona soon took up arms for that purpose, and we could behold skirmishes daily occurring between the soldiers and the peasantry, and the greatest barbarity perpetrated on both sides.

It was some time after this event had taken place that as I was walking on a beautiful evening through one of the streets of the city, I observed a fine looking building, with a high wall at the back of it, which appeared to encircle a garden, or pleasure ground, for the benefit of the patients,—it being, as I soon learned, an hospital for lunatics. I walked round it in the hope of finding some aperture, or grating, whence I might obtain a view of the interior. Unsuccessful, however, in this attempt, I turned to leave the spot, when my steps were suddenly arrested by the sound of a voice within the enclosure; and as I drew to the place which I occupied, I could clearly distinguish the voice to be that of a female.—'Oh! my Antonio, my husband, my poor husband, where have they taken you; cruel monsters! Will you not return to me? Ah! Julia, my life—my love, thou too art gone!' Suddenly she became quiet, speaking in a sweet subdued tone, but in a manner so incoherent that for some minutes I could scarcely divine her meaning. At length she cried in a tone almost amounting to a shriek, 'those bloody murderers! did I not see it; yes—their blood—their blood!' Here she burst out in one of those vacant laughs, so peculiar to insanity.

The reason of this poor young woman had been evidently crushed beneath the ruin which involved a husband, and a dear and only child. The last words she uttered fell indistinctly upon my ear, as she returned towards the house. I waited a few moments to see whether she would again pass by; but all was silent save the turret clock, which sounded the hour of nine, reminding me that it was time for me to seek my lodgings, as it was considered dangerous to be in the streets late at night. Determined to revisit this place at another and more seasonable time, for the purpose of making some enquiry into the history of one who had so deeply interested me, I directed my steps homeward. It was a lovely night, and the moon, nearly in the full, shone with more than usual splendour. Every now and then a light cloud passed like a thin veil over her disk, borne rapidly on by the rising breeze. I walked forward with divided attention, now gazing with admiration upon the noble buildings which rose on every side; and then recurring with melancholy reflection, to the subject of the poor maniac. I had proceeded a considerable distance, when I suddenly espied a man whom I immediately recognized to be one with whom I was acquainted,—he was a native of the place, and spoke the English language fluently, and of the medical profession. I went up and saluted him, and gave him an account of what I had heard. He told me that he was one of the physicians attending on that establishment, and would give me the history of the maniac in whom I appeared to be so much interested. He said 'she was an American by birth,—that her husband was a native of Catalonia, and had resided in the United States for some years,—had married this woman when there, who was of a respectable family,—that he brought her to this country shortly after, and had taken up his abode

in a small village about six miles from this city, where they lived happily together until the French invaded the country, and spread terror and dismay in every part of it.—The general commanding, hearing that the inhabitants of the villages and country around were in a state of disturbance, had sent a detachment to this village, as well as to others in the district, to keep down any insurrectionary spirit that might manifest itself. The husband of this maniac being a wine merchant, the soldiers had made very free with his stock, and what they did not drink, they wantonly destroyed. This so enraged him, that he took up arms to defend his property. The soldiers seeing this, attacked and slew him,—his wife was standing by and was a witness to this tragedy; and not having sufficiently satiated their thirst for blood, they took the child, their only child, and dashed out its brains against the wall. This was too much for the young wife to bear,—her reason forsok her, and from that moment she became a maniac, and was in consequence conveyed to the hospital for the insane where you saw her in that deplorable condition. She has now been there about six weeks, and I am not without hope of her being restored to her reason again, as she has exhibited symptoms, which warrant me in concluding that her insanity is not incurable." I desired him in the event of his hopes as regarded her restoration being happily realized, to give me the earliest intimation of it, as I wished much to see her after her recovery. He kindly promised that he would. Not more than a month subsequent to this interview with the Doctor, I received from him the wished for intelligence, that his patient had recovered her reason; and he added that it was even sooner than he had anticipated. I accordingly embraced the first opportunity to call and see her. She had then taken lodgings in a private home. I found her quite restored, but very weak. She gave me the same history of herself as that I had previously received from the Doctor, with this addition,—that she had been brought up in the doctrines and discipline of the Episcopal Church. But subsequently to her marriage, her husband, with the earnest solicitations of the parish priest, had prevailed upon her, to become a member of the Roman Church; not being aware at the time, of the gross corruptions that prevailed in the pale of that Church,—especially in Spain. Her mind had not been at ease since the time she was betrayed to commit that fatal error. The ignorant and senseless multitude, instead of offering up their prayers to God, through the intercession of the blessed Redeemer, directed their worship entirely, to a long list of Saints, through the medium of pictures, and images which were exhibited in every part of the Church. In short, she saw nothing, wherever she looked, but gross superstition and idolatry practised. And those deluded people believed, that every Protestant, whom they call *heretics*, would all be condemned at the day of Judgment to eternal perdition. She rejoiced at having a Book of Common Prayer in her possession, which she held precious to her soul.—Notwithstanding she was obliged to attend mass, she used to worship her God and Saviour privately, and for that purpose made use of those excellent prayers that are to be found in that Book, which was a great relief to her mind. Her heart's desire and prayer was, now that she had lost all she held dear in the world and had no tie to keep her in that

place, to return to her own country, that she might again join with others in that pure and scriptural worship which is to be found in the Episcopal church, and to which she had been accustomed in her early life; and if by the good providence of God, her prayers should be granted, no circumstance whatever should make her swerve from the church of her fathers.

These were the sentiments she expressed to me as near as I can recollect, and I commended her for them; and told her that I would use my utmost endeavors to procure her a passage to America, which promise I was enabled to fulfil shortly after, and I was gratified to learn in the course of some nine or ten weeks, that she had arrived safe among her friends.

ROLIAS.

## YOUTH'S DEPARTMENT.

For the Colonial Churchman.

## THE SUNDAY SCHOLAR AND THE OLD MAN.

"Where have you been, you look so glad?"  
Said a grey-haired man to a lively lad—  
"From the Sunday School I now return,  
Where lessons of Truth and Religion I learn.  
'Tis pleasant my teacher in class to meet,  
Who looks so pleased as our tasks we repeat.  
Were you thus taught, when you were young?  
"Ah! No," replied he, with faltering tongue;—  
"I did not thus my Sabbaths employ,  
When I was a roving and thoughtless boy:  
Few Sunday Schools were then in this land—  
Kind teachers of youth were but a small band.  
On Sunday we idled and romped as we pleas'd—  
We quarrelled, and swore, and rambled, and teaz'd.  
Oh! that those days I e'en now could recall,  
And go with you, my lad, to yon Sunday School."  
Then the penitent man heav'd forth a deep sigh,  
While the lad gaz'd upon him with pitying eye,  
And a soft pleasing note in the light breezes fell,  
'Twas the afternoon call of the Sunday School bell.  
The old man wiped away a lingering tear,  
And beckon'd the lad to approach him more near.  
"Haste, boy to your school, and more and more love  
These hours which you ever should aim t' improve,  
When you learn of a Saviour who entered the grave,  
And then rose again lost sinners to save.  
Sometimes think of those thousands—aye, millions my boy  
Deprived of those blessings you freely enjoy;  
And bring to your mind and your thoughts while you can,  
These words of a wandering and helpless old man—  
Follow holiness, meekness, religion and truth,  
And serve God sincerely in the days of your youth;  
Oh! give to your Saviour the best of your days,  
And serve thou, and love Him with life's grateful praise."  
Next winter this lad the same path along  
Saw slowly pass by a funeral throng—  
He was told—"We bury, with solemn prayers,  
The poor friendless old man with grey hairs."  
March, 1838.

SIGMA.

For the Colonial Churchman.

## THE CHRISTIAN SABBATH.

As the following plain and forcible remarks of Bishop Kennet seem calculated to promote a due observance of the Holy Sabbath—insertion of them in the Colonial Churchman is solicited by

A FRIEND OF YOUTH.

Be diligent and constant in going to Church.  
If thou dost not yet understand the public offices of religion, yet be present at them, that thou mayest the sooner learn them. The Church is a place where God sends down his blessing, be there ready to receive it: like holy David, be glad, when thy parents or friends say unto thee, Let us go up to the house of the Lord.

When thou comest within the Church, remember the place whereon thou standest is holy ground: and therefore pay due reverence to it. If thou enterest the Church in a rude and indecent manner, thou wilt seem to despise, and to profane that house which God hath called holy.

When thou comest to thy proper seat, there again consider that thy business at Church is to serve thy God and to save thy soul: and to fit and prepare thyself for this serious and sacred work, offer this or the like prayer unto God:

"Blessed be thy Name, O Lord, for giving me this opportunity of public worship in thy house, O let the thoughts of my heart, and the words of my mouth, be now acceptable in thy sight, O Lord, my strength and my Redeemer."

After this, refrain thy eyes, and set a watch before the door of thy lips. Do not by any laughing or whispering, seem to forget where thou art. Be quiet and composed. Behave thyself with reverence and godly fear.

When prayers are begun, then attend to the lips of the Priests; consider the meaning of what you hear, and at the end of each prayer devoutly say, Amen. Join in those parts in the public Service that are allotted to the congregation; that is, make the Responses clearly and distinctly; read each other verse in the Psalms with an audible voice; join in the repetition of the Creed.

While the Psalms are singing, believe this an excellent way of rejoicing in the Lord, and help to praise God with the best member that you have.

When the Sermon begins, give all heed and diligence. If thy judgment cannot so well comprehend the subject and method of the Sermon, yet the text alone, if well remembered, may be a useful and comfortable saying, and may at some other time suggest unto thee a great many good thoughts and meditations. However, listen carefully to all the discourse, and especially to the sentences, and to the examples of Holy Scripture. 'As a new born babe desire the sincere milk of the Gospel, that you may grow thereby; grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' So that being early instructed and confirmed in the true principles of religion, thou mayest be hereafter steadfast and unmovable: that when thou comest to be a man, thou mayest not then be like children tossed to and fro with every wind of doctrine, by the cunning craftiness of those who lie in wait to deceive.'

When Church is done, do not seem in haste to fly from the Lord's house. First offer up a private request to God for a right use of his holy ordinances, in this or the like form:

'Glory be to thee, O Lord, for admitting me at this time to thy house and thy service: accept my prayers and thanksgivings: and, Lord, make me a doer of thy word, not a hearer only, lest I deceive my own soul.'

After this, when the assembly is departing do thou walk leisurely out in due time and order; not running or thrusting to be gone, but grave and silent, meditating upon the truth, and resolving upon the practice of somewhat that thou hast heard.

## THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MARCH 22, 1838.

INDEPENDENCE.—We observe by the "Church" that there is a person calling himself a minister of the Gospel, in the city of Toronto, U. C. who dared to disobey the very proper command of the Governor of that Province to observe the 6th February as a day of General Thanksgiving to Almighty God, for the happy deliverance of their country from the bloody designs of the Rebels. This person, it seems, is a Mr. Roaf, the "Independent Minister" of that city; and while his fellow citizens were pouring forth the grateful feelings of their hearts to their Gracious Preserver, he was employed in publishing to the world, a justification, as he calls it, of his unholy and disloyal conduct. The Editor of the Church remarks on the subject, "We hardly know to what sensation most readily to

yield,—to indignation at the deliberate contempt of authority which that letter evinces,—to compassion for the excessive folly, the almost ravings of insanity, which that attempted justification contains,—or to grief that either ignorance or wilful neglect of Scripture precedent and precept should attach so palpably to any person who attempts to teach Christian truth!"

INSTITUTE AT BORDENTOWN, N. J.—We have to acknowledge the receipt of the catalogue of this institution for the year 1837. It is under the management of the Rev. Edwin Arnold, D. C. L. formerly of King's College, Windsor, assisted by four teachers; and it appears from numerous testimonials appended to this pamphlet, and coming from most respectable quarters, that its reputation is very good. The number of students is stated to be 76. Terms 200 dollars for 10 months, for board, lodging, washing and instruction.

RUBRICAL.—An Edition of the Book of Common Prayer, with the directions respecting the order of the service printed with red ink, which are commonly called Rubrics from the latin *ruber*, red, in which colour they were originally printed, is about being published by Rev. Dr. Bayard, of New-York.

NEWPORT.—We are happy to hear that the members of the church in this parish have determined to build a Parsonage house forthwith. This is as it should be, and as it must be wherever it is desired to secure the residence of a clergyman. Those parishes whose incumbents now enjoy a government allowance, should remember that this will cease when they are removed, and that then a larger demand will be made on them for the support of their minister, and that therefore now is the time to exert themselves in providing a house, and thus save the burden of a yearly rent.

NEW BRUNSWICK.—The Bench and Bar of this Province have requested Chief Justice CHIPMAN to sit for his picture, to be placed in the new Court House in Fredericton, in token of their respect for his character and talents;—and, for the same reason, the pupils of the Rev. Dr. Somerville, Professor in King's College, N. B. have made a similar request of him, with the intention of placing the likeness in the College.

CHURCH BELLS.—The following notice may be worth attention by those whose churches are without that appropriate and useful appendage, or are provided with such as are not deserving of the name. In most cases, a subscription would be readily raised for such a purpose, where perhaps it could not for another:—

Church Bells.—A large number of bells which once belonged to dissolved convents and monasteries in Spain have been sent to this country for sale.—They are consigned to Mr. Fitch, No. 68 Exchange Place, New York. These bells are of various sizes, and weigh from eighty to eighteen hundred pounds, all of them being of superior tone and finish. A good opportunity is now offered for churches in want of bells to procure them at a reasonable rate, the price being fixed at thirty cents per pound.—*Epis. Rec.*

LETTERS received—Rev. N. A. Coster. (with remit.) Rev A. D. Street, with ditto.; Charles Desbrisay, Esq.

☞ Several favours in our next

## DIED.

In this town, suddenly, on the 16th instant, aged 66 years, Mrs. Catherine Creighton, widow of the late Colonel John Creighton, a respectable and attached member of the Church.

For the Colonial Churchman.

Messrs. Editors,

I have a few remarks, the fruit of a good deal of thought on the subject of Church Polity, which I would beg of you to allow to be printed in your most valuable paper.

I have been from my youth inclined to religious things, (for which I thank the grace of God) and the differences of opinion in the christian world have often been to me a source of much grief and anxiety. For a long period, in the early part of my life, I knew not which way to turn my head. I was carried away by every wind of doctrine, without being able to see where I was to stop, or which of the many sects which were in existence was the most scriptural. But at length, after several long conferences with the rector of my native parish on the subject, as well as with many of the principal dissenting teachers in my neighbourhood, I was convinced that I could not in reality find any just reason for leaving the Church of England in which I had the privilege to be born. I considered that even supposing that some of the charges brought against her were true, yet they were all so trifling compared with the great sin, and the enormous evil of schism, that they could never be sufficient excuses. And I found, moreover, after further examination, that a most favourable scriptural foundation will be given for all her doctrines, formularies, and ordinances. I also found so many cautions in Scripture against all kinds of religious divisions, and I have since been able to see so much injury done to true religion by these, that I formed the firm opinion that the least shade of dissent, if possible, should be banished from the christian church. I had now to satisfy my mind with regard to the Catholicity of the Church of England;—how far she could be looked upon as a branch of the true church—of that church which was established by Christ and his Apostles and which is therefore called 'Catholic and Apostolic.' If I remember well, I believe the 'Book of the Church,' by Southey, first gave me to understand that our church had been established in Great Britain long before Austin, the Roman missionary, landed there; and that it was not without the greatest reluctance, and without being compelled by the force of secular arms, that the Anglo-Saxon church submitted to the authority of the Pope. Being convinced, by these facts and by several passages in the holy Fathers relating to the Gospel's having been sent in Apostolic times, to the utmost West, and finding also that most of the Eastern churches had never acknowledged the supremacy of the Roman Pontiff, I was forced to draw the conclusion that every Episcopal Church, which had retained the essential doctrines of the Gospel, was a branch of the Catholic and Apostolic Church. I was satisfied that our Reformation was not a schism, but merely a rejection of the superstitions which had been imposed upon us by force, and which we were glad to lay aside as soon as a favourable opportunity presented itself. Thus, Messrs. Editors, I became, and have been ever since, sincerely attached to the Church of England. Such is my respect for this branch of the Church Catholic, that I look upon her as "the Church of the living God, the pillar and ground of the truth,"—that I revere her as a part of the body of Christ, that I am ready and willing to live and die for her.

But now, Messrs. Editors, allow me to say that I think there is a very great ignorance in the church concerning all these matters. Very few of her members are acquainted with the true principles and government of a church, and many, very many, care little about these things. Indeed, a large number see no difference at all between the church and a sect, and would as soon belong to the one as to the other.

And what is the cause of this indifference? Shall we accuse those who are without, or should we not rather look within for the true cause of this great carelessness on the part of churchmen with respect to church matters? I believe that it is the duty of the clergy never to separate one doctrine from another in their public or private instructions; but I fear it is not always the case. For fear of giving offence, they may be led to make the most important doctrines of repentance and faith in Christ, the constant theme of all their preaching,—and seldom lay before their hearers the necessity for christians to form but 'one body,' to 'speak all the same language,' to 'be of one mind,' and to allow 'no divisions among them.' Now, I call this leaving one portion of 'THE COUNSEL of God' 'under the bushel.' I see such a close connection between every part of Scripture that the whole should be laid before men in a plain and familiar manner. I would never divide Christ from the church, nor the church from Christ. Such are my views on this subject, that it seems to me we should incessantly hold up the church to our people as intimately connected with all the most important dogmas of our holy faith. What is the reason that the Roman church, corrupt as she is, preserves so much strong attachment in her people for all that belongs to her? Because they have, among many wrong notions, that good one of the necessity of unity, and they never cease to hold up the church to their people. And if the papists can do this, how much more may a pure and scriptural church do the same? I must also say that I wish there were a little more discipline in our church than there is; or rather, that our discipline should be revived, and put in force. This might be attended with some disadvantages, but we are sure that true religion could never be hurt by the revival of a godly and wholesome discipline. The clergy must certainly feel the want of this every day. We can hardly reprove an open sinner or profane member, without making him leave the church. The respect for the House of God, or for the ministers of God, is so low that our reproofs, be they ever so well given, lose much of their weight and effect. Many learned divines in England in the present day begin to see this want, and are anxious to apply some remedy. I think, however, the church in these colonies, were she to meet in convocation, might adopt many useful rules much more easily than in the Mother Country. And I cannot but express a hope, Messrs. Editors, that the time will soon arrive, when, with the unanimous consent of our Bishops and clergy, we shall see the true primitive discipline in operation among us. For my part, I would be one of the first to submit to any laws which had the spiritual benefit of souls in view, be they ever so severe, provided they be enacted by the Church of God, and in accordance with the sacred Scriptures.

I remain, Messrs. Editors, Your's &c.  
February, 1838.

For the Colonial Churchman.

Messrs. Editors,

Several weeks ago you spoke of Bishop Hopkin's "Primitive Church compared with the Protestant Episcopal Church," as a work deserving the attention of churchmen; and I have been expecting to see in your pages a few extracts to corroborate your opinion. Supposing you to be otherwise engaged, I propose to assist you, because I feel assured your readers will be gratified generally, and many I hope will be profited. The book is written in such a spirit of christian liberality, and meekness, that it will probably lead many to investigate the claims of conflicting sects which must always result beneficially for the Protestant Episcopal Church.

The work opens with the apostolic commission to receive the weary and heavy laden into the kingdom of the Redeemer; and their fulfilment of this commission by an immediate administration of baptism, and a subsequent admission to the holy Sacrament, accompanied with the encouraging promise of the Lord, that he would continue with this church until the end of the world. Therefore it still exists; although the divisions in the christian church prove a stumbling block to many who desire to be united to the Saviour. To assist in forming a just conclusion the bishop then suggests the following as the most simple process. p. 4.

"If we had lived during the ministry of our Saviour upon earth, and desired to come to him that we might have life, it is plain that we should have approached him in person, and have left all, that we might follow him as did his other disciples. Before he ascended into heaven, he constituted his apostles his representatives, saying expressly, 'Behold I give unto you the keys of the kingdom of heaven, whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain they are retained.' 'As my Father hath sent me, even so send I you.' 'Whoso receiveth you receiveth me, and whoso receiveth me receiveth Him that sent me.' 'Go ye into all the world, and preach the gospel, teaching all nations, and baptizing them in the name of the Father and of the Son and of the Holy Ghost, and lo, I am with you always, even unto the end of the world.' Of course, had we lived in the days of the Apostles, our only mode of coming to Christ, would have been to come to them, his appointed representatives; professing our penitence and faith; receiving baptism, and uniting ourselves in their visible communion and fellowship.

"Suppose, however, that we had lived in the age next following the apostles, when the church was no longer favoured with their personal ministry, but only with the ministry of those whom they had ordained to succeed them, is it not plain that we should come to Christ by uniting with these successors of the apostles, who were thus set in their place, and acted by their express authority? And if in that age, we found some societies called christian, who had departed from the apostle's doctrine and fellowship in any respect, should not we have avoided them, and preferred uniting with those churches which continued faithful to the apostolic rule in all things? And should we not have considered ourselves bound to act upon the same principle, whether we had lived in the second age after the apostles, or in the third, or in the fourth, or the nineteenth century of the Christian era?

"But now that christendom is divided into so many sects, is not the path of our duty the same, although the mode of discovering it may be more troublesome? Are we not still required to use all the diligence in our power to select our church according to its adherence to the apostles? And if, through presumption or indolence or carelessness; or the gratification of vanity, or the mere influence of prejudice or habit, we decline the investigation, do we not expose ourselves to the charge of wilful neglect on a point which may, for ought we know, be of unspeakable importance to the spiritual welfare, not only of ourselves, but of the whole Israel of God?

"I am well aware that men are apt to save themselves the trouble of this examination, and satisfy their consciences of saying, it is all the same thing

THE COLONIAL CHURCHMAN.

what church they join, if they are only faithful and sincere. But they do not talk thus on any other subject of comparison. Even if it be taken for granted that the various sects are only so many ways to the same place, yet there must be a ground of selection among them. One way must needs be best. Even if the various sects be considered as so many houses in the same village, yet it ought not to be a question of indifference which of these houses we should choose to make our home."

These illustrations, however, do not meet the question fairly, because no sober minded reader of the Scriptures can believe, that the apostles formed a variety of churches, such as we see at the present day, filled with mutual dislike and animosity. Nor can it be denied that the promises of Christ were given only to the Apostles, and to the church of their planting. The way prescribed by them, was one way to the kingdom of heaven—not many. The body which they intended the disciples of Christ to form, was one body—not many. And although I shall not dispute the title of any society of professing Christians to be accounted a part of the Catholic or universal church—nay, while I prefer the most liberal definition of the term, and rejoice in the hope that the church above will include the true hearted among them all—yet I cannot in honesty conceal that there must be both sin and danger in despising the rule of apostolic conformity, and in presumptuously placing upon an equality in the sight of heaven, those who cannot commune together upon earth.

A wise man, receiving medicine for the body, from the hand of his physician, keeps close to all the doctrines of the prescription. Can he be wise in the judgment of God, who deals less prudently with the medicine of the soul? The bodily medicine may cure, it is true, even when many of the directions are disregarded; but would any man of prudence venture upon the experiment, if it could be helped? So the doctrine of the Gospel may save, when many of the apostolic rules are overlooked, but who would trade with a question of such solemn moment, or exchange a sure promise for a probability?

ALEPH.

For the Colonial Churchman.

CHURCH SOCIETY OF NEW BRUNSWICK.

Messrs. Editors,  
It is very gratifying to be enabled to inform you that another meeting of the Church Society of this Province was held at Fredericton on Thursday and Friday the eighth and ninth of February. The greater part of the Clergy were in attendance, and a large number of most respectable lay gentlemen representing the Local Committees formed throughout the Province.

On the first day, after divine service and a very learned discourse from Dr. Somerville, the Divinity Professor at King's College, Fredericton, agreeably to the rules of the Society the appropriation of the funds was made. The particulars will be furnished you by the public papers, and therefore I will not go over them again more than merely to say, that the sum of £200 was appropriated to furnish missionary visits to neglected places, £50 in aid of Sunday Schools, £50 for books and tracts, and £30 to aid in building and enlarging of churches.

On the second day, which was the day of the anniversary meeting of the Society, after prayers, the

Venerable the Archdeacon (who has taken the most lively interest in its formation,) delivered an able address;—the business of the day was then entered into without loss of time.

The mode of applying the sums, appropriated the day previous, led to a good deal of discussion; and it was highly satisfactory to observe; that the best feeling was evinced throughout the whole meeting. The great difficulty was, as to the manner of applying the funds for missionary visits. As no clergyman could be found to be employed in the performance of that exclusive duty, it was strongly urged by some of the lay gentlemen, and some of the Clerical Gentlemen expressed the same opinion, that the Clergy now in the employ of the Society for propagating the Gospel in Foreign Parts, should, with the approbation of the Bishop and the consent of their people, undertake visits to distant and neglected places, and that the actual expenses incurred in the performance of such visits, should be paid out of the funds appropriated for that purpose.

It was maintained on the other side, that in addition to the difficulty of obtaining the approbation of the Bishop and the consent of their people, for the Clergy to leave their particular missions,—the application of any part of the funds to the Clergy now under employ, would lead to the prejudice of the Society, as it did not appear to have been contemplated in the first formation of it, that any part of its funds should be applied in that way. That such a prejudice would be excited against the Society was feared by the meeting, and it was therefore determined to make application to the Home Society for assistance in procuring one or more visiting Missionaries for the Province, acquainting them with what had been done by this Society.

And here may I not be allowed to ask, is it not somewhat strange, that whilst the other learned professions are filled even to overflowing, that not one young man can be found, glowing with zeal for Christ and his Church, to go forth and build up the waste places of our Zion, and offer up the prayers, administer the Sacraments, and preach the doctrines of our Holy Church? Are there no Candidates for Holy Orders in either of our Universities? Are the prospects of the church so entirely discouraging, that no young men can be prevailed upon to prepare themselves for the ministry?

Assuredly it is high time that the Laity should be awakened to consider the present and future wants of the church. Too much credit cannot be bestowed upon them, for the zeal with which they have entered into the spirit of the Society now set in operation. It augurs well for the future, and I trust the more the wants of their church are known, the more active they will be in supplying the remedy required.

Whilst on this subject I will venture the suggestion, that for Missionary visits to neglected places performed by the present Clergy, it would be but reasonable that the actual expenses of such visits should be defrayed by the people to whom they are made. The sums required in most cases would be very moderate, and thus a foundation would be laid in the minds of such people for the doctrine, that they must contribute something towards the support of religion—a doctrine which needs to be taught in every part of this land—'For how shall they hear without a preacher, and how shall they preach except they be sent?' and certainly, St. Paul's is a very fair way of argu-

ing, 'if we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?'

A PRESBYTER.

For the Colonial Churchman.

Messrs. Editors,

For ten or twelve years past it has been my lot to visit occasionally the principal towns in British North America; and being affectionately attached to the Church of England, and in circumstances by no means affluent, I have of course sought as much as possible the company of persons of my own religion and standing in society. But wherever I had to sojourn in my wanderings, I found myself greatly at a loss for acquaintance among my equals whom I could accompany on Sundays to the established church. Frequently I may have been seen sitting in the aisles until a door has been opened for me by some kind hearted worshipper; and more than once I have been compelled with sorrow to close my ears to the bell accustomed to invite me to much loved services, and pass by on the other side to join in extempore prayers which never gave me satisfaction.

Many are the friends of our Zion, who like me, had been brought up in the bosom of our holy church in the various parishes of England, who on migrating to these provinces have been forced to violate their principles, and join themselves to some sectarian congregation, in the midst of whom their prayers for years have been offered up to the great Head of the Church, that the walls of the Church Established might be enlarged in His good time, to permit their restoration to their nursing mother's arms. I should write an article of considerable length to express fully my own feelings on this subject; and I am persuaded that a long list of worthy names would be subscribed, if asked to adopt them as their own.

I know not who—nor indeed whether any one is to be censured for the sorrow thus occasioned to the children of the church, but I am sure many—very many, will rejoice if the cause shall be pointed out, and a practicable remedy suggested; both of which I hope to do. And if my plan should be found incompatible by the leading members of our church whose heads are wiser than mine, I flatter myself some more feasible plan may be devised for accomplishing so desirable an end.

The cause assuredly is the want of accommodation within the present edifices. This is proved—not by the buildings being actually full to overflowing, but by the high price at which the pews are sold—a price beyond the means of ordinary trades-people. It is true that in some of the churches a few seats are free, and yet are seldom filled; but a tradesman or artificer of honorable feelings does not, I can testify, like to proclaim himself an eleemosynary attendant on the sanctuary; whereas if a moderate amount were asked of him, it would be conceded joyfully. Thus among these classes of society this virtuous principle is enlisted, not only to drive them from the church, but to adorn other religious communities. Still the great point is a remedy for the evil, and one shall be suggested, although there may be objections against it with which I am unacquainted.

I would submit to the Church Society, (of which I am glad to say I am a member,) the propriety of appropriating their funds this first year to the building of a new church at Halifax; and the Sister Society I would recommend to build a new church at Fredericton. The next years contributions would erect a similar structure at St John, and at Windsor. Another church or more should be built at Quebec, and several other towns in Canada; and in four or five years, the Societies might resolve their funds in their more abstract channels, but which without churches will continue of limited efficacy to the Church's welfare.

A meeting of the various parochial committees might be summoned to consider the matter, and I am sure an universal consent would be obtained to appropriate their contribution to this object. The funds also would be per-

fectly adequate, provided the ornaments of architecture were not desired—although I must say for my own part, that I should like to see buildings that would be creditable to the colonies. But, the main object is accommodation, and for £300 they could be raised, to accommodate five or six hundred worshippers. I am happy to find that such accommodation is on the increase in some parts of this Province. In the township of Parrsborough, when on a journey down the north shore of the Bay of Fundy last autumn, I saw two churches lately erected and I must say I rejoiced at the future prospects of the settlers in those remote forests. The minister was at one of them, near 20 miles from his home, the day that I was there; and for neatness and comfort combined with simplicity and economy, no congregation could be better accommodated. Perhaps a hundred people were assembled, and I understand that the church cost £75. How the minister was provided for I did not know, but I am quite sure that if a church were built as I suggest in any of our towns, that the salary of a curate would be amply furnished by either a rent on seats, or by voluntary contributions from the worshippers.

A COLONIAL CHURCHMAN.

For the Colonial Churchman.

Messrs. Editors,

Some years since I transcribed the following lines from a religious periodical. If you think them worthy a place in your useful paper, you will, by inserting them, oblige

A CONSTANT READER.

RUTH'S ADDRESS TO NAOMI,

As related in the Bible.

Oh! no, my mother, I will haste with thee,  
Whither thou goest, I will also flee;  
Intreat me not to leave thee thus forlorn,  
Thy absence grieving, and thy fate to mourn;  
Thy absence grieving, and thy fate to mourn;  
Forbid me not to follow in thy way,  
For where thou goest, I will also stay—  
The friendly home that guards thy sacred form  
Shall shield me also from the raging storm.  
Dids't not thou teach me there was one above  
Glorious in might, and bountiful in love,—  
A power Supreme who can e'en fate defy  
And guards His people with a watchful eye?  
Oh! then, thy God shall be a God to me  
And He will guide us as we onward flee;  
Tho' thunders hurtle in the troubled air,  
We'll know no terror, and no danger fear.  
The people too with whom thy lot is cast  
Shall be my people even to the last.  
One fate shall bind us, and the hopes that glow  
In Naomi's bosom shall repel all woe.  
And my fond heart shall joy to be possess'd  
By the same wish that rises in thy breast.  
We'll share each danger, and each grief divide;  
Defy all hardships, and all harm deride;  
There's nought shall part us, but the hand of death,  
To whom all mortals must resign their breath.

For the Colonial Churchman.

Messrs. Editors,

In more than one of your papers you have expressed your desire to publish parochial statistics involving the welfare of the church of England, and in consequence I have drawn up the following memoranda of two new churches recently completed in the township of Parrsborough under my charge. It will afford gratification to the members of our church generally to hear of such buildings rising as it were in waste places; and those who have benevolently assisted me in the good work will be glad to

hear that with their aid the object has been effected; and that good congregations are in the habit of attending both these places of public worship. The churches are 32 feet long, 21 wide with a porch at the west end, ending in a small spire. They are neatly finished inside—plastered and well warmed; and without a gallery contain comfortably upwards of a hundred people. I have discharged all the debts, and I here add lists of the contributors who do not form part of the congregations. The particulars of the contributions from the neighbourhood of each church I must send you at a future day when some arrears have been paid up. The sums I have paid for the church at Diligence River amount to £104 7s. 8d.

Table listing donors and amounts for Parrsborough church, including The Lord Bishop of Nova Scotia (£12 4 5), Richard Peniston, Esq. Quebec, and The Hon. James Ratchford.

OF ST. JOHN, N. B.

Table listing donors and amounts for St. John, N. B., including Elisha De W. Ratchford, Esq. and A. Frederick Ratchford.

OF HALIFAX.

Table listing donors and amounts for Halifax, including Joseph Starr, Esq. and Mr. William Starr.

The Church at Ratchford's Harbour, being done by contract, cost but £75 12s. 7d. The contributions not connected with the congregation were as below:—

OF HALIFAX.

Table listing donors and amounts for Halifax church, including The Lord Bishop of Nova Scotia (£3 0 0) and Archdeacon Willis.

N. ALLEN COSTER.

Parrsborough, Feb. 27th, 1838.

THE APOSTOLIC COMMISSION CONSIDERED,

With reference to the Authority of the Clergy of the Church of England.

The following is extracted from a Sermon, delivered by Bishop Wilson, at the Cathedral Church of St. James, Calcutta, at the Bishop's first Ordination of Priests and Deacons of the Church of England:—

I am called on by the rules of the Church and the nature of the present service, to beg your attention to the question of the authority of our Apostolic Reformed Church in sending out Ministers in the manner she is this day about to do, into the field of evangelical labour. The case is so simple, that we have only to entreat a candid consideration. The time only is required for detailing the several steps of the argument, and you will, I am sure, on some occasion as this, grant me the necessary attention.

1. That the Apostles had a full authority over all Ministers and teachers of the primitive Church has never been disputed.

2. That during their lives certain Ministers—Timothy and Titus—had an authority committed to them by the Apostles for presiding over the other Ministers of Ephesus and Crete,—for ordaining Presbyters or Elders in every city, as he had appointed them,—for charging some that they should preach no other doctrine than that of the Apostles,—for setting in order the things that were wanting,—for deciding matters of controversy,—for receiving heretics, and exercising jurisdiction,—for rebuking Presbyters,—for apportioning maintenance,—for regulating the public prayers of the Church,—for repressing the intrusion of women as teachers,—and for watching and overseeing generally the flocks and the Ministers of them,—are facts as little to be doubted as any which are to be deduced from the apostolic writings. The inequality of station and authority of Ministers is thus apparent from the very beginning of the Gospel dispensation, as it ran through the Moral, and as it pervades in fact, and ever has pervaded all civil and domestic polity and government.

3. Further, that at the close of the sacred canon, the surviving Apostle St. John, thirty years after the death of most of the Apostles, and when the Churches had been long in a settled state, addressed the chief pastor in each of the Asiatic Churches, as the Overseer or Superintendent presiding over the Presbyters and people, so that on him the faults of the Churches reflected disgrace, and their good conduct praise; that is, that the same authority which Paul had committed to Timothy was possessed by his successor—the Angel of the Church was residing at Ephesus when St. John wrote—and so of the rest of the seven Churches, cannot be reasonably questioned.

4. Nor can it be doubted whether this order of ecclesiastical government, was designed, in its general features, to continue as the Apostles left it. To suppose that an order of things enjoined by the inspired to regulate the Church of Christ is not binding upon us (unless indeed it be abrogated by an authority equal to that by which it was enacted—which is pretended in the present instance) goes to sap the whole foundation of faith. A regulation made by divinely authorized persons in a society that was designed to be perpetual, is of course perpetual, unless otherwise expressed.

5. Accordingly, it is confessed that, in point of fact, for fifteen centuries after the time of the Apostles, the government of the Church obtained but that which was administered by Ministers who received in direct succession from them the exclusive rights of ordination and ordination, who were called in the same name as that which distinguishes them from the Presbyters at present, that of Episcopi or Bishops. To mention only the case of the Apocalyptic Churches—the Bishops of Smyrna, Ephesus, Philadelphia, &c.—are familiarly spoken of, as possessing, during the persecution of the second and third centuries, the same diocesan authority as at the time of St. John.

gnatus, again, the contemporary of that Apostle, who suffered martyrdom about A. D. 107, speaks of the three orders as essential to a Christian Church. Irenaeus, who flourished in the second century, informs us that his master Polycarp was made Bishop of the Church of Smyrna by the Apostles. I need not speak of Tertullian, Cyprian, Chrysostom, Jerome, Augustine, and the series of witnesses in latter ages, because the fact has never been seriously doubted. The episcopacy of the second and third centuries, that is, of the centuries following immediately upon the apostolic, stands confessed; and a much stronger and more authoritative episcopacy too, than any now known in the Protestant churches.

6. In the sixteenth century, indeed, Calvin, Beza, Luther, Melancthon, with our Cranmer and Ridley, and all the leaders of the Reformation, though some of them from circumstances afterwards adopted another discipline, yet admitted the superior authority of the Episcopal. And it is quite obvious that in the contests of the succeeding centuries (as in those of later times in our own) political feuds, and not the religious question alone, has been, and is, the real source of the unhappy divisions.

7. So plain is the case for Episcopacy, when candidly stated. To which the only objection that I know of has really no weight whatever. It is drawn from the common term, Overseer or Bishop being sometimes employed in the New Testament for all who had any oversight in the Church, as well as for the chief Overseers or Superintendents, whom we now call distinctively by that title.

For it is not for a name that we chiefly contend, but for the spiritual superintendence and authority which Christ has ordained. Supposing we were to give up the term, which we are far from doing, it would still be true, that the office first discharged by the Apostles, and afterwards exercised by them to Timothy and Titus, and afterwards exercised by the Angels or Messengers of the Asiatic Churches, was of perpetual authority in the Church. But with regard to the mere title, which is simply descriptive of the duty of superintendence, it was natural that it should only gradually be appropriated, as the thing designated by it became prominent and distinct before the eyes of men. Things usually exist long before their names, which become attached to them in process of time. The episcopal or superintending office was less common during the lives of the Apostles, because the exclusive appellation was therefore unfixed. At the close of the sacred canon, the name Angel (or delegate) of God or of men) was the term employed by our Lord in the Epistles to the seven Apostolic Churches as the appellation then commonly given to the presiding pastor. When the whole apostolic college were dead, the highest order in the Church would soon receive by general consent the title of, The Overseers or The Bishops, as their principal duty that of overseeing and providing for the Church, then rested fully in them.

Nothing is more common than for terms to be used at different times and under altered circumstances, in two senses, the one general, the other more definite and peculiar. The words Disciple, Apostle, Deacon, Overseer or Bishop, and a multitude of others, occur in a restrained and also in an unrestrained sense. They designated at first any learner, any messenger, any minister, any overseer; but they have long, by a well-established usage, come to signify, A learner taught by Christ.—A messenger sent immediately by Christ, one of a particular order of men in Christ's Church, one having oversight of a number of presbyters and flocks in a certain district. We need not therefore even concede the point of the title, but may safely assert that whilst the chief authority was naturally applied to all who had any charge or superintendence in the Church, whether over the clergy or of a separate flock; but that after their death those who succeeded to their functions of government and ordination, began to be called by way of distinction, The Overseers or Bishops. Thus when this designation became permanently appropriated, the word Apostle was left to denote the immediate messengers sent forth by Christ; the word Angel was disused, as in its ordinary sense too high and as no longer ne-

cessary; and the term Presbyter remained for those presiding over particular congregations. But we dwell not upon a mere name. The Bishop may still be called as indeed he is, a presbyter, with respect to the general administration of God's word and sacraments; and the Presbyter may still be termed an overseer or bishop, as it regards the superintendence of his peculiar charge. Let only him who bears chief authority in the Church be considered of a distinct order, and be now known, as he has been from the apostolic times, by the word Bishop in its emphatic and distinctive sense. It is enough that the office is clearly of Divine institution, though the name be of human so far as the appropriation of the term extends, and no further; for in the age next the apostolic it was in established use.

The objection raised therefore from the general employment of the title before the office, in its specific form, was completely in action, rather confirms than weakens the main argument; concerning which, upon the whole, I must be allowed to say that moral demonstration hardly admits of more satisfactory proof.

8. But, indeed, the infirmity of the Church and the corruption of man have always seemed to me so strongly to recommend an episcopal polity, and the manifest evils of other disciplines have pressed themselves on my mind with such force, that even if the argument from Scripture and from antiquity were less complete, the general directions of the Apostles would suffice to satisfy my own mind. "Let all things be done decently and in order," is a canon sufficient to recommend to the common understandings of men a well-regulated diocesan episcopacy with a jurisdiction duly moderated by the voice of its Presbyters. A similar government prevails in families, in societies, in states, in kingdoms. Supreme control must, under God, be lodged somewhere, or the selfishness of our nature would soon break out into endless disorder. Above all, then must it be so in "in the house of God, which is the Church of the living God, the pillar and ground of the truth."

To be continued.

DEFERRED ITEMS.

**Flagrant Outrage.**—About two o'clock on Friday morning, the 2d inst., there was an explosion of a bomb-shell in the Chapel of Harvard University. It appeared on examination, that the shell was seven-eighths of an inch thick, and the cavity of five or six inches in diameter. It was laid on the floor or platform in front of the pulpit, evidently with an intention of destroying that fixture. The chapel sustained considerable damage, to repair which will cost, it is estimated, four or five hundred dollars. Had the explosion been retarded till seven o'clock, there would have been more than two hundred persons in the chapel—many of whom would probably have fallen a sacrifice to this unaccountable piece of wanton and malignant mischief. The perpetrators have not yet been discovered.—*Epis. Rec.*

**Population of Upper and Lower Canada.**—The population of Lower Canada was, in 1763, 70,000; in 1832 it was 427,465. In Upper Canada, in 1783 the number of inhabitants was 10,000; in 1832 it was 261,577. The joint population of both provinces is now estimated to be 900,000.—*Ibid.*

**Cold at Utica, N. Y.**—The indications of Fahrenheit's thermometer at the dwelling of the editor for the severest days of last week, noted at 7 o'clock, A. M., were as follows:

Wednesday, January 31,	15 degrees below 0
Thursday, February 1,	10 degrees below 0
Friday, " 2,	3 degrees above 0
Saturday, " 3,	zero.

**Population of the Globe.**—Malte Brun, estimates it at only 650,000,000; allowing to Europe 170,000,000, Asia 330,000,000, to the islands of the great ocean 20,000,000, to Africa 70,000,000, and to America 45,000,000.—*Chris. Wit.*

When will the people learn the folly of the thousand and one new inventions in religion? We ask the question over the following notice of those miserably misguided men, the *Mormons!*

**Mormons.**—This set of fanatics, calling themselves "the latter saints," generally known as "the Mormons," are feeling the pressure of the times to such an extent that the bonds of the brotherhood are being broken, and they are turning their backs upon their temple and going forth among the heathen. We have just seen a gentleman from Kirtland, the place designated as the promised land, who represents their condition as miserable indeed. Many of them are in a state little short of starvation. Dissenters have arisen among them, and the prophet and knowing ones have absconded, and left them to grope in the darkness of their own understanding, without a prophet or any other further revelation to guide them onward. Their printing office and bookstore have been burned, probably by the disaffected of their own household, and the temple is threatened with the same fate. Truly a house divided against itself cannot stand. The prophet's father and brother, with others, probably some of the brethren, were seen on foot to pass through this village southward, a day or two since.—*Ohio Review.*

**A Successful Missionary.**—The Rev. Mr. Wolff stated at a public lecture in this city, that he had visited in India the scene of the labors of the Rev. Mr. Rhenius, for many years a missionary of the Church Missionary Society. He had under his charge in the villages around, 12,000 souls, who had renounced Hindooism, and embraced Christianity. One hundred and twenty schools were in successful operation under his care, in which were employed 150 catechists. Archdeacon Robinson thus speaks of Mr. Rhenius. "I have had an opportunity of witnessing Mr. R.'s method of addressing the heathen. His lively and perfectly native mode of address attracts them wonderfully. The Brahmins crowd around him eagerly. He is vivid, bold, impressive, cheerful in his whole appearance, happy in his illustrations, and a master not only of the language, but of their feelings and views.—*Chris. Wit.*

There are now supported by public charity in the city of New York, more than three thousand persons: a greater amount of paupers than has ever been known in that city.—*Ibid.*

Col. James Skinner, of the Bengal native cavalry, has himself expended a lac of rupees (\$50,000) in the erection of a Christian church (St. James's) in the ancient city Delhi.—*Ibid.*

**Conversions from Popery.**—The Protestant Penny Magazine gives the following interesting intelligence, communicated in a letter from the Rev. Robert Daly of Ireland.

I have just returned from the most gratifying duty of preaching and administering the Sacrament of the Lord's Supper in the church of Sydden, in the County Meath, to twenty-five of our Irish masters, I trust men of God, not only converted from the errors of the Roman Catholic Church, but converted to God by a living faith in the Lord Jesus Christ. There were, I understand, about one hundred in that side of the king's court district who were anxious to receive the Sacrament; but as much persecution awaits those who take such a decided step, it was thought better to begin with only a few tried men, of whom we have no doubt that they will, through grace, be faithful even unto death. We are to have a quarterly Sacrament for the Irish, and at the next communion we hope to receive many more.—*Ibid.*

"Millions of money for an inch of time!" was the cry of Queen Elizabeth when she lay on her death-bed. What a warning to those who daily waste hours of their existence!



## POETRY.

For the Colonial Churchman.

Messrs. Editors,

I regret to find from the Colonial Churchman of the 11th January, that you are not in possession of a copy of that beautiful work of Keble's,\* to which your correspondent "A" invites your attention—a work which might well be styled the Churchman's Manual, so sweetly does it lead us through the services, by which our "dear Mother" teaches her children to contemplate the life of her Heavenly Spouse. A warm admirer of its pure and scriptural breathings of humility, resignation, love and charity,—I am tempted to send you a few extracts, though unequal to the task of culling from a garland so full of beauties, one flower of richer fragrance than another, leaving to your own judgment the propriety of giving these fragments a place in your paper. The child of sorrow may be soothed, while dwelling on such passages as the following, from the lines on

## ST. JOHN'S DAY.

Only, since our hearts will shrink  
At the touch of natural grief  
When our earthly lov'd ones sink  
Send us, Lord, thy sure relief;  
Patient hearts, their pain to see,  
And thy grace to follow Thee.

Or this, from the poem on the  
BURIAL SERVICE.

\* \* \* \* \*  
'Tis sweet, as year by year we lose  
Friends out of sight, in faith to muse  
How grows in Paradise our store.

Then pass, ye mourners, cheerly on,  
Through prayer, unto the tomb,  
Still, as ye watch life's falling leaf,  
Gathering from every loss and grief  
Hope of new spring and endless home.

Then cheerly to your work again  
With hearts new-brac'd and set  
To own, untir'd, love's blessed race,  
As meet for those, who face to face  
Over the grave their Lord have met.

The poem on the Service for the 5th November ends thus—

And O! by all the pangs and fears  
Fraternal spirits know,  
When for an elder's shame the tears  
Of watchful anguish flow.

Speak gently of our sister's fall—  
Who knows but gentle love  
May win her at our patient call  
The surer way to prove?

## ADVENT SUNDAY.

Awake!—again the Gospel-trump is blown—  
From year to year it swells with louder tone,  
From year to year the signs of wrath  
Are gathering round the Judge's path,  
Strange words fulfill'd, and mighty works achiev'd,  
And truth in all the world both hated and believ'd.

Awake! why linger in the gorgeous town,  
Sworn liegemen of the Cross and thorny crown?  
Up from your beds of sloth and shame,  
Speed to the eastern mount like flame,  
Nor wonder, should ye find your king in tears,  
Even with the loud Hosanna ringing in his ears.

\* We thank our correspondent for this contribution; and, to save trouble to our friends, mention that we have a copy of Keble's work at hand.

## CHRISTMAS DAY.

What sudden blaze of song  
Spreads o'er th' expanse of heaven?  
In waves of light it thrills along  
Th' angelic signal given—  
"Glory to God!" from yonder central fire  
Flows out the echoing lay beyond the starry choir;—

Like circles widening round  
Upon a clear blue river,  
Orb after orb, the wondrous round  
Is echoed on for ever,  
"Glory to God on high, on earth be peace,  
"And love towards men of love—salvation and release."

## DEVOTIONAL.

*Psalm 119 Verse 10:* "With my whole heart have I sought thee; O let me not wander from thy commandments."

We lose much of the comfort of our religion, and sadly obscure the glory of our profession, by neglecting to bring 'our whole heart' to the work of the Lord. When sin is vigorous, and our spiritual affections are dull, and various circumstances combine to put difficulties in the way of prayer, this is a crisis with the soul, when strong faith is needed to overcome and persevere. But then it is, that the soul too commonly yields to the difficulty, and contents itself either with heartless complainings, or with just sufficient exertion to quiet the voice of conscience, and produce a delusive peace within. But remember that the Lord will not be found thus. His promise is not to such seekers as these; and if we are satisfied with such a frame as this, we must look for a very scanty measure of spiritual success, accompanied with the total absence of spiritual enjoyment.—This however was not David's frame. In the true spirit of Christian confidence he could appeal, 'With my whole heart have I sought thee.' And this assurance, so far from producing self-confidence in the soul, will, as far as it is genuine, be invariably attended with peculiar apprehensions of our own weakness, and will give constant occasion for prayer—'O let me not wander from thy commandments.' Yet the feeblest desire and attempt to seek the Lord, is the spirit's rising beams in the heart, a 'day of small things not to be despised.' It is distinguished from every other principle by the simplicity of its object—'This one thing I do.' 'One thing have I desired of the Lord; that will I seek after.' My God! my Saviour! 'with my whole heart have I sought thee. The desire of my soul is to thy name and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early.' And it is when the soul is thus conscious of 'following the Lord fully,' that there is a peculiar dread of wandering. In a careless, or in a half-hearted frame, wanderings are not watched; so long as they do not lead to any open deviation from the way. Secret prayer will be hurried over, worldly thoughts unresisted, waste of time in frivolous pursuits indulged without much concern. But it is not so when the heart is fully in pursuit of its object. There is a carefulness, lest wandering thoughts should become habitual.—There is a resistance in the first step that might lead into a devious path. The soul remembers the 'wormwood and the gall,' 'the roaring lion,' and the devouring wolf; and in the recollection of the misery of its former wandering, dreads any departure from the Shepherd's fold. This is indeed a blessed frame, and one which the flock of Christ should seek to cherish with godly jealousy. Yet let it be remembered that daily progress in the heavenly walk is not maintained by the yesterday's supply of grace. It must flow from a fresh supply continually drawn in by humble and dependent prayer, such as—'O let me not wander from thy commandments.' 'Lord, I feel my heart so prone to wander. My affections are often scattered to the ends of the earth. 'Unite my heart to fear thy name. Concentrate every thought, every desire, in thyself as the one object of attraction.'—*Bridges.*

Selected and abridged from the Protestant Episcop

## COMMUNION OF THE TRUE BELIEVER.

To them the privilege is given,  
To be the sons and heirs of heaven,  
Sons of the God who reigns on high,  
And heirs of joy beyond the sky.

"When the mind by faith is elevated to God so realizes the divine character and promises feel a sensible influence—it is communion. The penitent, after mental conflicts, rests in the placency of pardon, and looks up to God in the solution of hope through the provisions of the Gospel. There are secret exercises of the soul, in the direct reflex action of faith, which are strictly communion. The ordinary communion of the believer, in the usual course of Christian experience, is a sense of divine favor; or, to speak more explicitly, of divine approbation. The maintenance of this communion, and the strength of its influence, are dependent upon the consistency of the life. This is not only wisely ordered, but has a moral fitness. This communion is the highest joy of the believer in the day of prosperity, and it is his unfailing comfort in the hour of adversity. It elevates him above the blandishment of the harass of life, by keeping him steadfast upon his exalted hope. It gives to the mind an absorbing interest with which neither the sorrows of the present bear the least comparison. It is a serious and silent operation, to be exercised in quiet meditation, and in acts of duty and devotion. It is known by the tranquility and peace with which it imbues the soul; by the meekness and humility of mind which it induces, and the raising of affections to heaven. In this way, instead of expiring, it renews the spirits, and goes on in a progress to the end of life—as the river rising in a small rivulet enlarges and deepens its channel, it flows with all its fulness into the bosom of the sea. Communion, although in its essential properties the same, is different in its degree and operation. It rises in manifold gradations, from the sigh of the penitent to the hallelujah of the archangel. It is felt in the bosom of the publican, as he smote upon his breast and implored mercy as a sinner. He felt the being, the attributes, and the presence of his Creator; his soul was bowed down under an apprehension of his holiness; he magnified him in his holiness, and cognized him in his justice, and sought refuge in his grace. This was communion in its incipient state. Through the grace of pardon, the renovation of the heart, the hope of salvation, and other gracious provisions of the Gospel, it increases even in this world. It is the strength of the believer; when he is in a state of spiritual death, it is evidence of insensibility closely allied to spiritual death."

*Feeling and Noise.*—"What a pity," says Dr. D., "that the preacher did not feel more this evening." "Feel more!" replied a lady, "why, the preacher is very zealous, and very noisy." "Ah! yes," said the Doctor, "and if he had felt more he would have been less noisy."—*Gos. Mess.*

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