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THE COLONIAL CHURCHMAN.

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

VOLUME IV.

LUNENBURG, N. S. THURSDAY, JANUARY 24, 1839.

NUMBER 5.

H Y M N.

I.

From foes that would the land devour;
From guilty pride, and lust of power;
From wild sedition's lawless hour;
From yoke of slavery:
From blinded zeal by faction led;
From giddy change by fancy bred;
From poisonous error's serpent head,
Good Lord, preserve us free!

II.

Defend, oh God! with guardian hand,
The laws and ruler of our land,
And grant our Church Thy grace to stand
In faith and unity!
The Spirit's help of Thee we crave,
That Thou whose blood was shed to save,
May'st at Thy second coming, have
A flock to welcome Thee!

Bishop Heber.

For the Colonial Churchman.

PASTORAL CONVERSATIONS.

ANTIQUITY OF THE CHURCH OF ENGLAND.

A day or two after the conversation related in the last number, Mr. G. called again, and said he should like to hear and know something more about the first introduction of Christianity into England.

'You told me the other day, 'he began, of two Ladies, high in rank, who were supposed to be converted in Britain by St. Paul:—I forget their names.'

'You mean,' I replied, 'Claudia, and Pomponia Graccina.'

'The same: would you have the kindness to tell me more particularly about them?'

'Certainly—with very great pleasure. The former,—Claudia,—is, as I already stated to you, mentioned by St. Paul—2 Tim. iv. 21.—and also by Martial a Latin Poet, who proves that she was wife to Pudens, mentioned in the passage just quoted. For he says distinctly that such was the case:—

"Claudia Rufe, meo nubit Peregrina Pudenti
Macte esto taedis, O Hymenæo, tuis."—Martial.
Lib. iv. Epigram, xii.

'Then,' asked Mr. G. 'Pudens and Claudia mentioned in 2 Tim. iv. 21. were man and wife?'

'It appears so. And further, the poet just referred to, tells us that Claudia was of British extraction, as I stated to you the other day. He says of her—

"Claudia cæruleis cum sit Rufina Britannis
Edita, cur Latiao pectora Plebis habet?
Quale decus formæ? Romanam credere Matres
Italidos passint, Athides esse suam."

Martial: Lib. xi. Epigram 54.

Now it is not at all unlikely that she and her husband may have gone to Rome from Britain with St. Paul, and being in the employment of government may be those very persons, designated by the apostle as—"the saints in Caesar's household."—Phil: iv. 22. From all this you will be at no loss to conclude that Christianity must have been very early introduced into Britain.'

'Yes: I see the obvious inference. But then

could not this Claudia have been converted at Rome, long after she had left her native country?'

'No doubt of it. Such a thing is possible. But that the conversion took place in her native land, will appear probable from what we know of the other Lady mentioned above.'

'Was she of British descent likewise?'

'No: she appears to have been born in Rome and to have visited Britain in company with her husband Aulus Plautius, a Lieutenant Governor of the British Provinces in the reign of the Emperor Claudius. And Tacitus the Historian informs us—Annal: Lib. xiii cap 32—"that notwithstanding she was a person of a high character, yet being charged with foreign superstition she was tried for her life before Plautius her husband, who acquitted her. The historian adds—"that though she lived to a great age, she passed her time very uncomfortably, and discovered a deep melancholy, both by her habit and behaviour."—Now the superstition here mentioned is no other than the Christian religion, as we infer from the continual reference to it under that designation by various heathen authors.'

'An odd thing for a man to try his own wife. When did the trial take place?'

'So far as I can learn, it happened in the consulship of Nero and Calpurnius Piso; some short time after Paul's second arrival in Rome. It is therefore no absurdity to suppose that she accompanied the apostle from Britain, and had previously been one of his converts.'

'Certainly; there is no absurdity in the supposition. But is there any evidence that the Christian religion prevailed generally in Britain at an early period?'

'No: there is no evidence that it prevailed generally at the period of which we are speaking—that is—about 60 or 70 An: of our era. But about the middle of the second century there is sufficient proof to establish the fact that Lucius, a British king became a convert to the Christian religion. And a high authority in reference to the times of the king assures us "that Christianity did not gain ground in Britain by degrees, according to the progress of it in other nations, but that the whole island, disengaged from their error by unanimous consent, and were all made happy in their belief as it were in the same moment." Antiq: Britain: vita Poli.—No doubt this assertion must be understood with some modification: but it proves beyond a doubt that there lived many Christians in Britain in the second century.'

'There is one thing more which I particularly wish to ascertain with reference to this subject:—who are the principal divines of our church who think that Christianity was planted in England in the time of the Apostle?'

'Why Mr. G., I replied,—"that is a question that would admit of a long answer: but I will make it as short as I can. First and foremost is Bishop Burgess, whose work on the subject is replete with sound learning and just criticism. After him comes Townsend, the ingenious arranger of the Old and New

Testament in the chronological order. And their opinion is supported by the authority of our most celebrated Divines; such for instance as Parker, Camden, Usher—a host in himself,—Stillingfleet, Gibson, Nelson, Rowland, Collyer, and the profoundly learned Bishop Pearson. These divines—great and shining lights—have proved in works too numerous to be even named, that a regularly organized Church existed in Britain before the arrival of the Roman missionary St. Augustine who, according to the Roman Catholics, was the first who converted the Britons to Christianity. He certainly did convert the Saxons, who had conquered the eastern parts of the island, and driven the christian Britons to the mountains of Wales. And in the progress of this conversion he contrived to establish or rather to lay the foundation for the establishment of the spiritual authority which Rome exercised over England for many centuries afterwards.'

'I understand.'

'Well: we say that in the very act of introducing this foreign authority in contempt of the spiritual power and dignity of the native prelates, St. Augustine went beyond the limits of his mission,—and thus opened the way for all the corruptions that were consequent upon Roman supremacy in England, during the period that is commonly known by the name of the middle ages.'

'He certainly ought at least to have consulted with the native clergy:—observed Mr. G.'

'No doubt of it. Now observe. The gist of the argument between us and the Roman Catholics and modern dissenters with reference to this subject can be comprised in few words.—The Roman Catholics assert, and in this assertion they are joined by modern denominations of various kinds,—that the Church of England had no existence until the Reformation in the fifteenth or sixteenth century. In answer we prove that the Church of Christ existed in England before the see of Rome ever put forth any exclusive claims to the spiritual dominion of Christendom, and assert that its pretensions were nothing better than direct usurpations,—and that the reformation, consisted in a simple return to ancient usages, which were prevalent amongst the British Churches from the times of the Apostles: in the same way as the Jewish church returned to its allegiance under the reign of Josiah. And thus we prove incontrovertibly that the Church of England existed in Britain before any other church even dreamed of exercising spiritual authority over it.'

Frankie.—A friend once asked Mr. Francke, (who built the famous orphan house of Halle) how it came to pass, that he maintained so constant a peace of mind. He replied, "By stirring up my mind a hundred times a day. Wherever I am, whatever I do, I say, 'Blessed Jesus, have I truly a share in thy redemption? Are my sins forgiven? Am I guided by thy Spirit? Thine I am. Wash me again and again. Strengthen me, &c., &c.' By this constant converse with Jesus, I have enjoyed serenity of mind, and a settled peace in my soul."—C. F. Swartz.

EDUCATION.

For the Colonial Churchman.

BENEFITS OF THE DIFFUSION OF EDUCATION.

The London Times of the 15th June last contains an interesting debate in the house of Commons on the following motion of Mr. Wyse—

"That an humble address be presented to her Majesty, that she will be graciously pleased to appoint a Board of Commissioners of Education in England, with the view especially of providing for the wise, equitable, and efficient application of sums granted, or to be granted, for the advancement of Education by Parliament, and for the immediate establishment of schools for the education of teachers, in accord with the intention already expressed by the Legislature."

The following extracts from some of the more important remarks of the speakers, appearing to me likely to prove useful among us, I ask for them, Messrs. Editors, a portion of your columns.

January, 1839.

The debate was opened by Mr. Wyse, who remarked—

He was not about to trouble the house with any dissertation on the value of education; it was universally admitted; but there were some facts as to the extent and effects of education which he would shortly state. The hon. member then read a variety of statistical details connected with the commission of crime and the want of education, which, however, from the rapidity of his utterance, and the tone in which he spoke, we could not catch. The hon. member then took a view of the state of education in the countries of the continent, maintaining that improvement in this respect was proceeding much more rapidly in them than in Great Britain. He proceeded to argue that the present system of education, as regarded the mass of the people, was defective from the absence of responsibility on the part of the teachers, from a want of the element of permanence, it being dependent for continuance mainly on private bounty. These faults he thought were only to be remedied, and the system improved and extended, by placing it under the control of public officers. In fact, there was not a single country in Europe but this without its board of public education. But, in case the house should reject the example of such countries as Switzerland and Sweden, would it not defer to that of republican America, the states of which had adopted to a considerable extent such a system of general education as he was advocating. The state of New York had appointed superintendents of the common schools throughout the country. There was a public board of education in Massachusetts. In Virginia they had commissioners of education; and in South Carolina there was a similar body. Nor was this all. In a report of great importance presented at a time when Kentucky was looking out for the best method of establishing a system of education, and after the commissioners who made it had travelled through all the states and examined into the systems prevalent in each, what was their final conclusion? That it was impossible to hope for progress, to any great extent, in the work of education without the aid of Government or Legislative interference. Now England had admitted the principle of such interference with the education of the people. This it was most important to bear in mind; the house had admitted that the schools could not get on without public aid and superintendence, and that teachers could not be taught without that aid and superintendence; but what had been done? Only some small sums of money had been voted, the due application of which they had taken the worst possible means of insuring. He proposed, that a central board of public education should be established, to be composed of fair representatives of the different parties and feelings prevalent in the country; and that with that there should be combined a system of local bodies or boards, to give efficiency to the general scheme, and to control abuses as they arose. He wished that Government should take the subject in hand, and ap-

point a board on the principles which he suggested: that they should set to the work heartily, and not tremble in hesitation and the wish to know what this party or the other would think of their proceedings. In fact, the country could not stand where it was. Recent facts showed this. Within the last week or two, hard by the very threshold of the tribunals of justice, almost under the shadow of Parliament, acts had been done which would throw shame upon the remotest corner of the empire. The Central Society of Education had sent down persons to the neighbourhood of Canterbury immediately on hearing of the late riot there, and they knew that it was not want which had given rise to that unfortunate occurrence; no, the men were in the receipt of 2s. a day. It was not want, therefore, but in the whole of their houses there was not a book found. (Hear, hear.) Hence it was that they were ready to receive any, the grossest misinterpretation of the Holy Scriptures. (Hear, hear.) Was it to be wondered that in such a state a spark should ignite their passions? (Hear, hear.) However what he said might be despised, he hoped it would not be believed that there were not numbers of men, in every part of the country, who had deep in their hearts the conviction that there was no hope for this country until it should be emancipated from its ignorance. (Hear, hear.) Other nations would not stop for us; we must advance up to them; and if we did not push forward in the race of civilization, we might depend upon it we should be flung back, even by those over whom we had been most in the habit of asserting our superiority.

Mr. Hume then desired attention to two documents which bore strongly on the subject before it. The first of these was a report made by the grand jury at the last Durham assizes, in which they expressed their deep regret at the lamentable want of instruction amongst those who are convicted of offences, and also at the general want of instruction amongst the working people. The second document to which he referred was not from a grand jury, but from a society of working men in the metropolis, who in their humble station, and from out of their scanty earnings, were endeavouring to impart to others the advantages of education. Now he would ask, when these poor men made such efforts with their small means, was it not incumbent upon the Government and the Legislature to apply some of the funds of the country to promote what ought to be considered a national concern? The body of men to whom he referred asked in one of their statements whether it was not injustice to keep men in ignorance and then punish them for that ignorance?

Mr. Slaney said that he knew of no system of education which could have any salutary effect on the heart and mind unless it was founded on religion. (Hear, hear.)

After lamenting the want of education in England he proceeded—That this did not arise from the fault of the parents, for the great body of the working classes throughout the country were generally anxious to have their children educated, and willingly contributed for that purpose from their earnings, and with a little assistance from Government, and the adoption of a proper system, the sums they contributed in that way would be found sufficient. He did assure them that the more he looked at this important subject, the more he was convinced that they would deeply rue it if the attention of the Legislature was not speedily directed to devise some means for increasing the amount of education throughout the country. He would say that they had neglected their duty for many years, and they were now bound without delay to do something for those by whose labour they were supported, and he would ask if they could do less than educate their children?

Lord John Russell, (Home Secretary) admitted that it was the duty of the state to afford the people the means of making a choice; that they should be made aware of what their religious and moral duties were, and if they then deviated from those obligations, the state would not have the responsibility of never having afforded them the slightest means of education. He was aware of what had been done by the National Society year after year, the British and Foreign School Society (although its means were ex-

remely limited), and by other voluntary societies and by individuals.

There was one great point, which was deserving of attention—it was that of contributing to the education of teachers, and affording a better set of teachers than now existed in this country. (Hear, hear.) That, he thought, was an exceedingly useful scheme; but he thought also that another scheme must surely be adopted with it whenever it might be adopted. The plan he meant was, that there should be given to those teachers, after they had left the schools of discipline, a certain amount of salary in addition to what might be given by the schools in which they would be engaged; because, in fact, the education which was given to the teachers was so good that they found the usual salary of a schoolmaster was very much smaller than the remuneration which they could obtain by engaging themselves in other professions or occupations. Thus had been found to be the case in the British and Foreign School Society, those teachers to whom the greatest attention was paid, and who were made the fittest to conduct the education of the young, were often the first to find some other situation, feeling that it was not worth their while to pursue a profession of which he must say, although at present it was very inadequately rewarded, he considered it to be one of the noblest and most honourable which any man could undertake. (Hear, hear.) He thought they could do nothing better—if by law it was possible to do so—than to raise the profession of schoolmaster by taking care to provide a more adequate income, and by making it, in some way or other, a passage and a path to future rewards, so that men might not be left for some 40l. or 50l. a-year to spend the best of their days in the drudgery and toil of the schoolroom, without any prospect of advancing their interests, or even securing a comfortable provision for old age.

Dr. Lushington remarked—he would not say as to the effects of it in their own sufferings, but in feelings of the deepest regret, that so many persons should be left exposed to every species of temptation, and deprived of that education which, under the providence of God, was the surest safe-guard against temptation to evil.

Members were all in favour of steps for diffusing Education, but disagreeing as to the mode. On a division there were—

For the motion, . . . 70

Against 74

From the Will's Herald.

The Queen's letter in behalf of the Society for the Propagation of the Gospel in Foreign Parts, has been accompanied, in this diocese, with the following letter from the estimable Prelate who presides over the see:—

"Palace, Sarum,

"Revered Brother, "Aug. 31.

"In obedience to the commands of her Majesty, signified to me by his Grace the Lord Archbishop of Canterbury, I require you to read from the desk in your church or chapel, the Queen's letter (a copy of which I have caused to be transmitted to you), on such Sunday before the 1st day of February next, as you may judge most convenient, immediately after the morning and evening prayers.

"You are also desired to cause the Queen's letter to be read in like manner in every place of worship belonging to the Established Church in your parish (if there be any besides the parish church), and to communicate this letter to the minister or ministers thereof.

"In transmitting to you the Queen's letter, I cannot confine myself to the formal expression of my hope that you will endeavour to give full effect to her Majesty's pious intentions by earnest exhortation from the pulpit; but I embrace this opportunity of requesting you to consider in what mode an effectual permanent increase may be made to the funds of the Society for the Propagation of the Gospel in

Foreign Parts, so that it may be enabled to enlarge the sphere of its action in some degree in proportion to the increasing demands upon it.

"The nature and extent of those demands are sufficiently explained in her Majesty's letter; and I feel assured that if the members of our Church at home were better acquainted with the spiritual destitution of their brethren abroad, they would not be backward to unite in an earnest effort to relieve their pressing wants.

"There is no doubt that this end would be far more effectually attained by means of the quiet and continuous agency of parochial collections, than by raising larger sums at uncertain intervals in any other mode. Nor is it unreasonable to believe that an increased development of pious zeal in behalf of our destitute brethren and heathen subjects in foreign lands would be attended, under the Divine blessing, with a deeper attachment to the principles of our holy faith, and a larger measure of the fruits of righteousness among ourselves.

"You are desired, within three weeks after the collection, to remit the amount to James Heywood Markland, Esq., treasurer to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, in the accompanying letter, filled up according to the directions—From your affectionate brother,
E. SARUM."

DEFERRED ARTICLES.

From a work by the Rev. C. Trelawney Collins.

PERRANZABULOE;

OR, THE LOST CHURCH FOUND.

The Church of St. Piran's, so celebrated in Cornish annals, disappeared in the most remarkable manner. The overwhelming weight of the great Western sea advanced, and invaded, year after year, the fruitful district in which it stood, and at length the Church was buried in the sand. The overflowing surge had so effectually done its work, that not a trace remained to mark the place of its entombment, save a swelling mound. Yet the neighbouring tinner, as he passed the spot, seemed to feel a religious awe as he journeyed by. Their children bowed their uncovered heads, and with quickened pace and suspicious look, ran past on the other side.

Centuries rolled away, the sands deepened, and the winds and waves further encroached, so that this persecuted parish too well brooketh his surname "in sabulo;" for the light sand, carried by the north wind from the seashore, daily continueth his covering, and marring the lands adjoinant; so as the distresses of this deluge drave the inhabitants to remove their Church." And we find from another ancient historian, that more than three hundred years ago the parish was "almost drowned with the sea sande, that the northwest wind whirleth and driveth to the lande, in such force as the inhabitants have been once already forced to remove their Church; and yet they are so annoyed as they day ley loose their lande."

Such has been the melancholy condition of Perranzabuloe nearly from the time of the Norman invasion; though there is reason to believe that the Church itself was not entirely buried till the twelfth century.

Many have been the attempt made from time to time by enterprising individuals to clear away the overwhelming mass, and to restore to the light of day so interesting a relic of the piety of their forefathers. At times the work seemed to prosper in their hands; and at the moment when success had almost crowned their labour, their old enemies, the waves and the winds, would mar the enterprise, and the Church slept on in her sandy bed.

At length approached the year 1835, the glorious anniversary of the unlocking of the Bible from the tongue in which it had been hidden from the people. It is a curious and memorable coincidence, that in this same year another treasure, precious to every Cornish Protestant, has also been unlocked by the

single efforts of a spirited individual: Perranzabuloe—the lost has been found—the bound has been set free. A gentleman of singular enterprise and perseverance, neither deterred by difficulties, nor intimidated by former failures, resolutely put his hand to the work; and though the waves foamed on the neighbouring shore, and the winds with more than accustomed fury, "drove and whirled" around him the densest clouds of suffocating sand, yet, nothing dismayed, the work advanced, every obstacle was overcome, till at last he had the unspeakable honour and happiness of laying open the ancient British Church, and of presenting it in all its unpretending simplicity, to the wonder of antiquarians, and the gratitude of Cornishmen.

The sand that for centuries had been accumulating, was carefully removed, and every part of the sacred building, though deeply encrusted with the penetrating dust, was easily restored to its original state, so that, with the exception of its roof and doors, it was found to be as perfect as when first erected. The masonry of the walls is remarkably rude, but as remarkably solid and compact, and without doubt is one of the earliest specimens of stone-building that superseded the mud-wattled walls of the British Churches. It appears never to have contained more than one small window, and probably never possessed a roof, or otherwise at that early time service might have been performed by the light of tapers; for we learn from an early historian, that in Achaia, in Thessaly, and Jerusalem, it was the custom to go to prayers when the candles were lighted—and likewise that in Cappadocia, Cyprus, and Caesarea, the bishops and presbyters did not expound the Scriptures till after the candles were lighted. This early practice was afterwards converted into two distinct offices in the Greek and Latin Churches; in the former it was called *luchnikon*—in the latter, *lucerna-rium*. It is possible, therefore, that this custom of some of the eastern Churches might have been introduced at Perranzabuloe, and may thus account for the absence of windows.

The doorway is in high preservation, neatly ornamented with the Egyptian zig-zag, or arrow, having on the key-stone of its sound-headed arch, a tiger's head sculptured, and two human heads on the corbels of the arch. On entering the interior, it was found to contain none of the modern accompaniments of a Roman Catholic place of worship. Here was no rood-loft for the hanging up of the host, nor the vain display of fabricated relics; no latticed confessional; no sacring bell; no daubed and decorated images of the Virgin, or of saints. There was nothing found that indicated the adoration of the wafer, or masses for the dead. The most diligent search was made for beads and rosaries, pyxes and agnus dei's, censers and crucifixes; but not the remnant of one could be discovered.

At the eastern end, in a plain unornamented chancel, stands a very neat, but simple stone altar; and in the nave are stone seats, of the like simple construction, attached to the western, northern, and southern, walls. The Church originally contained a very curious stone font, which fortunately has been preserved, having been removed before the building was buried in the sand. This font was transferred to the second Church mentioned by Carew and Norden, and now stands in the third, or present parish Church at Sambourne. On removing the altar, three skeletons were discovered; one of gigantic dimensions, the second of moderate size, and the third apparently of a female. No doubt the former is that of the old saint Piranus himself; and the latter, his aged mother, Wingela. They were carefully replaced in their narrow cell—there, let us hope, to remain undisturbed till that day when "the trumpet shall sound, and the dead shall be raised incorruptible."

Such are the particulars attending the discovery and restoration of Perranzabuloe—a discovery most interesting to the lover of antiquarian lore—a restor-

* A bell rung before the host.
† The ground around the Church is now covered with human bones, which from time to time have been uncovered by the winds, and lie bleaching on the sand.
‡ "In sabulo positum S. Pirano, sacellum."

ation invaluable to those who are within the pale of the Established Church. Legibly can we read in its history, now that it is secured and cleared of what so long had defaced its ancient characters, the image and superscription of our pure and reformed Church; it illustrates, in a manner most literally and strikingly true, the actual condition of the long-lost Church of England at the time of the Reformation, when it was not rebuilt, but restored, purged, and cleansed from those monstrous errors and encrustations which the Church of Rome, the great Western tyrant, had spread over the walls of our Zion, and by her repeated encroachments had at last entombed in the very dust and depth of her own abominations.

THE BISHOP OF LONDON AND DR. CHALMERS.

The Bishop of London is a great admirer of Dr. Chalmers and his productions. And yet we know of no two writers whose tone of language is more totally dissimilar. Both are men of consummate talents, and masters of composition in their respective manners; but they are the very antipodes of style. Dr. Chalmers is seldom contented without setting forth the same conceptions in a hundred different lights: the Bishop puts his ideas once in a striking point of view, and leaves them to make their way. Dr. Chalmers sometimes overlays his speculations with the weight and multiplicity of magnificent words: in the Bishop all is pith and narrow,—there is no padding or stuffing—nothing which does tell. Dr. Chalmers has more of rich imagery, and minute description and splendid embellishment, tending, however, to that vicious excess which may afford a false pattern for imitation: the Bishop, formed upon a more classical model, combines with the modern range of thought almost the antique simplicity of expression. The one spreads himself out as an expanding lake, the mirror of many beauties: the other rushes forward as a bright and rapid stream; the swiftness of the course not disturbing the transparent clearness of the waters. The one reminds us of Venetian painting; the other of Grecian sculpture. The one has the gorgeousness, the graphic glow, the picturesque animation, the variety, the blended lights and shades, which the pencil alone can give: the other has the severer grace, the statue-like purity, the exact precision of outline, which belong rather to the chisel. The one occasionally errs by a brilliant superfluity and a florid diffuseness; the other, perhaps, sometimes just borders upon nakedness, and coldness, and rigidity of diction.—*British Critic.*

THE GOSPEL MUST BE PREACHED.

It is obvious that there can be no effective results from a ministry which does not set forth faithfully those vital truths which lay bare the natural helplessness of man, and shew him how he may be made wise unto salvation. Mere ethics, and dry ratiocination, and the inculcation of virtue as its own reward, will neither make men Christians nor keep them so. The basis of our preaching must be the doctrine of the Bible. Our Sermons must speak the Gospel fully, intelligibly, unmixedly, uncompromisingly. Christ must be magnified in all his offices, as our crucified Saviour and risen Lord—Head over all things to his Church. The work of the Holy Spirit in conversion, sanctification, and instruction, must be at the root of all our teaching.—*Dr. Sumner Bishop of Winchester.*

AN EVENING AFTER A SNOW STORM.

The wind and snow, which on the hedge-row clings,
Have been at play, and shapes of beautiful mould
Their tricks of vagrant fantasy unfold;
Flap in semblance of celestial things,
O'er all the Sun his parting lustre flings,
Careful to spare, innocuous and cold;
He sees all silvery here below, and brings
His skies in gentle rivalry to gold.
Purple the clouds which tend his evening bowers,
O Lord, if thus so marvellously fair
The things thou doest for one fleeting hour,
So delicately gentle, soft, and pure,
Then what must be those scenes which shall endure,
And those Thy mansions which eternal are!

ORIGIN OF DISSENT.

We take the following extracts from the New York Churchman, where they are edited to 'Philip Skelton':—

The Protestants, who had fled abroad from the persecution under Queen Mary, returned too strongly prejudiced against Episcopacy and forms of prayer, and too deeply tinctured with Calvinism, to approve of what had been done here, although the English Reformers had leaned more to Calvin, than to any other foreign divine. But because they did not adopt his discipline nor admit and reject, just as he had done in every thing, as loud a cry was set up against our Church, as against that of Rome itself by these men of more zeal than judgment, who from thenceforward could see nothing but faults in the English establishment, and labored with too much success to make others see as they did.

First they were displeas'd with the ceremonies retained, both because they had conceived an utter aversion to all ceremonies, and more especially because those ceremonies had been used, although in a different manner, and with quite another view in the Church of Rome. Besides, they could not bear to see any thing in the public service, although ever so good and proper in itself, that had ever made a part, in that of a Church they hated with something more than Christian animosity. They suspected this ingenious proceeding, of somewhat too like an inclination to relapse into Popery. They more particularly disliked our kneeling at the sacrament of the Lord's supper, because that posture was used by the Papists in adoration of the Host. All that was said in the public acts of the Church, and the discourses of our divines, against that use of the posture, as idolatrous, was not sufficient to dissipate their suspicions. In short, the spirit of opposition to every thing used by the Church of Rome, ran so high in them, as to affect their respect for the ancient creeds, and for the Eucharist, which because it had been so grossly adulterated, and perverted both in the opinion and practice of the Papists, was therefore held in a sort of contempt, and but seldom celebrated by these mistaken zealots. The Quakers afterwards went a little farther, and threw out both that and the sacrament of baptism, calling them rags of Popery, and beggarly elements. This of all things gave the greatest check to the Reformation.

The next thing the Puritans took offence at, was the hierarchy of the Church. They looked on the bishops as the instrument of papal tyranny, and the corruptors of true religion. They were therefore of Machirvell's mind, who said, if that monk, meaning Luther, who is now endeavoring at a reformation in Germany, does not cut the very core out of this boil, namely Episcopacy, it will grow again, and render vain all he hath done. They, as if taught by this master, were, it seems so ignorant, as not to know, that the bishops, of all men, had most reason to oppose the usurpation of the Bishop of Rome, who had made himself the only bishop, and reduced all the rest to cyphers. Nor did they consider, whether it was in the power of man, to abolish at his discretion an order of the Church, instituted by God himself, merely because the men who filled this order had degenerated, together with all the rest of the Church, into superstition and luxury. Here again the scheme of our opposers was not to reform, but to destroy; and what was equally bold, to begin a new ministry, with hardly any other mission, than such as a number of men, and sometimes one man only, wholly unauthorized, for ought that others could perceive, should assume. From men thus sending themselves, or sent by we know not whom, we are to receive the sacraments. And, what is marvellous beyond all conception, this new species of ordination, though apparently of human institution, is now become too sacred to be interrupted, while that which seems at least to be of Christ, is laid aside. But why, in the name of wonder, are we not as well have a new mission every day? Hath the Church, or rather the multitude, lost its faculty, so prolific two hundred years ago in the equivocal generation of missions? We must not forget, however, that these new orders lay claim to scriptural institution, and primitive example. What, all of them? And without succession? Do we hear of any man in Scripture who ordained himself, or who presumed to take the ministry of God's word

and sacraments upon him, without being sent either immediately or successively by Christ? Or can an instance of this nature be assigned during the first fourteen centuries of the Church? Or will even those Protestants, who adopted a new mission at the Reformation, now suffer any one to administer the sacraments among them, without ordination, obtained in succession from that adoption? Do they not by this strictness, practically confess at least the expediency of such a succession? But if a succession of this nature may be warrantably founded on their invention, why not on Christ's institution?

Another, and indeed the chief thing that excited the disgust of our dissenters at the Established Church, was the use of premeditated prayers and sermons. The Reformers of our Church laying no claim to inspiration, thought it their duty to provide, as far as in them lay, that good sense should be uttered, both to God and the people. Hence a set form of prayer. Hence our printed homilies and written discourses. But the Puritans too frequently mistaking their warmth of heart for a divine effusion, and therefore regarding all premeditation as an affront to the Holy Spirit, cared not to hear any man, either pray or preach, if they had any reason to believe he had ever once considered beforehand what he was to say. As they paid no respect to any original successive mission in the ministry, they expected every minister should prove his extemporaneous mission by the readiness and plenty of his effusions. As they were sometimes but very slender judges of good sense, they took that volubility and ardor, which was owing after all, to the genius of the speaker, and to premeditation and habit, for a sufficient proof of inspiration, without duly examining the justness and propriety of what was uttered. If a sanctified look and tone of voice were added, they gave a demonstrative force to his proof, which in some instances no defects as to the matter were allowed to refute. To this, more than every thing else, was owing the inveterate prejudice of the common people to our liturgy and sermons. It is true, that time and experience have almost wholly removed the opinion of inspiration; but unhappily the prejudice still remains, though that which gave it birth is banished. The dissenting ministers now frankly own, they coin their prayers, and write their sermons; and provided they leave their paper behind them, the people ask no other inspiration, than a tenacious memory. Necessity also obliges them to have recourse to a form in their prayers, because as the matter of public prayer is always nearly the same, it is impossible for any man to vary on that matter, every Sunday, for thirty or forty years. Inverting the order of confessions, petitions, and thanksgivings, is an expedient that soon runs out. Taking an exordium from the sermon can do no more than give a mere initial newness to the prayer. And planning the whole prayer on the subject-matter of the sermon, which must often be particular; is confining the prayer to one single point, although it ought at each time to run through all the necessary constituent parts of public worship. How can that man avoid falling into a form, who on all occasions of public prayer confesses, petitions, intercedes, and gives thanks, in words sufficiently general to comprehend the devotions of a whole congregation? If then a form cannot be avoided; and if we "ought not to be rash with our mouths, nor let our hearts be hasty to utter any thing before God," we cannot take too much care in preparing that form, nor have too many, too wise, or too pious assistants, in so great a work. There is no kind of composition more difficult than that of prayer. It is not therefore every raw, every unfurnished understanding that is qualified for such a performance, even if he were allowed ever so much time to prepare it. How greatly then must he fail, if he attempts it without proper assistance, in the midst of that confusion, wherewith modesty is apt to be embarrassed before a multitude of people?—Philip Skelton.

Hypocrisy is folly. It is much easier, safer, and pleasanter to be the thing which a man aims to appear, than to keep up the appearance of being what he is not. When a Christian is truly such, he acts from a nature—a new nature—and all the actings of that nature have the ease and pleasantness of nature in them.—Cecil.

From Stevens' Incidents of Travel.

ATTEMPT TO EXPLORE THE DEAD SEA.

It was nearly dark when we reached the top of the mountain, and I sat down for a moment to take a last look at the Dead Sea. From this distance its aspect fully justified its name. It was calm, motionless, and seemingly dead; there was no wave or ripple on its surface, nor was it hurrying on, like other waters, to pay its tribute to the ocean; the mountains around it were also dead; no trees or shrubs, not a blade of grass grew on their naked sides; and, as in the days of Moses, 'Brimstone and salt, it is not sown, nor beareth, nor any grass groweth thereon.' One thing had especially attracted my attention in ascending the mountain; on attaining a particular point, we had a clear view of the whole sea, and at the extreme end we saw distinctly what Paul and I both at once called an island. M. Seetzen, one of the earliest modern travellers who visited this sea, imagined that he had discovered a large island in the same direction; and though no one believed in its reality, I had then seen no satisfactory explanation of its appearance. I could not be deceived in what I saw. There never was anything that looked more like an island, and I afterward received an explanation which to me at least was perfectly satisfactory. It comes from one who ought to know, from the only man who ever made the tour of that sea, and lived to tell of it; and, relying upon the interesting nature of the subject, I make no apology for introducing it here.

When the unhappy Costigan was found by the Arabs on the shore of the Dead Sea, the spirit of the enterprising fishman was fast fleeing away. He lived two days after he was carried to the convent at Jerusalem, but he never once referred to his unhappy voyage. He had long been a traveller in the East, and long preparing for this voyage; had read every book that treated of the mysterious water, and was thoroughly prepared with all the knowledge necessary for exploring it to advantage. Unfortunately for the interests of science, he had always been in the habit of trusting greatly to his memory; and, after his death, the missionaries in Jerusalem found no regular diary or journal, but merely brief notes written on the margins of books, so irregular and confused that they could make nothing of them; and, either from indifference, or because they had no confidence in him, they allowed Costigan's servant to go without asking him any questions. I took some pains to trace out this man; and afterward, while lying at Beyroot, suffering from a malady which abruptly put an end to my travels in the East, Paul hunted him out and brought him to me. He was a little, dried up Maltese sailor; had rowed round that sea without knowing why, except that he was paid for it; and what he told me bore the stamp of truth, for he did not seem to think that he had done anything extraordinary.—He knew as little about it as any man could know who had been over the same water; and yet, after all, perhaps he knew as much as any one else could learn. He seemed, however, to have observed the coast and the soundings with the eye of a sailor, and I got him to make me a map, which has been engraved for this work, and on which I marked down the particulars as I received them from his lips. The reader will see by it that they had completed the whole tour of the lake.—They were eight days in accomplishing the task, sleeping every night on shore except once, when, afraid of some suspicious Arabs whom they saw on the mountains, they slept on board, beyond the reach of gunshot from the land. He told me that they had moved in a zigzag direction, crossing and re-crossing the lake several times; that every day they sounded, frequently with a line of one hundred and seventy-five brachia, (about six feet each;) that they found the bottom rocky and of very unequal depth, sometimes ranging thirty, forty, eighty, twenty brachia all within a few boat's length; that sometimes the lead

* I would suggest whether this irregularity does not tend to show the fallacy of the opinion, that the cities of the plain were destroyed by a volcanic eruption, and that the lake covers the crater of an extinct volcano. I have seen the craters of Vesuvius, Solfatara, Etna, and Monte Roso, and all present the same form of a mountain excavated in the form of a cone, without any of the irregularities found in the bottom of this sea.

ORIGINAL.

HISTORICAL NOTICE OF THE PARISH OF ST. STEPHEN IN THE TOWNSHIP OF CHESTER.

Messrs. Editors,

Although some brief account of each Parish in the Diocese of Nova Scotia, together with the zealous exertions of the missionaries for the advancement of the sacred cause in which they were engaged, might be collected from the reports regularly offered to the public through the yearly Abstract of the proceedings of the Venerable Society for the Propagation of the Gospel, still much that would be interesting to both Clergy and Laity, must be treasured up in memories of the aged friends of the Church, who yet remain scattered throughout the different parishes—but which, if not soon elicited will necessarily, ere many more years be numbered with those already gone,—sink with them into the silent grave—the land where all things are forgotten.

With a view to induce the Clergy, or some respectable lay member in each parish to preserve such information from oblivion, and present it to the public through the medium of your journal,—I forward for insertion the following Historical Notice of this Church and Parish. A review of this kind must necessarily bring to the mind of every reflecting person much that is pleasing, melancholy and profitable,—pleasing, in that it proves to him the providence of God, in the rise and gradual increase of his own particular church, no less signally displayed, than in the peculiar care which that same watchful providence has ever exercised over His universal church from one age to another, and to which cause alone, can be ascribed the preservation and continuance of the Church of Christ amidst all the commotions which have happened on earth. This thought must always afford to the pious follower of the Lamb in every time of doubt and difficulty, an assurance that Sion's God is ever mindful of His promise—“I the Lord do keep it, I will water it every moment; lest any hurt it I will keep it night and day.” Such a review is also melancholy, as it brings to the remembrance many, once dear and beloved, whose faces shall be seen, and whose voices on earth be heard no more. It is profitable, since from the graves of the departed, a voice of admonition comes to the living, warning them to “prepare to meet their God.” and to labour while yet they have time, for the advancement of Christ's kingdom upon earth, and for the temporal and spiritual interests of His spouse the Church, in whose safety and welfare He is engaged, and in whose peace and prosperity He at all times rejoices.

The town of Chester is built upon a peninsula on the north side of Mahone Bay. The Church is very appropriately situated on a hill, in the centre of the town, from which there is a delightful prospect of the Bay interspersed with numerous islands, many of them cultivated and inhabited while many others remain in their natural state, with trees of various kinds whose verdure in summer, when compared with the rich appearance of those that are cultivated, and the clear and beautiful water of the Bay, present together a scenery equal, if not superior to any in the province. The church is a small building of wood, 40 feet in length and 30 in breadth, with a chancel: it is nearly surrounded by the graves of those who once worshipped within its walls—a circumstance which tends not a little to impress upon the minds of all, as they are going up to the temple of the Lord, to offer their morning and evening sacrifice of prayer and praise,—serious and becoming thoughts, and of which more will be said hereafter.

The first record in the Vestry Book is as follows:—
Deo Parente—

“The Protestant Episcopal Church at Chester, in the County of Lunenburg and Province of Nova Scotia, was built in the year of our Lord 1795 by the liberal subscriptions of friends of religion, and of the Church of England as by law established.—Our church is on the foundation

of up sand, like that of the mountains on each side; that they failed in finding bottom but once, at that place there were large bubbles all around them, rising probably from a spring; that at the place they found on the bank a hot sulphur spring; that at the southern extremity Mr. Costigan had for the River of Dogs, but did not find it; in four different places they found ruins, and clearly distinguish large hewn stones, which would have been used for buildings; and in one place they saw ruins which Mr. Costigan said were the ruins of Gomorrah. Now I have no doubt that Mr. Costigan talked with him as they went along, and I am sure what he told me; and that Mr. Costigan persuaded himself that he did see the ruins of a city; he may have been deceived, and probably so; but it must have been the most intensely interesting illusion that ever any man had. But of this I will say no more; what Paul and I had imagined to be the Dead Sea, they too had noticed it particular; when they came towards the southern extremity of the lake, found that it was an optical deception, produced by a tongue of high land, that put out for a distance from the middle of the southern extremity, as in the map; and being much higher than the valley beyond it interrupted the view in the manner we had both noticed; this tongue of land he said was composed of solid salt, tending to confirm the assertion of Strabo, to which I referred in my journal through Idumea, that in the great valley south of the Dead Sea, there were formerly large cities entirely of salt. The reader will take this for granted; it is at least new, and it comes from the only man living who has explored the lake. He told me some other particulars; that the boat, when empty, floated a palm higher out of the water on the Mediterranean; and that Costigan lay on the water, and picked a foul, and tried to induce me to come in; that it was in the month of July, from nine to five dreadfully hot, and every night the wind blew, and the waves were worse than in the Gulf of Lions; and, in reference to their peculiar exposures, and the circumstances that hurried Mr. Costigan to his unhappy fate, he said that they suffered exceedingly from the heat, the first five days Costigan taking his turn at the oars, that on the sixth day their water was exhausted, and Costigan went out; that on the seventh day they were obliged to drink the water of the sea; and on the eighth day they were near the head of the lake, and he himself exhausted, and unable any longer to pull an oar. There he made coffee from the water of the lake, and a favorable wind springing up, for the first time they hoisted their sail, and in a few hours reached the head of the lake; that, feeble as he was, he got off for Jericho, and, in the mean time, the only man found by the Arabs on the shore, a young man, and, by the intercession of the old man, carried to Jericho. I ought to add, that the time he came to me, like Goose Gibbie, he had whether the money I gave him was good, and selected a great many things he had forgotten to mention.

The reader cannot feel the same interest in that which I did, and therefore I will not detain him long. In three hours, crossing a rich and fertile valley, where flowers were blooming, and Arab herds were pasturing their flocks of sheep and goats, we had descended the bed of a ravine, where the Jordan passes from Jerusalem to the Dead Sea, the foot of the mountains of Santa Saba. It was when we arrived; and, groping our way by the uncertain light of the moon, we arrived at the foot of the convent, a lofty and gigantic structure, with stories or terraces, one above the other, and at the sides of the mountain to its very top; and crowned with turrets that, from the base where we stood, seemed, like the tower at which the wicked man was confounded, striving to reach to heaven. “It was knocked, and it was opened to us;” ascending in three flights of steps, climbed up a ladder, and through a small door, only large enough to admit one at a time, and found ourselves in an antechamber, surrounded by more than a hundred Greek monks. A monk conducted us up two or three flights of steps to a neat little room, with a display of a large pile of coverlets.

I thought of the bush in which I had lodged the night before, spread out a few of the coverlets, crawled in among them, and in a few moments the Dead Sea, and the Holy Land, and every other land and sea were nothing to me.

THE WIDOW.

It was a cold and bleak evening in a most severe winter. The snow, driven by the furious north wind, was piled into broad and deep banks along our streets. Few dared or were willing to venture abroad. It was a night which the poor will not soon forget. In a most miserable and shattered tenement, somewhat remote from any other habitation, there then resided an aged widow, all alone and yet not alone.

During the weary day, in her excessive weakness, she had been unable to step beyond her door stone, or to communicate her want to any friend. Her last morsel of bread had been long since consumed—and she had heeded her destitution. She sat at evening, by her small fire, half famished with hunger—from exhaustion unable to sleep—preparing to meet the dreadful fate from which she knew not how she should be spared.

She had prayed that morning, in full faith “Give me this day my daily bread,” but the shadows of evening had descended upon her, and her faithful prayer had not been answered.

While such thoughts were passing through her weary mind, she heard the door suddenly open, and as suddenly shut again, and found deposited in her entry by an unknown hand, a basket crowded with all those articles of comfortable food, which had all the sweetness of manna to her.

What were her feelings on that night, God only knows! but they were such as arise up to Him—the Great Deliverer and Provider—from ten thousand hearts every day.

Many days elapsed before the widow learned through what messenger God had sent to her that timely aid. It was at the impulse of a little child, who on that dismal night, seated at the cheerful fireside of her home, was led to express the generous wish that that poor widow, whom she had sometimes visited, could share some of her numerous comforts and good cheer. Her parents followed out the benevolent suggestion; and a servant was soon despatched to her mean abode, with a plentiful supply.

What a beautiful glimpse of the chain of causes, all fastened at the throne of God! An angel, with noiseless wing, came down and stirred the peaceful breast of a pure hearted child, and with no pomp or circumstance of the outward miracle—the widow's prayer was answered.—*The Watchtower.*

SUNDAY SCHOOLS.

Yarmouth, 6th January, 1839.

Messrs. Editors,

In compliance with a wish expressed in your paper, I transmit a memorandum of our Sunday School for the year just expired—Children actually at school during the year 1838, from 70 to 90.

The average has been—

Six classes of boys containing 25 in actual attendance.	
Twelve classes of girls „ 55 in actual attendance.	
Total,	80
Teachers,	15
	95

We have a small library of upwards of 160 volumes bound, and nearly double that number of unbound books.

Can any of your correspondents inform me why boys generally quit the Sunday School at the very period when their attendance would be most beneficial to themselves and most satisfactory to their teachers? If their attendance is compulsory, why cannot the compulsion be extended? If voluntary, why cannot they be induced to stay?

If we found them employing the time properly, there perhaps would be less reason to complain; but when we know that attendance at the Sunday School is exchanged for the ramble or the sail on the Sunday afternoon, we have too great reason to fear that all our labour has been expended in vain. If the fault lies with the teachers, can you point out the remedy?
A TEACHER.

of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

Here follows a list of the names of subscribers at Halifax: at the head of whom is the name of his Royal Highness the Duke of Kent, the father of her Majesty Queen Victoria. In this building, to which her royal parent thus contributed, the appropriate prayer appointed by our apostolic church, is on the holy day of the Lord, offered up to the Almighty God, "the only Ruler of princes, most heartily beseeching Him, with His favour to behold our most gracious Sovereign Lady, Queen Victoria, and so replenish her with the grace of His holy Spirit, that she may always incline to His will, and walk in His way; and finally after this life may attain everlasting joy and felicity, through Jesus Christ our Lord?"—To which a loyal people heartily say, AMEN.

The subscription list was well filled up:—his Excellency Governor Wentworth, the Bishop, and many officers of the Army and Navy, together with many respectable inhabitants of the town, contributing liberally—altogether the sum of £101 2s. 6d. was collected at Halifax. At Lunenburg the sum of £9 2s. 8d. was subscribed to assist in the laudable undertaking—of this sum £1 6s. were given by the minister and congregation of the Lutheran church—£2 6s. 8d. by D. C. Jesson, Esq., and one pound by Mr. Alex. Kiddy; the rest in very small sums by those who gladly gave of the little they possessed. The friends of the church at Chester, feeling the want of a suitable building in which to meet and worship the God of their fathers, rested not contented with merely asking others for help, but in imitation of the good Nehemiah, they gave themselves to this work. The sum subscribed and paid at Chester was £150 10s. 6d.; with these several sums, the outside of the church was finished. I close for the present with another extract from the first page of the Vestry Book—

"This Book—the Bell—and the King's Arms in the church, were the gift of G. Miller, Esq."

To be continued.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JANUARY 24, 1839.

COMMON SCHOOLS.—No subject of more importance awaits the deliberation of our Legislature than that of education—no system of which has yet been established in Nova Scotia. As the present Act relating to Schools expires soon, the subject no doubt will be taken up, and, we trust, with a view to put in the place of the present law something of a more efficient and permanent character. We are inclined to the opinion, that this cannot be done without making assessment, for the support of Schools, the groundwork of the system—an opinion which many years of practical acquaintance with the question has led us to entertain.—Two great defects attending the present plan are, the want of adequate support for respectable teachers, and the want of such duly qualified persons—the latter want indeed begotten by the former. The general object seems now to be to hire teachers as low as possible,—the consequence of which is, that their qualifications are generally of an inferior order, and their moral characters sometimes none of the best.—We repeat that we know of no cure for these evils but the plan of general assessment upon all rateable inhabitants for the support of Schools, whereby a permanent and sufficient revenue would be raised, and adequate salaries secured for competent teachers. And added to this, it would be well to make provision for the instruction of teachers, themselves preparatory to their assuming the charge of schools throughout the country, since without a due supply

of persons qualified for the instruction of youth, any system that may be devised will be of no avail. At the central National School at Halifax, this object might be effected, by the setting a part of a comparatively small sum for the purpose.

That there would be some murmurings at first against the plan of assessment, there can be little doubt, and that most probably on the part of persons most able to contribute; but these should not be regarded if there be soundness of principle on the other side. And when it is considered that the want of education is a public evil, and the supply of it a public benefit, it is evidently the duty of every member of the community to do his part in removing the one, and promoting the other. This principle has been acknowledged and acted upon even in republican America, where we might expect sufficient jealousy of any oppressive interference with the liberty of the subject, and it need not therefore be distrusted in Nova Scotia.

A more efficient controul too should be lodged somewhere to prevent the exercise of the teachers' office by any but persons duly qualified, and of good moral character, for which purpose the power at present vested in the commissioners is not sufficient. We hope to see the whole matter taken up in an enlightened spirit during the present Session, and a question of such paramount importance settled upon a judicious and permanent basis. For some useful hints with reference to it, we beg to call the attention of our readers to some extracts from a discussion in the British Parliament in June last, for which we are indebted to our obliging correspondent SENNO.

A GOOD EXAMPLE.—A friend in the United States, in speaking of the attention on the part of the people to the comfort of their minister, says—"In one congregation in this small place, they presented their minister and his wife with very handsome cloth cloaks for the winter, and a similar present is preparing for another minister who had received one of the same sort a few winters ago. In another place not far from this, I heard of the minister receiving a present of handsome silk robes; two dozen pocket handkerchiefs, (half cambric and half silk) and a dozen shirts; though last not least in importance"

Verily, although we would not in all things hold up our republican neighbours as an example, here is a matter in which it would be very convenient to follow their ways. We shall hold ourselves ready to record the like display of commiseration for the failing wardrobes and rusty canonicals of the poor parsons of these provinces.

CENSUS.—It appears by the census lately taken of this county, that the population of the township of Lunenburg is 6913; of Chester, 2779; of New Dublin, 2366. Total, 12,058.

COMMUNICATED.

South East Passage,
Halifax, Jan. 16th, 1839.

Messrs. Editors,

I take the liberty of sending you a small account of the Decorations of our little church (St. Peter's.) The pulpit, desks, windows, and pews, had branches of evergreen trimmed out in a variety of ways; and the front of the gallery, which only goes across one end, had the following words in letters most accurately formed of the evergreen and surrounded by branches of the same.

"THIS DAY IS BORN A SAVIOUR CHRIST THE LORD."
The whole was the work of two individuals, who promise by the help of Almighty God, to do still more for next Christmas.

Yours, &c.

A Subscriber.

NEW BRUNSWICK.—We are sorry to perceive by following extract from the *Chronicle*, that a church lately been burnt at Greenwich in that province. The parishioners with praiseworthy zeal met three days after the accident, and adopted several Resolutions, with a view of immediately erecting another building for the worship of God, and £178 10s. were subscribed on the instant. We wish them good success.

It becomes our painful task to announce the entire destruction by Fire of the church at Greenwich, in this County, early on Monday morning the 24th instant. It appeared on investigation that the late earthquake had shaken the building greatly and caused it to spread, the sparks had escaped, ignited, and broke out about ten o'clock after the fires had been extinguished in the stoves. It was a melancholy and affecting sight, soon after day break we saw the Parishioners assembled on the spot where the day before in peace and harmony they had worshipped their Maker, filled with grief and consternation at the destruction the devouring element had committed; each lamenting the catastrophe as his own particular loss. It is a singular circumstance, that the above building was nearly destroyed by fire 17 years ago, on the same day and within a few hours of the same time.

Agreeably to notice, SAINT LUKE'S CHURCH, in the Parish of Portland, was opened on Sunday morning, 23d inst. by the Venerable Archdeacon COLEMAN, who delivered a very eloquent and impressive discourse from the 1st Psalm, 1st verse. "I was glad when they said unto me, let us go into the House of the Lord." The church was crowded, and among the congregation we were much pleased to see many of the principal gentlemen of the County who have long taken a lively interest in the prosperity of this Parish.

At six o'clock in the evening, service was again performed by the Rev. Mr. HARRISON, the Minister of the Parish, who delivered a most able and appropriate discourse to a very numerous and attentive congregation, from Genesis 28th chapter, 16th, 17th, 18th and 19th verses.—The collections amounted to the sum of £41 10s. 9d.—Obituary.

UPPER CANADA.—We take the following remarks from a late No. of the "Church," as exhibiting a true and more comfortable account of the state of "Politics and Religion" in that Province. than has been lately industriously circulated in this.—

If our political horizon remains disturbed and darkened, there is less of cloud and commotion in the religious. The population in general have nobly responded to our Lieutenant Governor's recommendation to lay aside 'minor differences,' and the only emulation has been who shall be most firm in guarding our common oak of British liberty from the axe of the ruthless destroyer,—our common altars from the pollution of the bandit. It is to be feared there are some who partake not in this magnanimous forbearance, and who are unwilling to stave off the swellings of vindictive passion, and curb the wantonness of personal ambition;—even when the murderous weapon which aims at a rival's breast, the torch which threatens a rival's dwelling, may be turned next against themselves. There are those who like the stormy petrel, cling to scenes of agitation, even while the soft and sunny landscape within their ken and invites them to its repose and sweetness. But these we leave to the pity and prayers of the more christian-minded, and turn to a more refreshing picture.

The people of the country are evidently weary of agitation; and, detecting the pseudo-patriot's scheme, they begin to see with their own eyes, and with their own ears, the subject which had been presented to them with all the blazonry of interested exaggeration. The farmer begins to see that the threat of the tithe exaction upon his hard earned produce, was a needless alarm, which it was as absurd to entertain as it was mischievous to re-

the rectory 'domination,' has proved but a theoretical grievance. People find that they can fill their garners without dread of the tithe-proctor; and they can worship where they will without the 'dominant' dictation, or rectorial interference!

I take the following from the same source:—

The Inhabitants of the Township of Guelph and its vicinity:

I feel myself called upon at the present crisis, to express a few observations to my fellow subjects in this Township and neighbourhood. They will, I trust, excuse the liberty I take, and do justice to the views by which I am influenced.

For some time past statements have been in circulation, calculated to disturb the minds of Her Majesty's loyal subjects in this Province. These statements have reached this neighbourhood, and it is to be feared that some whose loyalty has been unquestionable, have unthinkingly given them credit, and thus have induced to waver in their fidelity to our free and happy constitution.

These reports to which I allude are,—

1. That Tithes are about to be collected in Upper Canada, and

2. That the establishment of Rectories has conferred upon the Clergy of the Church of England, a "dominant" authority, not only over their own parishes, but also over the members of all other denominations.

These reports are so absurd, that I am almost ashamed of contradicting them; nevertheless, since among us have believed them, that contradiction seems to be imperatively called for.

I regard then to the first mentioned report, I declare that it is utterly false that Tithes are to be collected in this Province. I make this statement on the veracity of a Christian and a free man; and I do so on the following grounds:—

Some years ago doubts arose as to whether the Clergy of the Church of England might not be entitled to the payment of tithes, notwithstanding the reservation of lands for their support; and in order to set the question at rest for ever, a bill was introduced into the Legislative Council, by the Archbishop of York, enacting—"that no tithes shall be demanded or received, by any ecclesiastical rector, or vicar of the Protestant Church, in any custom or usage to the contrary notwithstanding." That Bill passed both houses of the Legislature of this Province. It was then sent home, where it passed through all the necessary stages, and finally received the royal assent. And it now stands recorded in the Statute Book of Upper Canada, at page 102 of the Kingston edition.

Tithes cannot and will not be imposed on Upper Canada, because the people are to a man opposed to them, and none more so than the members of the Church of England themselves.

Tithes will not be imposed on Upper Canada, because such a preposterous measure in connection with the Clergy of the Church of England, would be among the first to petition against it; and under the peculiar circumstances of this Colony, it is to their usefulness as Ministers of the Gospel.

In reference to the second report above alluded to, I declare that the establishment of Rectories in Upper Canada, has not conferred on the Clergy of the Church of England any authority whatsoever except over the members of their own communities; and that, merely of a spiritual nature; and I declare, that any other authority the Clergy of the Church of England do not desire to possess.

If this statement be doubted, then I say, in the name of peace and loyalty, let us petition Parliament to pass a bill declaring "that the establishment and continuance of Rectories in this Province, shall not be construed to confer any right to exercise any spiritual power whatever, except over the members of the Church of England." Let such a petition be signed by this Township, and I will be one of the first to sign it.

One word more and I have done. The only question at issue is that which relates to the Clergy Reserves. The Church of England believes that those lands were set apart, (to use the words of the Constitutional Act,) for the purpose of "erecting in every Township or Parish, one or more Parsonages or Rectories according to the establishment of the Church of England;" and thus of affording the ministrations of religion to all who might choose to avail themselves of them, free of all charge whatever to the people. Until this important question shall be decided, the Church of England shall feel it a sacred duty to use all peaceable and constitutional means to obtain the application of the Reserves to the purposes for which they were originally intended. Other bodies profess to believe that they are equally entitled to those lands. Let all who think so, likewise prosecute what they consider their claims in a temperate and constitutional manner. But let this be done on all sides, without involving this noble Province in dissension and confusion, without retarding its prosperity and hazarding its safety. Above all, let us not make the issue of this question, the condition of our loyalty to the Queen. And in proof of the sincerity with which I offer this advice, I here declare beforehand, that however the Clergy Reserves question may be decided, whether for the Church of England or against her, I shall feel it my duty in conjunction with my Brethren, to remain faithful to my principles, and to give my humble support to those laws and institutions, on the stability of which depends our happiness as a people, and which secure to us a larger measure of practical liberty, than is enjoyed by any other country on the face of the globe.

ARTHUR PALMER,
Rector of Guelph.

Parsonage, Nov. 3, 1838.

THE WEATHER.—This winter has been remarkable for sudden and violent changes in the temperature. For instance, in the 24 hours between the 21st and 22d inst. there was a variation of sixty degrees!

State of the Thermometer for December, marked at noon.
Average 30½—highest degree 42—lowest 18
For Jan'y. " 30½ " 41 " 8
There have been 8 days of sleighing in December, and 5 in January.

CHURCH SOCIETY.—An appeal to the Public in behalf of this Society appears in the Halifax Times of Tuesday last. The lateness of the hour at which it came to hand, prevents its insertion this week. A general meeting of the Society is announced for Wednesday 13th March next.

Much dissatisfaction appears to have been excited in a certain portion of the House of Assembly by some of the answers received from Downing Street; and a Delegation is warmly recommended to proceed to England and bring her Majesty's Government into due submission to the will of the people.

Toronto, January 8.

On Sunday morning, between 8 and 9 o'clock, the English Episcopal Church of this city was discovered to be on fire; in a few minutes it was beyond all rescue, and in a couple of hours was a mass of ruins. There is no reasonable conjecture respecting the cause of the sad calamity, further than that the fire must have communicated from the stove pipes. We are happy to say that it is insured in a London Office for £5,000, and as the walls have apparently sustained but little damage, we trust that £5 or £6,000 additional will repair the loss; meantime the large congregation must suffer great inconvenience.—Divine service was held in the afternoon in the City Hall.—*Patriot.*

NEW MANUAL OF DEVOTION.—A few copies of this work containing Prayers for families, and various occasions, may be had at the Depository, at Mr. Gaetz's, Lunenburg.

ARREARS!—This is so unseemly a word that the Publisher is anxious to avoid the necessity of using it, in which he hopes all concerned will assist him, by sending as early as possible, their dues up to the end of Volume III.

LETTERS RECEIVED—Charles Desbrisay, Esq. (Nov. 8) with remit.; L. H. DeVeber, Esq. (Nov. 24 & Jan. 16) with do.; Rev. Mr. Jarvis, with do. 2; James T. Allison, Esq. with do.

MARRIED.

On the 22d inst. by the Rev. Archdeacon Willis, Mr. George Leslie, to Miss Frances Geddes of Sheet Harbour.

DIED.

At Salmon River, in the 67th year of her age, Mrs. Mary Balcom. She was interred at Sheet Harbour on the 28th Dec. last: her funeral was honoured by a general attendance of the inhabitants, and the beautiful burial service of the church was performed. This aged pilgrim has given proof of her christian faith even to the last, when she bade adieu to her partner. Five of her children have families, and likewise four of her grand children.

At Halifax, Henry Yeomans, Esq. aged 76 years. This gentleman has long resided in that community, and has ever been highly esteemed a most worthy and upright character,—his kind heart and hospitable disposition will long be remembered by his sorrowing friends.

From the British Magazine.

FUTURITY.

The fairest scenes beneath the skies,
The rays of joy that brightest beam,
When wrapt in Fancy's fond disguise
More bright and more enchanting seem.

Still to the soul how dull the past,
With future hours compar'd, appears;
Still Fancy wild, than Time more fast,
Plans her gay map of future years.

To him who longs the bliss to prove
Which lurks in Fancy's landscape wide,
How slow the hours and minutes move,
Like bubbles, down Time's lazy tide!

How lovely, smiling from afar,
The future joys of life appear?
Alas, how tame, how flat they are
When to their presence we draw near.

There is an hour—an hour to come,
Which baffles Fancy's boldest flight;
She dare not pierce Death's awful gloom,
She cannot gaze on heav'nly light:

Not all her fairy powers can paint
The joys that dwell above the sky,
For every eye but Faith's grows faint,
When stretch'd towards Eternity!

G. P.

**JUST PUBLISHED,
BELCHER'S FARMER'S ALMANACK,
FOR 1839.**

Containing every thing requisite and necessary for an Almanack—Farmer's Calendar—Table of the Equation of Time—Eclipses, &c.—Members of the Executive and Legislative Councils—and House of Assembly. Officers of the Army, Navy, and Staff of the Militia—Officers of the different Counties, (including the New County of Digby,) Sittings of the different Courts, &c. arranged under their respective Divisions and Counties—Roll of Barristers and Attornies with dates of admission—Charitable and other Societies—Insurance Companies—Clergy of the different denominations throughout the Province—Colleges, Academies, Clergy, &c.—Roads and distances to the principal Towns, with the Route to St. John and Fredericton, N. B. with a variety of other matter.

October 27, 1838. **C. H. BELCHER:**
"Belcher's Farmer's Almanack,—A better cannot be had in Halifax. It contains all that is useful in a work of that kind, and much that is instructive. The local information is unusually accurate."—*Halifax Times.*

POETRY.

From the British Magazine.

A CHURCHMAN'S PRIVATE MEDITATIONS.

"Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my Redeemer."

SICKNESS.

Blest sickness, with thy silent chain,
And intervals of pain,
Sitting in thy still corridor,
We seem to Heaven's calm shore
Brought near, and your sweet thoughts of peace
Seem gales from lands where sorrows cease,
And hope have nought to crave,

And pains that shake this shed of clay—
Storn searchers of decay!
Full welcome are the thoughts ye bring,
To seek a sheltering wing,
Until be past life's tyranny;
And of a frame from suffering free,
Whose cradle is the grave.

And deep heart-crossings, sternly kind,
Like leaves on Autumn's wind,
My hopes have gone to make their bed,
By your keen breathing shed
I watch them die, and not unblest
Turn to the winter of my rest,
Beside Death's silent cave.

Then what if I no love can own
To mark my going down,
If I may sit by sun of light,
Bidding the world good night;
And while calm thoughts my soul engage,
Look from my evening hermitage,
Upon the stormy wave—

Like the pale star of evening mild;
What if nor friend, nor child,
To watch my last less intervene
To hide that Friend unseen,
'Neath whose enfolding wing at last,
The shadowy valley must be past,
In pity strong to save.

Most favour'd they beneath the heav'n
To whom Christ's pledge is given—
"Blest are the mourners; whom I love
With sorrow I reprove."
High heritage, to share the pain
With thee, with thee the blessing gain,
Steel'd the rude world to brave!

Teach me to know no worldly choice,
Save in thee to rejoice,
And in thy beams on others shewn—
They so become mine own,
Till joying in thy love's sweet shower,
I make their gladness mine own dower,
In all thy goodness gave.

So ev' shall to me be good,
And my heart's solitude
Best company; my music meet
Shall be the winds that beat
My crazy hut, and the rude storm,
The robe that wraps my Saviour's form,
Walking upon the wave.

MISCELLANEOUS.

A PIOUS MAN IN THE NAVY.

Let me give you a short account of a circumstance which I witnessed a few years ago, at a Bethel meeting, in Bristol, England. A minister of the gospel addressed the chairman of the meeting as follows: 'I am one of the instances of divine grace exhibited during the last war. I was converted from the error of my ways on board of a King's ship. In 1802, I was sent on board the *Tonnant*, commanded by Lord Exmouth, then Sir Edward Pellew; as careless as ever was a sailor of my age, which was then 17, and while serving my country, it pleased God by the instrumentality of one good man whom his provi-

dence sent to the ship, to raise up some for the glory of his name there. It was in the Mediterranean, cruising off the port of Cathagena, that God was first pleased by the teaching of some of these converts, to show me that Jesus came into the world to save sinners. This was two or three months before the battle of Trafalgar, in which Nelson fell, and I proved the blessedness of religion under the horrors of war on that dreadful day.—Those who have been in similar situations, know what an affecting sight it is to see the sailors shake hands with each other, when they are going to their guns at the commencement of an action; it is as much as to signify, if I fall in this action, you will have the goodness to inform my family of the circumstance. There were several of us who had formed this resolution, and I could not help adding to the one I last shook hands with, this information to be sent to my friends, 'tell them their son is gone to be with God through Jesus Christ.' This seemed to make a deep impression on my shipmate, 'Ah,' said he, 'that is more than I can say, but if God spares my life I will become a different man.' God did spare his life, but I am very sorry to add, the poor man *delayed his promise, and has since then fallen into a wretched state.*—Our persevering shipmates on board, (for we had such,) greatly opposed us:—though thanks be to God, our superior officers kindly protected us, and it was not in the power of subalterns or wicked men before the mast, to do us any real injury, they could only spatter us with lingo and tongue abuse; they said while we were blockading the French and Spanish fleets at Cadiz, those Methodists will be praying when the French come out, instead of fighting; but we prayed to God to endue us with courage for the scene before us, and our officers very kindly expressed their satisfaction with our conduct in the engagement.—*Bell's Flag.*

WOMAN'S KINDNESS.

F. Grummet, M. P., relates the following incident, which occurred while he was passing through a small village near Rochfort, as a prisoner under a military escort. It will show, to those acquainted only with modern customs, the value of the kindness formerly practised, in washing the feet of strangers. St. Paul, in enumerating the deeds of kindness, which especially recommended aged widows to the kindness of the church, says, 'If she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, &c.'

'I had obtained a fresh supply of canvass for my feet, which were much blistered, and extremely sore; but this was soon worn out, and I suffered dreadfully. About noon we halted in the market place of a small town, bearing every mark of antiquity—I think it was Melle—to rest and refresh. To escape the sun, I took my seat on an old tea chest, standing in front of the huckster's shop, and removed my tattered moccasins. Whilst doing this an elderly lady came out of the shop, accompanied by a young girl very prettily dressed, and 'Pauvre garcon!' 'Pauvre prisonnier!' were uttered by both. The girl, with tears in her eyes, looked at my lacerated feet, and then, without saying a word, returned to the house. In a few minutes she re-appeared; but her finery had been taken off, and she carried a large bowl of warm water in her hands. In a moment the bowl was placed before me, she motioned me to put in my feet, which I did, and down she went upon her knees, and washed them in the most tender manner. Oh! what luxury was that half hour! The elder female brought me food, while the younger, having performed her office, wrapped up my feet in soft linen, and then fitted on a pair of her mother's shoes.

"Hail, Woman, hail! last form'd in Eden's bowers,
'Midst humming streams, and fragrance-breathing flowers;
Thou art, 'mid light and gloom, through good and ill,
Creator's glory—man's chief blessing still.
Thou calmest our thoughts, as haleyon's calm the sea,
Sooth'st in distress, when servile minions flee;
And, oh! without thy sun-bright smiles below,
Life were a night, and earth a waste of woe!"

'During the process above mentioned, numbers had collected round, and stood silently witnessing so angelic an act of charity. 'Eulalie' heed them not; but when her task was finished, she raised her head,

and a sweet smile of gratified pleasure beamed from her face.—*Epis. Rec.*

ANECDOTES ILLUSTRATIVE OF SCRIPTURE.

CLERICAL INTREPIDITY.

Deuteronomy, xxxi. 6—"Be strong and of courage, fear not, nor be afraid of them."

Dr. Hackett is recorded as the last man in the land who persisted to read the Liturgy after it had been proscribed by the Parliament; and the following anecdote is given by his biographer, of both his attachment to the church, and his courage. One Sunday, while he was reading the Common Prayer in his church, a soldier of Essex came and clapped a pistol to his head, and commanded him to read no further. The doctor, not at all terrified, replied, "I will do what is a divine, and you may do what becomes a man." The tumult was quieted for a time, and the service permitted to proceed.

JUSTIFICATION.

Job, xxxv. 4.—"How then can a man be justified by God?"

About the year 1100, amidst the almost total darkness of popery, there was a form of prayer to the dying said to be written by Anselm, Bishop of Canterbury; and in the year 1475, printed in Germany. It was in the following words:—then, as long as thou art in life, put all thy trust in the death of Christ alone,—confide in nothing but—commit thyself wholly to it,—mix thyself with it,—roll thyself wholly on it; and if thou art angry with God, say, 'Lord, I put the death of our Lord Jesus Christ between me and thy anger; otherwise I contend not with thee;' and if thou art a sinner, reply, 'Put the death of our Lord Jesus Christ between me and my sins;—do not say, 'Thou hast deserved damnation,' let the death of our Lord Jesus Christ between me and my demerits; I offer thee up the merits I should have had and lost; if he still insist that he is angry at thee, reply, 'Lord, I put the death of the Lord Jesus Christ between me and thine anger.'

YOUTHFUL LOYALTY.

Proverbs, xxiv. 21.—"My son, fear thou the Lord, and the King."

'Not unworthy of mention' says a writer in the Penny Sunday Reader, 'is the case of the late minister scholars, who are stated by Dr. S. being one of them and present at the time, offered up public prayers in the school of Charles I. within an hour or two before the king's being beheaded. Of this disinterestedness those times dangerous demonstration of charity, the Doctor, in his quaint manner, said—that they were not only called, but real King's Scholars.'

Beware of the critical hearing of sermons made by good men. It is an awful thing to be engaged in balancing the merits of a preacher, instead of demerits of yourself.—*Rev. Legh Richmond.*

The history of all the great characters of the world is summed up in this one sentence:—they had acquainted themselves with God, and acquiesced in his will in all things.—*Cecil.*

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