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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 I.

LUNENBURG, N. S. THURSDAY, OCTOBER 6, 1836.

NUMBER 23.

From the Gospel Messenger.

"THE OLD PATHS;"*

OR, THE APOSTOLIC CHURCH.

By G. Boyd.

III. PROPOSITION.

Such a society (the Church) being instituted and thus organized, it becomes the bounden duty of every one who hears the gospel, if he can find access to this society, to connect himself with it.

I. It will not be denied that all who hear the gospel should 'repent and be baptized.' 'Men and brethren, what shall we do?'—'Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins.' Acts 2, 37, 38.

I. It is in this way 'the weary and heavy laden,' being penitent, 'come' unto Jesus Christ for 'rest.' Personally Jesus Christ is no longer upon the earth, spiritually and mystically he is present in his 'body,' the Church. His ministering servants represent him, their absent Lord. So that what they do in his name, and by his commandment, is as if done by himself. When St. Peter said, 'Repent and be baptized,' it was equivalent to 'Repent and become a member incorporate in the body of Christ's Church,' and thus you will be a partaker of the gift of the Holy Ghost. This is in effect the advice which Jesus Christ gives to all who would come unto God by him. Make known your repentance to my Church; signify your desire to become a partaker of the benefits of my redemption to my ministering servants; they will receive you in my name, make known to you the terms of the covenant, by which eternal life is assured; and what is thus done upon earth, I will ratify and confirm, as if done by myself. 'The Lord added to the Church daily such as should be saved.' Acts 2, 47.

III. It will not be doubted by any who are convinced that the Church was instituted under a divine commission, for the purpose of forming those who "believed" into one 'body,' or society, or 'fellowship;' that it became the duty as well as the privilege of all those who would 'turn unto God' by Jesus Christ, while the apostles yet ministered in the Church, to connect themselves with the Church as they then found it organized; and to continue 'in the apostles' fellowship,' i. e. in the fellowship of the Church over which the apostles presided, as the servants of Jesus Christ. No one can suppose that an individual repenting of his sins, and desirous of seeking the 'kingdom of heaven,' would have then hesitated for a moment as to the line of his duty; or that having connected himself with the Church, he would have felt himself justified in neglecting communion with it.

IV. The same state of things, I suppose, would prevail as a matter of course, in the succeeding age. The Churches were now under the government of men appointed by the apostles, and the same order as at first prevailed.—Persons converted to the Christian faith, would still be told, in answer to the question, 'What must we do?'—'Repent and be baptized, every one of you.' In the act of baptism, they would become members of the Church, and ever after form a part of that spiritual society.

At this period, there was but one Church, 'as the natural body is one, and hath many members, and all the members of that one body being many, are one body,' so also is the church of God. By one baptism, and one spirit, they were all 'baptized into one body.'

V. Suppose at this time, in the second century for example, separate societies had been formed, not in 'the apostles' fellowship,' nor in unity with the one universal Church, the members of which had withdrawn themselves from the 'body of believers,'

some because the church was not sufficiently spiritual for them, others because baptism was not administered in all instances as they averred it should be, and others because their women were not permitted to preach. Can it be believed by any one, that such a state of things would have been according to the will of our Lord Jesus Christ?—Would not the formation of such societies have been justly regarded as a dismemberment of the 'body of Christ' a derangement of the order of his 'family,' introducing confusion into the administration of his 'kingdom,' and a pulling down, rather than an 'edifying' of the building which the Lord intended should be 'fitly framed together.'

Such a state of disunion did not prevail in the primitive church, at least not to any great extent. It however does exist in the present day. The Christian world is divided into many sects and parties, having no visible communion or common bond of union with one another, or with Jesus Christ. It becomes a question of great practical importance, with which of these several societies, all claiming to be the one Church of Jesus Christ, shall a penitent believer who wishes to seek the salvation of his soul, connect himself?

There is reason to fear that few examine this question, and yet until it is examined, there can be no hope of returning unity. The question cannot be regarded as unimportant. Since all the promises of God our Saviour pertain to his Church; his will concerning it is not secured while its unity is destroyed; and the salvation of souls is hindered by division. Instead of one way, there are many ways pointed out for christians to travel in; instead of one body there are many bodies; instead of one vine, there are many vines; instead of one city there are many cities; instead of one house, there are many houses; instead of one family there are many families; instead of one kingdom, there are many kingdoms.

Will it be objected that too much stress is laid upon this matter of the unity and perpetuity of the true Church of Jesus Christ? Will it be said, this cannot be a thing of so much consequence after all, inasmuch as we see God does evidently bless those societies which have departed from the primitive polity? Will it be argued that all the Evangelical Churches (Evangelical in doctrine I mean,) do succeed in gaining converts to the gospel; that spiritual children are born unto God, in them; and do grow in grace and in the knowledge of our Lord Jesus Christ; and therefore that apostolic order is not a matter of such importance?

This is specious reasoning, but certainly not sound. Let us admit the fact that God does bless the instrumentality of his word, in all the different religious societies which exist, in which that word is faithfully preached, and that spiritual children are born unto him. Does it follow that the unity of the Church of Jesus Christ is nothing? or that apostolic order is nothing? or that a divine Constitution may be set aside, to give place to an indefinite number of human inventions?

Let us not be backward, in reply to such interrogations, to say nay; not in 'strife,' but in 'simplicity and Godly sincerity.' There evidently was but one 'holy and apostolic church' instituted by divine appointment: 'the Church of God throughout the world,' within which he would have children born into the kingdom of Heaven; nurtured in the admonition of the Lord; preserved in holy fellowship; and thus enabled best to answer the ends for which the Church was instituted. Other societies calling themselves Churches, are 'all of men;' mere human devices; and though they may answer some of the ends for which the Church was designed, they have evidently failed to secure others of great importance. 'The unity' of 'the body of Christians' is destroyed; the bond of peace is broken; the moral influence of the Gospel, instead of being a positive testimony of Christ's Messiahship, seen and known of all men, has

become negative; and the division existing among christians, are appealed to, as among the most formidable evidences against the truth of our holy religion.

I may illustrate this subject by a very familiar analogy. I do not mean to employ it in unkindness, but with a sincere desire to convince and persuade. Marriage, it is admitted, is an "ordinance of God." The mode in which he would have families constituted, and children born unto men; making it the basis of social happiness, and the security for religious and moral order in the world. This ordinance, as a divine constitution, has been extensively set aside, even in christian lands. Many look upon marriage, as nothing more than a civil contract; and others regard it only as a private bargain between the parties. It may be plausibly argued, that there is no necessity why we should regard marriage as a divine institution. As a civil contract, or a private agreement, it answers the same purposes. God evidently blesses it; families are formed, children are born, the members live together in peace and happiness; nay, it may be said, there is more of domestic quiet and enjoyment in some families, where the divine authority has not been regarded in their constitution, than in others, where it has been so regarded. Would this be sound reasoning? Why not? If the divine institution of the church may be set aside, because God blesses all manner of religious societies, and accompanies his word dispensed in them, with the power of his holy spirit, if children are born unto him, and grow up in his fear. Why may not the ordinance of marriage be set aside, and families be formed according as every man thinketh in his own heart? Who does not see, that if the law of God concerning marriage is disregarded, although he may not go out of his way, to cut short the order which he has established in the natural world between cause and effect; yet that his authority is despised, and his divine power disregarded? Under such a state of things, who would be surprised to find in the lapse of ages, that the foundations of civil society were out of course; and that all the families in which such a state of things prevailed, instead of being joined together by one common tie of holy affection one to another, and to the God and Father of all the earth—had become separate, disunited centres of pure selfishness, without any common bond of union? On the other hand, is it not almost evident, that if all the families of men, in a particular nation or state, being founded on the basis of divine authority, have regarded marriage as an ordinance of God, and have conducted the social arrangements according to divine will—that in this agreement, the broadest possible foundation has been laid for their mutual affection and happiness.

Let us not be deceived; God our Saviour has ordained the form and order of his church; the mode in which he would have his great spiritual family, constituted of lesser families, and children born unto him. If this order is disregarded, he may not interpose to prevent the efficacy of his word upon the hearts of men, or disturb the connection which he has established in the economy of his grace; sinners may repent and believe the gospel, and grow in grace, and enter into eternal life. And I am free to confess, that such has been the effect, and is yet, among all evangelical religious societies. But let it never be thence argued, that the divine constitution of the church is nothing; or that it has been a matter of no importance, that christians have formed churches upon other principles than those laid down in the New Testament. We have only to cast our eye over any considerable portion of the christian world, to be convinced that the churches of the Lord Jesus Christ do not present that spectacle which he designed they should. Instead of being 'a city which is as unity in itself,' its inhabitants bound together by one 'bond of perfectness'—living in holy fellowship—acknowledging one Father, and counting themselves all as brethren—having no separate interests, no separate

* Continued from our last number.

ends, but striving together for the glory of God, what do we behold? Division, contention, exclusion, church against church, family against family, nay, the members of the same family in strife and contention with one another; baptism against baptism, altar against altar, pulpit against pulpit, and even the sacramental table of the Lord Jesus, fenced around with denominational regulations, making it, instead of a feast of love, an occasion of ill will and hatred. How comes this to pass? I speak the truth; let no man decline the inquiry. How comes it to pass, that the Lord Jesus Christ has been so disappointed in the result of that prayer which he offered up to his Father, just before he suffered, for the unity of his church? Let others answer as they may; as for me, this is my deliberate judgment. To no other single cause more than this, is it to be ascribed, that the order of the church given to it by the apostles, under the immediate and plenary inspiration of the Holy Ghost, has not been preserved. Good men, honest men, pious men, have been betrayed into the persuasion, that this was a matter of little or no importance, or that the circumstances in which they have been placed, justified a departure. Whether the divided parts of the body of Jesus Christ will ever again be brought together, and form one beautiful whole, 'fitly compacted by that which every joint supplieth'—no man knoweth. That such may be the result, all true Christians will never cease to pray.

To be continued.

For the Colonial Churchman.

CHURCH PROPERTY AT THE REFORMATION.

Essay 9.

Henry VIII. having, by several enactments of a sweeping character, overthrown Papal Supremacy in England, completed his design with regard to the Church, by suppressing all monasteries, convents, and religious houses, throughout the kingdom. The vast revenues which annually accrued to these various institutions, were confiscated, and declared to be part and parcel of the sources from which the royal exchequer was usually replenished. An act of Parliament relating to church matters was passed in the thirty first year of his reign—1540—and gave to these measures the sanction and authority of law. It provided that "all monasteries, convents, religious houses, colleges, and hospitals, dissolved, or to be dissolved hereafter, be conveyed to the king, his heirs, and successors, forever." *Collier's Ec. Hist. vol. II. 165.*

From the wording of the title of this act it will be perceived that other laws had previously been passed for the suppression of such Ecclesiastical foundations as were known to be in the interest of the Roman Pontiff; and that the work of confiscation had been gradually advancing until its completion by the act under consideration. Indeed four years before the period of which I speak, a law had been passed for the suppression of all monasteries under £200 per annum, by which measure the revenues of 376 of these institutions had been impropriated to the uses of the royal exchequer. The whole number of the religious houses of various descriptions that were suppressed during the reign of Henry VIII. is said to amount to 1148; their yearly revenues, which in every instance were confiscated for the service of the crown, are stated at £183,707 13s. 10d. sterling. *Salmon's chron. 50.* If we assume that according to the calculation of modern accountants, money has decreased in value twelve times since that period, the sum just stated will amount in British currency of the present day to £2,204,492 6s.

The King's intention with regard to these vast revenues was undoubtedly to appropriate them again to the maintenance and support of the reformed establishment. Indeed, Strype in his memorials, has preserved a document which is the production of the royal pen, and which fully proves the integrity he intended to observe with regard to the property of the church. This document specifies no less than twenty new Bishopricks to be made in addition to those which had been constituted by the papal authority before the reformation; naming seven other establishments to be improved and enlarged. *See appen. vol. I. No. cvi.*

There is here sufficient proof of the integrity of

the king's intention in these matters. But the course which he was advised to adopt for the accomplishment of his wishes, disconcerted in some measure his original plan. A number of commissioners were appointed, under the title of the Court of Augmentations, with power to enforce and receive payment of the confiscated revenues of the church, and to invest all monies thus received for such purposes as might thenceforth be deemed advisable, these commissioners were commonly selected from among those who had most ability for conducting public business, and who had more or less remotely an interest in the property, with which they were provisionally entrusted. The consequence was that through some neglect or mismanagement, the accumulated revenues thus collected found other channels than those for which they had been designed by Henry; and only six Bishopricks had been created instead of the twenty which he contemplated. These are *Westminster, since united to London, Oxford, Peterborough, Bristol, Chester, Gloucester.*

The preamble to the act which created these Bishopricks was in Henry's own hand-writing, and is a fair specimen of the style which was generally used in public documents during his time. It is in these words: "Forasmuch as it is not unknown, the slowful and ungodly lyff, which have bene used among all those sects, that have born the name of religioyse folk: and to thentent that henceforth many of them myght be tornyd to better use as hereafter shall follow; whereby God's word myght better be set forth, children brought up in learnyng, clerks noryshed in the universities; old servaunts decay to have lvynges; almshouses for poor folk to be aid; reders of Greke, Ebrew, and Latyne, to have good stipend; dayly almshouses to be mynstrate; mending of high-ways; exhibition for mynsters of the Chyrch: It is thought therefore unto the kyng's Highness expedient and necessary that mo Bishopricks, collegial and cathedral chyrches, shall be establisshed, instead of those foresaid religioyse howses: within the foundation whereof these other tytles afore rehearsed shall be established. *Strype's mem. vol. I. 541.*

The strong and decided measures which had thus been brought into operation in England by the authority of law, did not I believe extend to Ireland in the reign of Henry VIII. He was the first English monarch who assumed the title of king of the latter country; his predecessors claiming only the appellation of Lord Superior." His authority there had not been so absolute as in England; and all he could contribute towards the establishment of the Irish reformed church, consisted merely in exacting, thro' his Lt. Governor, Anthony Sellenger, an acknowledgement of his supremacy in church and state from the leading families of the nation. It will be remembered that Henry VIII. only established the principle of the Reformation by breaking off all communication with the court of Rome, and declaring himself to be supreme head of the church on Earth. The mode of worship, and the public ordinances of the church continued so long as he lived nearly the same as they were before. The court of augmentations too underwent from time to time an examination of its proceedings before him: and his extreme vigilance kept most of the church revenues, which had been confiscated, under his own control: so that to whatsoever purpose the proceeds were applied, they were still amenable to the royal sanction.

After Henry's death, his son Edward, who was a minor, ascended the throne. His uncle, the Duke of Somerset, was appointed protector of the kingdom; and to his discretion were committed in a great measure the future destinies of the church, as well as the disposal of the proceeds of the court of augmentations. Through the mismanagement of some of the ministers, and probably through the avarice of others, the exchequer of Edward the sixth was never in a very flourishing condition. He was more than once reduced to the necessity of drawing largely upon the revenues which had been entrusted to his care for the benefit of the church: and when the yearly proceeds failed to amount to the measure of his immediate wants, the members of his administration scrupled not to lay unholy hands upon the sacred deposit, and to dispose of a public sale of the church lands for the benefit of the state. In the

second year of his reign, sales of lands to the amount of more than half a million sterling had been effected in one day. *Strype's mem. vol. II. pt. 2. p. 402—409.*

CRITO.

From the Sunday School Visiter.

BROKEN TIES.

*The broken ties of happier days,
How often do they seem
To come before our mental gaze,
Like a remember'd dream?
Around us each discover'd chain,
In sparkling ruin lies;
Nor earthly hand can e'er again
Unite those broken ties.*

*The parents of our infant home,
The kindred whom we loved,
Far from our arms perchance may roam,
To distant scenes removed;
Or we have watched their fleeting breath,
And closed their weary eyes;
And sigh'd to think, how sadly, death
Can sever human ties.*

*The friends, the loved ones of our youth,
They too are gone, or changed;
Or, worse than all, their love and truth
Are darkened and estranged.
They pass us in the glitt'ring throng,
With cold, averted eyes.
And wonder that we weep our wrong,
And mourn our broken ties.*

*Oh, who in such a world as this,
Could bear their lot of pain,
Did not one radiant hope of bliss
Unclouded yet remain.
That 'hope' the sov'reign LORD hath given,
Who reigns above the skies;
That 'hope' unites our souls to heaven,
By truth's enduring ties.*

*Each care, each ill of mortal birth,
Is sent in pitying love,
To raise the ling'ring soul from earth,
And speed its flight above;
And ev'ry pang that rends the breast,
And every joy that dies,
Bids us to seek a safer rest,
And trust to holier ties.*

KING'S COLLEGE—LONDON.

The Annual Meeting of the Proprietors and friends of King's College was held on Saturday at the theatre of the Institution: The Archbishop of Canterbury, as Visitor of the College, presided. His Grace was accompanied on his entrance by the Bishops of London, Winchester, and Llandaff, the Marquis of Bute, Lord Bexley, Sir Robert Ingles, Bart, Alderman Thompson, Alderman Winchester, and other members of the Council, and distinguished persons. The Report was read by the Secretary. It stated that in 1834 the number of scholars in the senior departments was 93, in 1835 it was 105; in the medical department it had increased from 80 to 100, and in the junior school from 381 to 473. The regular receipts for the year over the ordinary expenditure presented a surplus of 858l., and the cash in hand at the present time, over and above all liabilities, was 1,500l., which sum it was deemed expedient to keep in readiness for any alterations that an increased and increasing business might require. The Dean of Salisbury moved a vote of thanks to the Council, for the zeal and ability displayed by them in conducting the affairs of the College. The Bishop of London returned thanks. The favourable appreciation of their labours was the reward they aspired to obtain at the hands of the Proprietary. The Council already possessed a rich reward in witnessing the rapid progress of the College, which, founded on the soundest moral and religious principles, must, under the blessing of God, go on more and more prospering, and prove a powerful auxiliary to the Church in the diffusion of the principles and practise of true religion and solid learning. He begged to state that the Archbishop of York, as Chairman of the Council, intended to have been present, but was prevented by an imperative official engagement. As a member of the Council, he felt it due to state that they received the most efficient practical assistance from the Principal, and the various Professors and tutors of the College.—*London Record.*

ORDINATION AT HORTON.

To the Editors of the Colonial Churchman.

GENTLEMEN,

In compliance with a suggestion made in a recent number of your very promising paper, I most readily communicate my share towards that intelligence concerning the movements of the Lord Bishop through his Diocese, which cannot but prove interesting to the members of the Church at large.

His Lordship arrived at Horton on Saturday evening the 17th inst. accompanied by his son, Charles Inglis, Esq. the Rev. John Stevenson, A. M. and the Rev. A. V. Wiggins, A. M. and on the following morning in the Parish Church of St. John, of which the Rev. J. S. Clarke, A. M. is Rector, admitted to the order of Deacons, Messrs. John Mayne Stirling, A. B. and Oswald Howell.

An admirable sermon adapted to the occasion was preached by his Lordship from St. Matthew, 28th chapter, 20th verse.—“Lo! I am with you always, even unto the end of the world”—in which after enforcing the necessity of order and union in the church, and the serious importance of its proper government, he enlarged, in his usual energetic manner, on the qualifications requisite in the highly responsible and sacred office to which these gentlemen presented to him were to be solemnly set apart, and then powerfully urged upon their consciences the due and faithful discharge of its momentous duties.

As this was the first performance of this engaging service at Horton, a very large number assembled at an early hour to witness it, and soon increased to such a degree, that many were unable to obtain accommodation. The utmost decorum and quietness, however, were observed throughout; and there was an imposing stillness at that awful moment especially, when the candidates declared before the listening multitude, their firm belief in the blessed truths of revelation, and bound themselves at the Altar of the Most High God, diligently to study them, and teach them to their flocks;—nor is it, perhaps, too much to say, that few retired from the sanctuary unimpressed with what they had heard and seen.

At 3 o'clock, p. m. his Lordship repaired to the church of St. John, Cornwallis, (the pastoral care of which also is committed to Mr. Clarke) and there delivered to an equally large congregation, another excellent discourse:—the subject was, the nature and utility of family worship,—and the text, the noble choice and resolution of the pious Joshua, ch. 24, ver. 15.—“As for me and my house, we will serve the Lord.”

Yesterday his Lordship proceeded to his seat at Clermont, with the intention of going on to Digby, for the purpose of receiving, on the approaching Sunday, two Deacons into the holy office of Priesthood; and I feel sure you will unite with me in ardent prayer to the Almighty, that through the strengthening and purifying influence of his Spirit, both they, and these just now ordained, may be the happy instruments of promoting peace, piety, love, and good will amongst all Christians,—advance the charitable objects of our apostolic Church, and be wholesome examples and patterns in its divinely constituted ministry. Thus, indeed, will the vows they have vowed, be fulfilled; and the obligations they have entered into, be redeemed.

With every good wish, I am, Gentlemen, very affectionately, yours, &c.

Sept. 20th, 1836.

CLERICAL MEETING AT HORTON.

P. S. In case of your not having been already apprized of it, I beg to add, that on Wednesday the 7th inst. the Clerical Society of the district of Annapolis and Kings' counties met at Horton. The clergy attending were the Rev. Messrs. Robertson, A. N. Coster (lately appointed missionary to Parrsborough) Campbell, Owen, and Clarke. The Rev. E. Gilpin was prevented by indisposition, from being present.

As, since the last meeting there, the Parishes of Cornwallis and Horton had been united and consigned to the charge of one clergyman, it was previously agreed, that the services at church should this time be held in the for-

mer place;—accordingly, a very respectable and (considering the busy engagements of harvest season) numerous audience gathered at the appointed hour, and received an appropriate address from Mr. Owen, grounded on St. Mark 16th chap. 15th and 16th verses.—“Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.” In the course of which he accurately delineated the organization of the church of Christ, strongly pressed upon its ministers the execution of their various functions, and feelingly reminded its members generally of the dread account they are one day to give.

Exclusive of the clergy, about thirty persons partook of the holy communion, prior to which a collection on behalf of the Sunday School at Cornwallis was made, to the amount of £3 10s. The engagements of the day were altogether very gratifying to the society; and I think I may venture to say, that their interest was not a little enhanced by the pleasing reflection, that their brethren in your part of the Province were probably, at the very same moment, employed in a similar way. The next meeting will be (D. V.) at Annapolis, on the 2d November.

From the London Record.

LORD'S-DAY OBSERVANCE SOCIETY.

The Annual Meeting of this Society was held in the great room of Exeter Hall on Friday last, and was both numerous and respectably attended. The Right Rev. the Bishop of London presided, being supported by the Bishop of Chester, the Marquis of Cholmondeley, Sir A. Agnew, M. P., Sir O. Moseley, M. P., J. Hardy, Esq. M. P., Captain Alsager, M. P., the Rev. Dr. Dealtry, Rev. W. A. Benson, Master of the Temple, Rev. D. Wilson, and several other influential clerical and lay gentlemen.

The Right Rev. Chairman said, it was not his intention to trespass upon his respectable audience with many words, partly because time was precious, and partly because he was labouring under indisposition; but he should not do justice to his feelings, nor pay proper respect to so numerous a Meeting, if he took the chair without addressing to them a few observations. They had just joined in prayer to the Giver of all good things, and the Inspirer of all good thoughts, that he would be pleased to “prevent them in all their doings,” and to further all their works for the glory of His holy name. Surely they had reason to expect that He would listen to that prayer offered up on an occasion connected with the promotion of the glory of that great God, and the good of His creatures. Certainly on no occasion had he felt less scrupulous in taking a part in a public meeting than he did on the present occasion, feeling that the object of it was inseparably connected with the glory of the Redeemer, and the best interests of his servants. On former occasions, he had reason to address them partly in the language of encouragement, and partly in the language of regret; he had still used the same language, but on the present occasion he thought he was justified in saying that their prospects were brightening, and that he might indulge for a few moments in topics of gratulation, rather than in those of discouragement and distrust. Discouragement and distrust, did he say? He would recall the expressions, for how could he permit himself to entertain the feelings which those words implied, engaged as they were in a cause for the success of which they had the warranty of God's Word, and the assurance of his help? The object for which they were assembled, was one peculiar characteristic of a Protestant country. The devout and conscientious observance of the Sabbath was, he would say, the honourable distinction of a Protestant country; let them cherish that distinction; let them be thankful that, however short they fell of the scriptural standard of excellence at which they aimed themselves, and to which they desired to elevate others, yet, through the mercy of Him from whom all good proceeds, this country was, upon the whole, an example to the other nations of Europe, with respect to the observance of the Sabbath. Look at other nations separated from us only by a small ex-

tent of sea. Look at their moral and religious condition in general. He need not tell the Meeting what it was, though perhaps many were ignorant of it, and he hoped they would ever continue ignorant of it, as to its details; they perhaps hardly knew how infidel and libertine opinion prevailed in that great country with which they were so many years at war, but which was now allied to this by the ties of amity and peace. (And he could not help adding, let us evince our friendly feeling towards it, by endeavouring to impart to it the blessings of true religion.) That land was, at this moment, deluged with a torrent of infidel and libertine publications, and the emissaries of Satan were doing all they could to destroy every remnant of moral feeling and religious sentiment, and utterly to overthrow the kingdom of Christ there, and with it the happiness of a large portion of mankind. To what were they to attribute that state of things? Undoubtedly, in a great measure, to the habitual neglect of the Sabbath. (Hear.) Until the Sabbath was better observed, there could be no hope of a revival of true religion in that or any other country; for if there were any criterion by which they could judge of the prosperity of religion in a country, he made bold to say that it must be the seriousness with which the Lord's day was observed. (Hear.) Until the Sabbath was properly observed in this country, it could not, in the fullest sense of the term, be considered a Christian country. If, therefore, they wished to maintain that character, to enjoy the benefit of religion in all its fulness, and also to impart it to other lands now lying in comparative heathenism, they must preserve the sanctity of the Sabbath, they must extend the pale of the Church, and afford every encouragement and protection to those who wish to observe the Sabbath. (Hear.) He could not, it was true, congratulate the Meeting upon any measures which the Government had taken to promote the observance of the Lord's day, or on any immediate prospect of supplying that deficiency in their duty to God and their country in this respect, which he thought might not be unjustly alleged against them. (Hear.) He admitted that there was some difficulty in legislating on this subject, and that in doing so great caution and circumspection were necessary. He should not do justice to himself if he did not state, in a few words, his own views of legislative interference in respect to the observance of the Sabbath. He had always maintained that the object they had in view was a protective one. He thought they were bound, by the duty they owed to Him who was the fountain of all authority, to do whatever they could, to effect by human laws a devout and profitable observance of this most important religious ordinance. He did not say they would be justified in compelling men (indeed they could not compel men) to practise the positive duties of religion; but he did hold that the Government of a Christian country was bound, not only to remove all obstacles which might prevent those who were religiously inclined from carrying their religious feelings into practice by putting down all open desecration of the Sabbath, but to afford sufficient protection, as far as legislative enactment could afford it, to a vast number of persons (for he was happy to say it was a vast number) who were desirous of being permitted to observe the Lord's day as it ought to be observed. This, he thought, we attempted, in the first instance, by preventing all trading on the Lord's day. (“Hear,” and applause.) Not only trading, but all employment in manual labor—all proceedings which should either necessitate or strongly induce the working classes to employ in labour those hours which were given them for their improvement in body and spiritual health. This would have a double effect, not only of protecting the poorer classes in the discharge of their religious duties and of easing their consciences, but it would operate on the rich by preventing them from employing the poor; and this was, perhaps the only way in which they could affect the rich by legislative measures; for, be it understood, he was one of those who objected to any legislative enactment which did not equally affect both rich and poor. (Applause.) It was impossible to enter into the sacredness of private life and the internal management of families; if, however, they prevented tradesmen from selling their goods, they would prevent the rich from buying. (Hear.) So far they would prevent house-

Carried to page 182.

From "Memory's Tribute."

THE BAPTISM.

Chap. IV.

"The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—*Acts of the Apostles.*

"THREE months after the occurrences just related," at length, said Mr. Heyden, keeping his eye still fixed upon the consecrated spot of earth to which it had been turned, "THREE months after the occurrences just related, there might have been seen, in a log school-house, that then stood on the very spot where yonder church is now built, fifteen persons kneeling to receive the hallowed symbols of the body and blood of Christ. Mr. Northend, his wife, and myself, were among the number. O, I shall never forget that man, whose ashes slumber beneath yonder hillock of earth. He was the successful messenger of God to my soul, and to the souls of many others in the settlement. Many, through his preaching, were brought to a knowledge of themselves as sinners, and led to seek mercy at the foot of the cross. When I die I desire to be buried by his side, that in the morning of the resurrection, my body may go up in company with his, to meet in the air that Jesus whom he taught me to love.

"Yes, through the labours of the Rev. Mr. P—, much good was done. The morals of the whole settlement were greatly improved; an Episcopal Church was organized, and for a while every thing promised well.

"With Mr. Northend and his family, literally *old things had passed away, and all things had become new.* Through the enlightening spirit of God, he had been enabled to cast at the foot of the cross, that burden which at first pressed him down, and so find 'peace and joy in believing' on the Lord Jesus Christ. I never knew a character so perfectly changed as was his. His temporal affairs were conducted upon a new and improved plan. Previous to this, he had allowed things to run at loose ends. He was considerably in debt, and made but slow progress in clearing up his land; but a new impulse seemed now to have been imparted to his character. That natural indolence which formerly hung about him, was shook off. He became from principle, uniformly industrious and attentive, to business; and the greatly improved condition of his temporal affairs, was a striking commentary upon that divine declaration, 'that godliness is profitable unto all things, having promise of the life that now is and of that which is to come.'

"After this change in his religious character, his intellectual faculties seemed altogether of a new order. Energies of mind that had always lain dormant seemed now roused and called into active exercise. In a few years it was universally conceded, that no man in the settlement thought more deeply, or reasoned more correctly, than Henry Northend. His manners, also seemed to acquire a suavity and refinement which they did not before possess. These, singular as they may appear, I can assure you are facts."

Unwilling as I am to interrupt the progress of this narrative, I cannot withhold the remark, that I have often witnessed a change exactly coincident with that here stated.

Persons reputed to be below mediocrity in point of intellect, and distinguished for every species of habitual incivility and discourteousness, have, when brought under the influence of religion, developed new faculties of mind, and acquired a character for great amiability of manners. This can be accounted for, without supposing the intervention of any miraculous power.

It has been said, "that he who has read and fully understands *one* well-written book is a learned man. If there be any truth in this remark, it must apply with great force to the reading of the word of God. This book contains the elements of all learning and knowledge. It is impossible for the human mind to dwell upon its truths, and to examine its pages with that intensity of feeling, and earnestness to discover its hidden treasures which characterise the returning sinner's perusals of the word of God—it is impossible for the human mind to meditate often upon the truths of revelation, and to reflect much upon the "deep things of God" without acquiring, and in time evincing, new and more vigorous powers of thought. The mind being disciplined by religious meditation, be-

comes better fitted for thinking accurately upon all subjects; for habits of deep thinking upon any one particular subject, are likely to induce the same habits in reference to all other subjects. The astonishing effect which the reading of the scriptures and pious meditation are capable of producing upon an unlettered and uncultivated mind, is strikingly displayed in the letters of this Dairyman's daughter, addressed to the author of that excellent tract. And when the true spirit of Christianity is imbibed, and that "charity which suffereth long and is kind, which doth not behave itself unseemly, seeketh not her own, and is not easily provoked" becomes the animating and controlling principle of our actions, it cannot fail to produce a corresponding gentleness of manners. But I have already kept the reader too long from the narrative.

"In all things," continued Mr. H., "Mr Northend acted agreeably to his Christian profession. No man ever brought the influence of religion to bear more universally upon all, even the minutest actions of his life. In the management of his children he now evinced great judgment, and showed how deeply he felt the awful responsibility that rested upon him in relation to this matter. He seemed to consider himself sacredly pledged and solemnly bound, agreeably to the exhortation in the baptismal service, 'to see that his children were taught, so soon as they were able to learn, what a solemn vow, promise and profession, they had made at their baptism, by him.'

"It was a uniform custom with him, from which he never departed, to devote two or three hours every Lord's day to the instruction of his children in religious things. They were not only taught to recite from memory the catechism, but were taught to *understand* it. The nature of baptism was often explained to them—the privileges of a covenanted state—the advantages of being united to Christ, their spiritual head the fearful condition of those who by wicked works deny that Jesus to whom they had been brought, and by whom they had been blessed, in infancy; these were subjects often discoursed upon at great length.

"Mr. Northend endeavoured not only to *instruct*, but to *interest* his children in these things. He read the scriptures with them, and selected those parts which were calculated to fix their attention, and make a lasting impression upon their mind. Those scripture narratives that are peculiarly tender and touching, and which are related with a simplicity suited to the capacity of childhood; those examples of devotedness to God, where true piety appears most lovely and interesting were not only read, but made the subjects of conversation between this father and his children. In these efforts to rear up these young and tender plants for immortal glory, he did not forget that it is God alone that can give the increase. He often prayed with and for his children.

"The effect of this religious training was truly happy and salutary in reference to most of his offspring; but the unfortunate boy whom we mentioned as having concealed himself in the corn-field to avoid receiving baptism, was extremely obstinate and wayward. While his little brothers and sisters were listening in delighted admiration to the religious instruction of their father, he always seemed restless and uneasy, glad when the exercise was closed, and ever anxious to escape it. This aversion to religion showed itself at a very early period. So opposed was he to receiving baptism, that he declared it should never be done but by force. His father did not think fit to use coercive means, as he was now upwards of twelve; so James Northend was never baptized. And I have sometimes thought that the sad and painful end to which he finally came, was the testimony of God, designed to warn those who despise the ordinances of the Most High. All the other children of Mr. Northend became pious at an early age."

To be continued.

The heathen and Mahomedans offer up prayers and praises to God, and by the light of nature apply themselves to infinite power for the relief of their necessities, and return their thanks to infinite goodness, as the source from whence they receive all their blessings.—*Nelson.*

My soul! when I shake off this dust,
Lord! in Thy arms I will entrust:
Oh! make me Thy peculiar care;
Some mansion for that soul prepare — *Kenn.*

From the Diary of an Old Clergyman.

THE MISTAKE CORRECTED.

Dec. 19, 1820:—"Mr. T. requests the Rev. Mr. A. to call on him immediately. He is in a very dreadful and agonized state of mind. The long delayed lightnings of divine wrath are just gleaming above him, just ready to strike his reprobate soul to hell. Come without delay, and witness the dying anguish of an unforgiven sinner." Such was the tenor of the note which I found on my table, when I returned from a long round of morning parochial visits. It was from a parishioner to whose bedside I had been frequently summoned by messages of a different character. He was an excellent man, but of a morbid temperament. For many years he had been a steady, consistent communicant of my church, humble and unostentatious in his Christian character, benevolent and charitable, prompt both with his money and his services in the cause of the Church, weaned from the world, domestic in his feelings and habits, scriptural in his views, loving mercy, doing justly, and walking humbly with his God. He was taken sick during the existence of a great religious stir in the city where he lived, and whilst weakened by disease, had received the kindly-intentioned visits of a teacher more zealous than skilful in his profession, to whom his unobtrusive piety was entirely unknown, and who sought to rouse him, as he said, from a state of "legality" in which he feared the good man was resting. By the aid of bold denunciation, new phraseology, strong terms, and a stern visage, he had contrived to put Mr. T. into very considerable fear. He set up a new standard of Christian character—a standard mixed up of animal feeling and mental excitement, having no reference to those fruits of holiness to which I had been accustomed to refer my parishioners as the best evidences of Christian piety. He assumed the broad ground that, upon his principles, Mr. T. had no religion—he must be converted, or go to hell. A repetition of these visits and conversations for several days, during a temporary absence from my people, to which circumstances had constrained me, had, in the enfeebled state of Mr. T.'s body, produced a powerful effect upon his mind. Doubts were stirred—fears very much roused. I had taught him while he rested exclusively upon the merits of the cross of CHRIST for pardon, grace, and acceptance, and looked to the HOLY SPIRIT for renewal, direction, and assistance, that he must still, as if all depended upon himself, be found "working out his own salvation," "careful to maintain good works," and striving to "make his calling and election sure."

The new views imparted by my young clerical brother had made him doubt the truth and correctness of my instructions; and when I first saw him after my return, instead of the meek, patient, subdued man, distrustful of himself, looking to God in CHRIST, welcoming me with a kind and cordial look, with Bible and Prayer-book at his pillow, I met as I entered his chamber, a stern and gloomy look, a cold reception, a constrained and gruff, "How do you do, Sir?" which I could not comprehend. I took a seat beside him, and expressed regret at finding him still in bed, though glad to see him look better. "The body is well enough, but you have ruined the soul," was the stern reply. I looked at his eye, for it struck me in a moment, he was crazed. There was, however, no sign of delirium in it. A harsh and gloomy expression sat upon his countenance, but there was no indication of a disordered intellect—the peculiar aspect of even incipient insanity was not there. The view and conviction afforded indiscribable relief, and I was glad to look elsewhere for the explication of the revolution that had taken place in him. "Mr. R. has just left us," said his wife, "he has been very kind in calling during your absence." Before I could express what was just starting to my lips—a grateful feeling for Mr. R.'s attentions—my friend broke out, "Yes, and a faithful and honest minister of God he is. Would to God I had always been so faithfully dealt with. I should not now have been on the borders of hell. All my false supports have been struck from under my soul, and I am just finding out that God is a consuming fire. Oh, my poor deluded, unpardoned soul!"

I began now to perceive what was the matter. It was no new case to me. His last observations were, of course, a deep reflection on my faithfulness and

capacity as a Christian minister. I sighed to think what a strange compound of strength and weakness the mind of man is. No desire to vindicate my own instruction troubled me. I did not even attempt to argue with him about the correctness of his present views. I saw his mind was ready for what might be called a *spiritual quarrel*, that he wished to give vent to his feelings for the awful deception which he conceived I had practised upon him, in regard to his soul. Instead, therefore, of replying to his observations, I paused a moment; and then with great mildness said, "My good friend, will you allow me to pray with you this morning?" There was a manifest struggle in his mind. His gloomy views said "no;" but a better spirit prevailed, and after a slight hesitation he said, "Well, yes." I knelt down by his bed, and prayed in the fervent terms of the liturgy, which I always adopt on occasions of visiting the sick, but without any special reference to his then state of mind. When I rose, I made some kindly observations about his disorder, and telling him that I would call again the next day, I withdrew. There was no "Do come early and sit some time with me, and let us have a free talk," the general accompaniment of my departure on former occasions. I do not well know that he said a word expressive of a wish to see me again. I left him. In the parlour below I questioned his wife as to the existing state of his mind, and her narrative supplied me with the foregoing materials. The points to which my reverend brother has bent his efforts, and in which, alas! he had succeeded, were to convince Mr. T. first, that he had no religion at all; and second, that he had been guilty of sins of the deepest die. These were the two pillars of the edifice of conversion which he was aiming to build. Excellent doctrine, when properly applied, and applicable, too, to very large classes of mankind—but no more suitable to *all* cases, than one shoe is to all feet. All men indeed are naturally depraved, and all men are practically guilty: but to affirm that all are equally depraved, and equally guilty, is to affirm, what is denied by all observation and all experience; is to assert there is no distinction in crime; is to contradict the consciousness of every sinner, which tells him that his depravity of principle and conduct has been progressive. Discrimination is absolutely necessary in the application of Christian truths, and much of the apparent and real inefficiency of modern preaching is owing to the want of it, which is so lamentably manifested in our pulpits. But to return, Mr. R. had succeeded in planting the two pillar-mentioned so firmly in my poor friend's mind, that the sick man had raised upon them some notions, which, as to myself, were equally inapplicable. He became convinced that his former religious life had been all sin, that he had committed the sin against the HOLY GHOST, and that there was no forgiveness for him. Such were the disclosures which were made to me at my second visit, at which I entered into a long course of questions, merely to find out the actual state of his mind. I did not argue against his notions to which he seemed as firmly wedded as if his sickness had come upon him in the midst of the most abandoned profligacy.

Having ascertained the actual state of his religious views, my first object was to prevent the addition of any fuel to the burning spirit of the poor man. I called on the Rev. Mr. R., and without alluding to the effect of his ministrations, thanked him for his attentions, and informed him that I should now be able to give Mr. T. those daily attentions myself, without troubling him any further. He took the hint, and returned to circulate in his own orbit, without a further visit to my friend.

And now what was I to do to dispossess him of the false notions which appeared to be so strongly seated in his mind. After much deliberation, I hit upon the following expedient. The reader will recollect the points on which Mr. T. had fixed his mind. I knew they were not to be driven from his convictions but by some method that should *strongly* present their inconsistency with the actual state of the case, and I felt assured that if I could once, without letting him perceive my object, bring his strong good sense into operation, I should succeed.

I drew up a paper, and proceeded to his house. He was in his usual frame—gloomy, and sere; in-weighing against himself, and proclaiming the hopelessness of his case. "Undone—ruined—lost—no

hope, no pardon for me," he broke forth as I entered. "Hell is gaping for me. Oh, horror! how shall I endure the torments of the burning lake. I have sinned beyond mercy—beyond forgiveness." At this point I interrupted him—"Well, my friend, I have come at your desire, and," taking my paper from my pocket, I said, "I have a particular favor to ask of you before you die. It is simply that you will sign the following statement of your condition as you have so often expressed it to me." I handed him the document:—

"I hereby certify, that I, A. T., having spent five years in striving to serve God by repenting of my sins, seeking pardon through the Cross, and conforming my temper and habits to his holy word, do now on my death-bed solemnly declare that I am not converted; that I hate God; that I love the devil, and that I am going to hell.—Witness my hand and seal." He concluded the reading of the paper with an obvious shudder. After a pause of a few minutes he returned the paper to my hand, saying in a solemn but gentle voice, "I cannot sign such a paper. I don't hate God; I don't love the devil; I hope I am not going to hell."

It was enough; the reaction had commenced; the disease was broken. It required with the blessing of God but the softening application of a few fervent prayers from the lately spurned liturgy; and a few references to the true scriptural standard for settling our religious pretensions, to satisfy him: his mind had been in an exaggerated state. He rapidly returned to the frame of the humble, patient, Saviour-loving Christian, in which I had left him, rejoicing in CHRIST, fervent in prayer, patient in tribulation, and daily striving to be moulded into the image of Him who is not only our mediator with God, but the example and pattern of the Christian's life, temper, and habits. In this frame the remainder of his days were spent; and when a few weeks afterward he breathed out his dying soul, it was in the words of the martyr,—

"LORD JESUS, receive my spirit."

Protestant Episcopalian.

For the Colonial Churchman.

THE CHRISTIAN'S PORTION, OR THE CHARTER OF A CHRISTIAN.

"To them the privilege is given,
To be the sons and heirs of Heav'n;
Sons of the God, who reigns on high,
And heirs of joys beyond the sky."

Above is the title of a valuable little publication of Rev. Dr. Sibbs, Master of Katherine Hall, Cambridge, A. D. 1638. He was among the "bright and shining lights" of our church in the 17th century, and has been characterised as—"A writer for matter always full; for notions, sublime; for expressions, clear; for style, concise;—a man spiritually rational, and rationally spiritual.

"Upon this occasion," writes Matthew Henry, in commenting on the sublime text which forms the groundwork of the following extract from Sibbs, "the Apostle gives in an inventory of the spiritual riches of a true believer.—*All is yours.* Not that saints are proprietors of the world, but they have as much of it as infinite wisdom sees to be fit for them, and the divine blessing accompanies all they have."

In the hope that the following extract from "The Christian's Portion" may afford comfort and consolation to those whose treasures are in heaven only, and warning to those who seek to lay up their riches in this world only, I forward it for insertion in the Colonial Churchman at the convenience of the Editors.

I CORINTHIANS 3 c. 21—23.

Therefore let no man glory in men. For all things are your's; wether Paul; or Apollos; or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's.

"All things are our's." We see then that a christian is a great man, a rich man indeed, and he alone is great and rich. It is but imagination and opinion that makes any worldly man great. Can we say that all is his? No, a spot of earth is his, and not his either; for it is his but to use for a time; he shall be turned na-

ked into the grave ere long, and then he shall be stripped of all. But a christian is a great man; though he be as poor as Lazarus, all is his.

But you will say—These are great words, all is his: perhaps he hath not a penny in his purse.

It is no great matter; God carries the purse for him; he is in his nonage, and not fit for possession; he hath much in promises; he is rich in bills and evidences. Again, let a christian be ever so poor, others are rich for him. Solomon saith there are some kind of oppressing rich men, that gather for those that will be good to the poor. God hath given gifts to wicked men for the good of the church, they themselves are not the better for them: they want love and humility to make use of them. But all things are ours, as well what we want, as what we have: for it is good for us that we should want them. A man hath riches. Is not he richer that hath a heart subdued by grace, to be content to wait, than he that merely hath riches in the world? for outward things make not a man a whit better. But he that hath the Spirit of God to support him, that he can submit to God, *he is truly rich*: it is the mind of a man that makes him rich, and not his purse. Now there is no child of God but he is master of all things; though he be poor, he is master of riches, because he can wait them, and be without them. Grace teacheth him to want and to abound, as St. Paul saith of himself, "through Christ that strengtheneth him." He hath grace to master poverty, and whatsoever is ill, and to be content to be what God will have him to be. In want he hath contentment, and in suffering patience.

Is not a christian better in his wants than another in his possessions? Who would be as many great ones are, and have been always, though they be invested into much greatness, both of authority and riches? who would not rather choose the state of a christian? Though he be poor, yet he hath grace, and be left of God to their corruptions, to abuse that greatness and riches to their own destruction, and the destruction of many others?

A christian may want many things, but he hath the grace of God to want them, and he hath comfort here and assurance of better hereafter. Therefore *all things are his*, even the worst, because all things have a command to do him good; all things have a prohibition that they do him no harm. As David said of Absalom, "Do the young man no harm." So God gives all things a prohibition, that they do his children no harm: nay, they have a command on the contrary to do them good. If they do them not good in one order, they do it in another: if they do it not in their outward man, they do it in their inward; and God's children by experience find him drawing them nearer to himself, both by having and wanting these things: so though they be not in possession theirs, yet in use, or, as we say, by way of reduction, the worst things are God's children's.

For the Colonial Churchman.

CHRISTIAN FELLOWSHIP AMONG THE CLERGY.

They speak of Him they loved; of Him whose life,
Though blameless, had incurred perpetual strife,
Whose seeds had left ———

A deep memorial graven on their hearts.

The recollection, like a vein of ore,

The further traced, enriches still the more.—*Cowper.*

Messrs. Editors—A subscriber to your useful paper, and one who has enjoyed many opportunities of observing benefits diffused by it, is desirous to give further publicity to the following sentiment of Bishop Otey of Tennessee.

I submit those remarks as forcibly showing one of the great benefits resulting from Clerical Societies, and similar social institutions,—or from their substitute, free and friendly correspondence by letter.

"Separated," writes that zealous diocesan, in alluding to Mr. Connoley, "for some years past, by his distant position, from intercourse" with his brethren in the ministry, he has felt most keenly the want of *that friendly sympathy and countenance which we all experience* to be so soothing, refreshing, and strengthening, under the multiplied difficulties of our stations. I have seen him weep like a child, (it was an amiable weakness) in recounting the sufferings of his spirit from this cause."

Brought from page 179.

hold servants from being engaged in any other works than those of necessity, charity, and piety. As every argument of a public or private nature calculated to weaken their efforts deserved to be noticed, he felt bound to reply to a remark which, perhaps, otherwise would be hardly worth notice. It has been said of some who were placed in the higher walks of life—and let him remark, that they were so placed there to be burning and shining lights in the world, and to use the gifts of God's providence, not for their own gratification, but for the good of their fellow-creatures—it had been said of them that they had violated in their own persons the law of the Sabbath, which they wished to bind upon others. Now, once for all, he might notice one of these objections. It had been said that even the prelates of the Church violated the sanctity of the Lord's-day by using their carriages. He thought he might venture to say for his brethren, as he could for himself, that there was not one of them who ever used their carriages on the Lord's-day, except when engaged in works of piety and charity. He ventured to say that no prelate who was required to go to a place within a reasonable distance, would use his carriage on the Lord's-day; but when they were called upon, as they frequently were, to go to a distance for the purpose of advocating the cause of religious and charitable institutions, it was impossible to do so unless they went in their carriages; and this, if any, he held to be a work of charity and piety. Even then they took proper care that their servants who were engaged should not be deprived of an opportunity of attending on their religious duties. (Hear.) He was aware that this was a captious and frivolous objection, but as at this season of the year the carriages of prelates might be frequently seen in the streets on the Sabbath, he told both the friends and the enemies of the cause, that they would never see a bishop's carriage engaged on that day, except he was employed on some work of necessity or piety. (Hear.) After all, example was the great engine. (Hear.) In the application of any Gospel truth, instruction was the first thing, and example the second; but instruction would often fail, unless seconded by example. Therefore let those who give advice, take care that they themselves were not wanting in this great duty. He need hardly say that this was an object in which he was himself most warmly interested; if he were not so, he should be dead to every feeling which he ought to entertain, not merely as a Christian and a clergyman, but especially as being invested with the pastoral superintendence of this great metropolis. This great metropolis! alas, who could pronounce the words, without feeling an inexpressible anxiety about the spiritual welfare of the hundreds of thousands of souls which it contained? Vast numbers were not only not profiting by the opportunities of the Christian Sabbath, but thousands were living in the most shameless and glaring violation of all its sanctity. Those who traversed the great thoroughfare of the metropolis were little aware of what was going on in the more retired and concealed parts. But those who had visited the latter had their hearts pierced by the scenes they witnessed; every kind of trade was going on; every species of vice was committed in the face of the Sabbath sun, and what was done to counteract it? But very little indeed; and when they called upon the Government to prevent this open profanation they were told it was not a matter for legislation. [Hear, hear.] He was aware of its having been said, and there was much force in the remark, "Suppose this state of things could be prevented, either by coercion or advice, how would these poor creatures spend the Sabbath? Where could they go to hear the Word of God, the fact being that all the places of religious worship, including those belonging to denominations not in communion with the Church, would not afford room for the thousands and tens of thousands of the inhabitants of this metropolis who are without the opportunities of public worship?" Well his answer was, that it was our duty to supply the defect as speedily as possible. [Hear, hear.] He was engaged at the present moment (and he hoped shortly to come before the public with it) in preparing a scheme for providing places of worship for these poor creatures. (Hear, and applause.) If once the cities and towns of this kingdom were provided with the means of religious instruction and public

worship, they would see the cause of Sabbath observance prosper more extensively. They had reason to thank God for the blessing which had rested on their labours and the labours of those who might not have joined the Society, but were engaged in the same cause in different parts of the empire. Let them look forward with nothing like a feeling of discouragement, but with feelings of hope and promise, remembering that their fulfilment depended upon God alone; but that although the cause of the Gospel, and of the Bible, and of the Sabbath was his own cause, he was pleased to work by means; and that notwithstanding his counsel standeth sure, and that he was not slack concerning his promises, as some men count slackness, yet the progress of their accomplishment might be accelerated or retarded by the diligence or lackness of his servants. Let them therefore go on, knowing that the cause of the Christian Sabbath was the cause of Christianity itself, and knowing also that the Lord would not fail them while they pursued their strenuous exertions for promoting the observance of this day, which was at once the indication of and the instrument for spreading Gospel truth. (Hear and applause.)

It has been generally rumored lately that Earl Spencer has become a convert to Popery. It has now been contradicted in the following letter to the editor of the Standard:—

Brington, near Northampton, June 15th.

Sir,—I have seen with much surprise a paragraph in the papers, which states that the Earl Spencer has become a Roman Catholic. I beg leave to contradict that statement most positively. From my own knowledge I declare it to be false. Lord Spencer is in the habit of attending the parish church of which I am rector, every Sunday when he is at Althorp. His lordship was in his own seat there last Sunday, June 12. I administered the sacrament to him in that parish church on Easter Sunday last, and I know he received it again on Whit Sunday last, in the parish church of Clayworth, near Wiseton, his lordship's seat in Nottinghamshire. I have the honor to be, Sir, your obedient humble servant,

HENRY ROSE, Rector of Brington.

A banker of Ross, in Herefordshire, who was born and educated a Quaker, has lately, with his wife and children, been baptized and admitted into the communion of the Church of England.

Salisbury Herald.

A SCENE IN ARCHDEACON WIN'S MISSIONARY TOUR IN NEWFOUNDLAND.

The Archdeacon engages an Indian guide; but both guides as well as himself, found their sight becoming very weak, and at length they all three become blind. "A field of white paper, varied only by an occasional blot of the pen, with the glare of the bright sun upon it all day, and the red glare of the fire all night," together with the wind by day and the "cruel steam" by night, produced this calamity while they were lodging for several successive nights and days in the snow. There were others hardships which they had to encounter.

"In a country which abounds with game, and in which it is so difficult to travel even without any burden, none think of carrying provisions for more than a day or two into the interior with them; but neither the pilot nor I could now see sufficiently to use a gun, or bear indeed to look upwards. The Indian did try, but he came back without success, although he met with many fresh tracts of deer, and heard many partridges, and in the course of the night deer had evidently passed within 20 yards of our retreat.—It became so thick, moreover, that had we been ever so little affected with snow-blindness, we could not have seen more than a few yards, and could not consequently have made any way in an unknown country. Our Indian guide, while he was in search of deer nearly lost all tract of us, when our allowance of food being exceedingly scanty, our situation seemed likely to be very deplorable. All Tuesday we rested in our icy chamber. What an oratory was it for the prayers of two or three, who where surely agreed

touching what they should ask of their Father in heaven. The ejaculations, 'give us this day our daily bread,' and 'lighten our darkness' commanded a ready response. Such place might be a Bethel, and there may be seasons in the lives of those who travel, and scenes such as these, of which they may afterwards say, that the Lord was by them in the wilderness, and that it has been good for them to have been there. Some natural tea may have mingled with the water which the arid vapour from the smoke of the damp wood, for it now rained, forced from my eyes, as I thought of the probable anxiety of my dear wife, and of the likelihood that all my dreams of future useful labours in the Church might be thus fatally dissipated. It was at length hinted by the Indian, that my dog might make a meal, and it is as much that they may serve in such a season of extremity, as for any fondness which they have for the animal or use they generally make of them, that Indians are usually attended by dogs of a mongrel breed. Had my Indian pilot known the coast we might have got to some Indian wigwams in White Bear Bay, but he did not like to attempt reaching that bay. The straggling locations of these Indians along our coast, reminded me much of the separation between Abraham and Lot.

"I divided the bread-dust and crumbs, all which now remained of our provisions, not amounting altogether to more than two biscuits, into three parts, and gave a part to each of my guides, reserving a like share for myself; and as I had not the patent apparatus with me for extracting bread from saw-dust, thought I saw the danger which must attend our moving in such thick weather, and blind as we all were, I perceived that we must either make an effort to return or must starve where we were. I proposed, therefore to the Indian pilot, that we should try to return to the spot where we had left so much venison buried. At first he hesitated; but at length he agreed that we should attempt it. A black gauze veil, which I kept over my eyes when the sun was at its height, and the resolution to which I had adhered of not rubbing my eyes had preserved me, perhaps, from suffering so much sun-blindness as my companions. Maurice Louis, the Indian, would open his eyes now and then to look at my compass: we could not see for fog more than 100 yards, he would fix on some object as far as the eye could reach and then shut his eyes again, when I would lead him up to it. On reaching it he would open his eyes again, and he would, in the same manner, take a fresh departure. It was literally a case in which the blind was leader to the blind."—pp. 98—103.

The want of water in this journey was a great privation. The Archdeacon contented himself, however with that which was supplied by snow melted by the smoky fire, which cracked his swollen lips to such a degree that he had afterwards difficulty in recognizing himself when looking in a piece of broken glass; and he adds, that the most scorching heat in summer does not tan and swell the face more than does travelling in the snow at that season.

After numerous dangerous and great exertions they reached a winter crew's tilt, where throwing himself into a dark "lean-to" the Archdeacon sought repose for his eyes, when so heavy a vain came on, that he was truly thankful he was not in one of the unroofed snow caves which for some time before had been his only place of retreat in all weathers.

On Sunday morning, June 5th, at St. John's Chapel, Bedford-row, the Rev. B. Noel alluded to the bishop of London's proposed plan for building fifty new churches, and stated his willingness to receive contributions in the vestry after service. In the evening the Rev. gentlemen announced the donations so given him amounted to eight hundred pounds.—*British Mag.*

THERMOMETER

At Lunenburg, marked at noon—northern exposure.			
	Average.	Max.	Min.
JUNE	64½	72	52
JULY	72	83	60
AUGUST	65½	82	60
SEPTEMBER	63	83	41

In the vicinity of Shelburne, no month of this year has passed without frost. On the 28th Sept. at Lunenburg, at 3 p. m. thermometer 35, with some snow and hail.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, OCTOBER 6, 1836.

SUNDAY SCHOOL.—On the festival of St. Michael, 29th ultimo, there was an annual examination of the Sunday School attached to St. John's Church in this town.—This was its Tenth anniversary, and there were present 154 scholars who were examined in Scripture lessons from the Old and New Testaments, and in smaller catechetical works, which they had committed to memory.—Large portions of the Word of God have been learned during the year, besides collects, hymns and psalms, all which, it is hoped, may not be in vain in the Lord, but may in His own good time produce the fruits of righteousness in the lives of some, at least, of these children. Upon the whole, this examination afforded additional evidence of the usefulness of the School, and appeared to be gratifying to a respectable number of spectators.—We beg leave here to repeat our invitation to our Brethren, to send us some notice of the Sunday Schools in their respective Parishes.

NEW BRUNSWICK.—We are indebted to a friend in that province for the following notice of the Archidiaconal meeting of the Clergy which was held at Fredericton on the 8th ultimo, and we gladly give it to our readers, with our hearty good wishes for the success of any measures which may be for the good of the church in that flourishing portion of the Diocese. We understand that the meeting was a very comfortable and harmonious one, and that it is expected the Clergy will annually enjoy the like pleasant privilege of taking sweet counsel together, and holding united deliberations on the interests of the church:—

“The Clergy belonging to the Archdeaconry of New-Brunswick met at Fredericton on Thursday the 8th September.

Many important subjects were brought under their consideration, but none of more vital importance than a plan submitted by the Venerable Diocesan for the formation of a **CHURCH SOCIETY**, which is designed to embrace every Parish within the Province.

The objects contemplated by this Society and its constitution, will, of course, in a short time, be made public. In addition to the advantages likely to result from this Society, if carried into full effect, it cannot fail to be highly advantageous to the Church at large, that the Clergy should be more frequently brought together to have the benefit of mutual counsel, upon such subjects, as may with the Divine blessing, be instrumental in advancing the present and future prosperity of our beloved Zion.

Divine Service was performed on Friday, in the Parish Church;—the Rev. Henry Jarvis read prayers, and a sermon was preached by the Rev. Dr. Alley. On Saturday, Prayers were read by the Rev. Mr. Black, and the Rev. Frederick Coster preached.

Three full services were performed on Sunday;—morning prayers were read by the Rev. Mr. Arnold: the communion service was read by the venerable Archdeacon Coster and the Rev. Mr. Street. The sermon was by the Rev. Dr. Thomson. The Archdeacon assisted by the Rev. Messrs. Arnold, Street, and Jarvis, administered the holy sacrament of the Lord's Supper. Sixteen clergymen partook of these sacred emblems of a Saviour's dying love; and renewed their solemn vows of attachment to their merciful Redeemer and of devotedness to the cause which they have undertaken. A respectable number of the congregation knelt also around the altar, to express their gratitude and love to Him who died for them.

In the afternoon the Rev. Charles Wiggins officiated in the Sacred desk and the Rev. Mr. Street preached. In the evening the Rev. Mr. Dunn read prayers, and the sermon was by the Rev. Mr. Black.

In looking around upon such a number of Clergy assembled together, one could hardly forbear the reflection, “How solemn the office of the minister of Christ.” It is an awful and almost overpowering consideration, that we are to watch for souls as they that must give an account.

Nothing could support the anxious clergyman under the many trials and difficulties to which he is exposed in discharging the duties of his high and holy office, but the comfortable declaration of the Saviour to the ministers of his church,—“Lo I am with you always, even unto the end of the world.”

INTERESTING STATISTICS.—At the Anniversary of the Church Missionary Society in London, the Rev. Baptist Noel gave some interesting statistics. Among others he mentioned that the whole income of Great Britain and Ireland is 514 millions sterling!! The whole missionary income of Great Britain is about £300,000 sterling, equal to \$1,332,000.

The amount of ardent spirits consumed in Great Britain and Ireland, in 1832, was nearly 26 millions of gallons! the cost of which to the consumer, was about 75 millions of dollars!! “Thus the people of this christian country spend 56 times as much for one noxious gratification, as is given to enlighten and save the world! They spend now to destroy their characters, to ruin health, to beggar their families, to destroy their bodies and their souls, to fill the hulks with criminals, and to supply the gallows with its victims, a sum of money which might, in a few years, adequately supply every heathen nation with missionaries! With the blessing of God, the cost of one English vice, might christianize the world.”—*Epis. Rec.*

WANT OF MINISTERS.—We have never known a time when the calls for ministers from vacant parishes have been so numerous as at present. The congregations of our Church have increased in a ratio far above the increase of ministers, and the knowledge of this fact discourages the formation of others where the services of the church are much needed and desired. And such being the case with respect to our parishes at home, where is the supply for missionary labours abroad? The heart sickens at the view of so many opportunities of preaching the Gospel to perishing sinners, without the possibility of finding preachers to proclaim to them its truths.

In a church of such extent as ours, there ought certainly to be found a sufficient number of devoted men to fill the ranks of the ministry to the requisite degree. The fact that such is not the case is an evidence of a great defect in the character of our piety, as well as in the fervency of our prayers. Were every member of the church as deeply impressed as he should be with the importance of our Saviour's admonition, “Pray ye the Lord of the harvest that he would send forth labourers into his harvest,” the disproportion between the ministers and members of the Church would no longer exist. We need more humble and devoted piety, more faithful and unceasing prayers, before in this or other respects we can expect to prosper.—*Epis. Rec.*

BISHOP OF MONTREAL.—We are happy to announce the arrival of his Lordship, accompanied by Mrs. Mountain and family, at Quebec, on the 11th ultimo, in good health. Long may his valuable superintendence be continued to the church which has already derived so much advantage from his zealous labours as Archdeacon of Quebec. The Bishop has brought out with him as curate, the Rev. Mr. Mackie, son of General Mackie, formerly commandant at Halifax.

ORDINATION.—We understand that at Digby on Sunday the 25th ultimo, the Lord Bishop of the Diocese admitted the Rev. W. H. Snyder, missionary at Weymouth, and the Rev. Henry Jarvis of New Brunswick, to the holy order of Priesthood.

BISHOP'S MOVEMENTS.—A late number of our paper contained notices of his Lordship's visitation in the most Eastern parts of the province, and to-day we give tidings of his ‘care of the churches’ in the extreme West. Since the ordination at Digby, we understand he has consecrated a “church in the wilderness,” in Dalhousie settlement, parish of Annapolis, a service performed in the midst of a storm of wind and rain, to which his Lordship was exposed, in a ride of about fifty miles, over roads which we imagine are none of the best. On Friday last the Bishop was at Windsor, on his way to Halifax, and we believe, is expected to be again at Aylesford this week.

Those Subscribers who are in arrears for the *Colonial Churchman*, will please to bear in mind the **TERMS** of the paper,—*Ten Shillings per annum; when sent by mail, 11s. 3d.; HALF to be paid in advance*—and that the year will expire with three numbers more.

We regret to find that the Rev. John Stannage, missionary at St. Margaret's Bay, has been obliged to take a voyage for the benefit of his health, to Jersey, his native Island. We trust that by the goodness of the Lord, he may be permitted to return, with renewed vigour, to his extensive and interesting charge.

SUMMARY.

Parliament was prorogued August 20th, by the King in person. The following is an extract from his Majesty's Speech:—

“I have regarded with interest your deliberations upon the report of the commission appointed to consider the state of the dioceses in England and Wales, and I have cheerfully given my assent to the measures which have been presented to me for carrying into effect some of their most important recommendations.

“It is with no ordinary satisfaction that I have learned that you have with great labour brought to maturity enactments upon the difficult subject of tithes in England and Wales, which will, I trust, prove in their operation equitable to all the interests concerned, and generally beneficial in their results.

“The passing of the acts for civil registration and for marriages in England, has afforded me much satisfaction. Their provisions have been framed upon those large principles of religious freedom which, with a due regard to the welfare of the Established Church in this country, I have always been desirous of maintaining and promoting; and they will also conduce to the greater certainty of titles and to the stability of property.

“It has been to me a source of the most lively gratification, to observe the tranquility which has prevailed, and the diminution of crimes which has lately taken place, in Ireland. I trust the perseverance in a just and impartial system of government will encourage this good disposition, and enable that country to develop her great national resources.”

A bill to admit Jews as Christian Legislators, was negatived in the House of Commons, August 3.

The interesting expedition on the Euphrates suffered a severe loss on the 21st May, by the sinking of the Tigris steamer, with 15 persons on board. The enterprising Col. Chesney, however, was still proceeding, and upwards of 500 miles down the river had been surveyed.

Rothschild the elder, “the Colossus of Mammon, the man of many millions,” (*Times*) has gone where the rich and poor meet together.

A Horticultural Society has been formed at Halifax, and a project advanced for the establishment of a Botanical garden there. We see not why it should not be accomplished, if commenced on a moderate scale, and we wish success to the society.

A melancholy accident has occurred at the Albion Mines, attended by the loss of four lives, and several more are still in danger.

The Newspapers contain tidings of distress from almost all parts of the world but our own happy little corner.—Spain is distracted by civil war, and is the scene of the most dreadful atrocities.—In Smyrna and other parts of the East, the plague is sweeping its tens of thousands away.—In France, the King is set up as a mark for desperadoes to shoot at.—In Italy the fearful cholera is at work—as indeed we are sorry to find it is, nearer home, (in Charleston, S.C.) And in other parts of the “land of liberty,” almost daily proof is given that the mob are superior to the law, and that life and property are consequently insecure. Incendiaries are abroad there, and have been the instruments of great destruction.—What cause of thankfulness does such a glance at other lands, minister to those who are blessed with the peace and quiet and health and plenty which Nova Scotia affords to its inhabitants! “Happy are the people that are in such a case,”—and gratefully should every heart in the length and breadth of the land, be lifted up to Him, “by whose Providence all things in heaven and in earth are ordered,” for the numberless mercies we enjoy. And careful should we be to make that best return, of faithful, holy, and obedient lives.

P O E T R Y.

From the Episcopal Recorder.

MISSIONARY ENCOURAGEMENTS.

"They that sow in tears shall reap in joy."—Psalm cxxvi. 5

Go forth to distant lands,
Ye messengers of heaven!
Scatter, with holy hands,
The seeds so freely given,
Across the mighty deep,
Around the arctic pole,—
Where pillar'd whirlwinds sweep,
And crested billows roll,—
In every clime, 'midst every clan,
Proclaim the Saviour's love to man.

Though clouds obscure the sky,
And tempests howl around—
Though tears bedew the eye,
And disappointments wound—
Amidst a hopeless race

Unfold *Hope's* beautiful bow,
And bid the "Sun of Grace"
In polar regions glow:
The savage shall forego his chains,
And carol forth celestial strains.

Firm as the throne of God,
Bright as the vaulted sky,
Sealed with atoning blood,
And fraught with ecstasy—
The promises invite

Your constant toil and care;
Make ready for the fight,
The cross with courage bear:
Millennial scenes of radiant hue
Shall soon entrance your raptured view.

Nerved with the Spirit's might,
'Midst darkness, death, and wo,
Plumed with angelic light,
Onward, still onward go.

All mortal joys despise,
Immortal spirits win;
'Tis no ignoble prize,
"A soul released from sin,"
For these the Saviour lived and died,
And naught is worth a thought beside.

'Midst idol temples stand,
Pour forth the plaintive cry;
Upon a foreign strand,
Beneath a burning sky,
The blood-stained banner rear,
The tear of pity shed,
Bid dying men draw near
When every hope is fled;
The joyous sounds of love shall melt,
And grace shall triumph over guilt,

As white-robed snows descend
From a portentous sky,
And genial showers attend,
Spring's vestal infancy,—
As these give life and birth
'Midst *Winter's* waning even,
"Renew the face of earth,"
And make it bloom like heaven,—
To God's own words shall heal and save,
The barbarous sire, the abject slave!

On God, "who cannot lie,"
The merciful and just,
For all you need rely
And in his promise trust,
The "Rose of Sharon" plant
In deserts clad with snow,
And, 'midst the sons of want,
Bid living waters flow.
A golden harvest soon shall smile,
And souls redeemed shall crown you toil.

MISSIONARY ANECDOTE.—No. 5.

A letter from one of the American Protestant Episcopal Missionaries in Greece, published in the New York Churchman, July 16,—mentions that the writer saw at Scio, two vessels crowded with pilgrims, getting under way for the Holy Sepulchre. These poor creatures often endure much suffering in endeavouring to accomplish their superstitious and vain pilgrimages, and many lose their health and lives, and not a few suffer shipwreck; of several of which, latter catastrophes he had just learnt heart-rending particulars,

FAITH without works, is flower without fruit.

From the British Magazine.

EPISCOPAL CHURCH FOR THE USE OF THE BRITISH EMBASSY AND RESIDENTS IN PARIS.

This church is Gothic, in the style of the middle age, and called by English architects Anglo-Norman. The church is eighty-six French feet long, forty-two feet wide, and fifty feet high. The front is built of fine white stone, beautifully sculptured. The entrance is through a vestibule, over which are two galleries; the higher gallery is for the use of the ambassador and other members of the embassy and their families; the lower for a school of young English ladies, and there is a separate entrance and staircase to both galleries.

The altar is at the opposite end of the church. The organ is placed in a niche over the altar, and on each side is a strong gallery for the choir. Against a pilaster is placed the pulpit, and on the opposite side the reading-desk, near the altar. There is a small desk, before the altar for reading the litany. The seats are of oak, with backs, and similar throughout the church. A stone font is placed in the vestibule, so as to be seen in the church. The church is lightened by three lanterns at the top of the roof, by three windows of stained glass at the altar end, and by a large circular window at the back of the embassy gallery. The floor is of oak; the church is warmed by a large stove placed under the vestibule, and by two smaller stoves, one on each side of the altar. There are two small vestries, a room for books, and a porter's lodge.

Nearly the whole of the service is performed by Bishop Luscombe, chaplain of the embassy.

The church was built under the direction of M. Dalstein, architect, after the plans of Bishop Luscombe; and the Bishop has defrayed the whole expense of purchasing the ground, building and fitting up the church, at a cost of seven thousand pounds. The organ, built by Gray, the expenses of carriage from London, &c. cost £350, about two-thirds of which sum was raised by subscription.

The foundation-stone was laid by Bishop Luscombe on the 23d of April, 1833; the building commenced on the 29th of June, of the same year; and divine service was first performed in the church by the Bishop on the 23d of March, 1834. The church contains about six hundred and fifty persons, and is always full.

SINGING.

It may be that our organs make much more beautiful music, than a multitude of voices in the congregation; but it may be seriously doubted whether we sing more devotionally than our forefathers who had no instruments, and allowed but a few simple tunes to be sung. The consequence of their practice was, that the tunes were generally learned; and all sung, and all enjoyed the singing. The writer can even yet recall the tunes which often saluted his ears in boyhood; and never does so, but with high gratification. Does such a tune happen to make an angel visit to a congregation now, he is satisfied, from the manner in which the members take their books and join in it, that their pleasure is as great as his own. Usually, however, singing is conducted in a tune, which is an unknown tongue; and, of course, is hardly worship by proxy. Much were it to be wished that our choirs would study and ponder some eight verses (12—19) of the 14th chapter of 1 Corinthians. There praying with the understanding, and singing with it also, are alluded to very definitely and emphatically. But are not the notes in singing to a hymn, what words are to a prayer? And if these notes are in an unknown tongue, or, in other language, if the tune be uncomprehended, how can it be followed, united in, and relished by the heart? The thing is plainly impossible; and it is clear our singing needs the reformation mentioned as necessary for prayers, in our xxivth article, in order "to be understood of the people." Let ministers read the preface to the Book of Psalms and Hymns, and not fear to use the authority committed to them,—*Church Advocate*.

If we understand aright what a christian's calling is, we shall gladly embrace every means of acquiring strength for our work.—*Davys*.

We noticed yesterday a petition presented to the House of Lords by the Bishop of Lincoln on Tuesday. It was "a petition from the Lord of the Manor of Hulgrust, near Caistor, in the county of Lincoln, praying their Lordships to abolish an indecent and absurd custom by which he held certain lands—that custom being, that on every Palm Sunday a person deputed by him should hold a whip over the head of the clergyman when he ascended the pulpit of the parish church." Our report added, and most truly, that "The annunciation of the existence of so extraordinary a custom excited a good deal of surprise and some laughter amongst their Lordships." Upon reflexion, however, we do not see why their Lordships should have been surprised, for is not this precisely the tenure by which our O'Connell Ministry hold their offices? If they did not constantly hold a whip over the heads of the clergy of the Established Church in Ireland, would their places be worth a day's purchase?—*London Times*.

MISSIONARIES TO CRETE.

The Rev. George Benton and his wife, missionaries of the Domestic and Foreign Missionary Society to Crete, Greece, together with Miss M. E. Spencer, sister of Mrs. Benton, embarked yesterday, the 29th of August, for the chosen scene of their future labors. Many deeply attached friends accompanied them on board the vessel, where they enjoyed the pleasure of uniting with the Rev. Mr. Vaughan, Foreign Secretary of the Board of Missions, in commending them to the mercy and protection of Him "who alone spreadest out the heaven, and rulest the raging of the sea." And we doubt not that, in compliance with their wishes, the Church will send up united prayer for their "preservation on the great deep," and safe arrival at the "haven where they would be," as well as for the safety and preservation of all others who, like them, leaving all behind, have gone forth to this vast work and labor of love.—*Com*.

THAT'S THE TRUE MODE.

It is recorded of the late Hon. Hugh Nelson, of Virginia, long filling high and conspicuous stations, that, at an early hour of the Lord's day, before the office of the family altar, and before the morning meal, he convened the children and grandchildren in his household, and leading their exercises in the liturgy, trained their young lips to its responses, and their tender hearts to the most interesting preparation for the sanctuary. Parents, do you wish to prepare your little ones for the becoming and profitable use of the hour of public worship, what better plan can be suggested? Rest assured, that's the true mode.—*N. Y. Churchman*.

PARENTAL RESPONSIBILITY.

Men think that the teaching of their children belongs to the schoolmaster and the minister only, and not to themselves; but all have their several parts to do, and no one's work goeth on well without the rest. But the parent's is the first and greatest of all. As when the lower school is to teach children to read, and the grammar school to teach them grammar, and then the university to teach them the sciences. If now the first and second shall omit their parts, and a boy shall be sent to the university before he can read, yea, or before he has learned his grammar, what sort of a scholar do you think he is likely to make? If you have a house to build, one must fell and square the timber, and another must saw it and another frame it, and then rear it: but if the first be left undone, how shall the second and third be done? A minister should find all his hearers catechised and holily educated, that the church may be a Church indeed. But if a hundred, or many parents and masters will cast their work upon one minister, is it likely, think you, to be well done? Or is it any wonder if we have ungodly churches, and christians that are no christians! O how much more good might a minister do, and how much more comfortable would his calling be, if parents would but do their parts.—*Baxter*.

PRINTED AND PUBLISHED ONCE A FORTNIGHT, BY
E. A. MOODY, LUNENBURG, N. S.

Where Subscriptions, &c. will be thankfully received.
Terms—10s. per annum:—when sent by mail, 11s. 3d.
Half to be paid in advance.

No subscriptions received for less than six months.
General Agent—C. H. Belcher, Esq. Halifax.
Communications to be addressed (POST PAID) to the
Editors of the Colonial Churchman, Lunenburg, N. S.