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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, JUNE 30, 1836.

NUMBER 16.

Further Extracts from the Society's Reports.

EAST INDIES.

Extracts from a Letter from the Bishop of Calcutta.

Bishop's Palace, Calcutta, April 10, 1834,

Rev. Sir,—I Begin with assuring the Society that all I have said on the subject of Bishop's College, in my former letter, I would wish to confirm. It is capable of becoming the centre of Missionary proceedings in India. The temporary delays and embarrassments attending its first ten or twenty years, I think nothing of. A college is of slow growth; confidence and efficiency are the offspring of many circumstances and many benedictions, which no human means can command. It is a grand thing to have the College at all; there it stands, erected by the piety of England, complete in all its parts, and entirely successful as a design and platform for future good. Imagine only that all was now to be begun, and you may at once conclude it never would be ventured upon, considering the present temper of men's minds. Let not, then, the Venerable Society be discouraged; every year accumulates the experience by which the following years are to be guided. You have had an immense advantage in the first Principal, whose learning, talents, reputation, piety, adorn the Academical Indian Institute which he is gradually forming. You may, hereafter, have others, endowed with the particular talents which the present Principal wants, but I conceive you can never replace Dr. Mill, in many respects very essential to a College. Whenever he quits his post, he will carry with him the regrets of all competent judges of his various high qualifications.

Let me quote the words of the first distinguished Prelate of this see, and I pass to another subject:—
"Money will do nothing without men. We must have able instruments... with heads full of sense and hearts full of zeal... all the good sense in the world, and talents the most powerful, will do nothing without an inextinguishable ardour in this holy cause. They must count it gain, though at any cost, to be means of bringing over men to Christ. All their talents and all their understanding must converge, as it were, to that one point; it must be the focus of all their deliberation, and endeavours, and desires: and I would venture to suggest, that a little excess on the side of zeal should be no disqualification."

The Missions at Tallygunge and Gungeree, under the Society's Missionary, the Rev. D. Jones, aided by the Catechist Driberg, are proceeding excellently. I have twice been over, since I last wrote, on the pleasing duty of examining the adult candidates for baptism, and addressing to them an exhortation, translated, clause by clause, by the Missionary. The report will detail particulars. This young Missionary, let it be remembered, was entirely brought up at Bishop's College,—one such Missionary is a great success. I hope to admit him to Priests' orders on Trinity Sunday, and I never think of him without some thankfulness to that God whose grace has rendered him what he is, and has, thus far, crowned his labours.

A most anxious question has come before me from Tanjore and the Southern Missions. To my infinite surprise I found that the heathen system of Caste, the very nucleus of the whole Hindoo abominations, had crept into the Southern churches, and was sapping all the power of Christianity amongst them. Between one hundred and sixty and one hundred and seventy relapses to Paganism had occurred in one year; and the Archdeacon of Madras, and the Secretary of the Madras Propagation Society Committee, represented to me that the Churches were becoming more than half heathen. I found upon inquiry that the mild treatment of my honoured and revered predecessor, Bishop Heber, had been abused to an increase of the evil, and that the indulgent course of some of the Reverend Missionaries had failed of abating, if it had not augmented, the mischief. Heathen marks were retained on the countenance; heathen processions and

ceremonies were observed at marriages and funerals; the degradation of the mass of the congregations was as debasing as before their christian profession,—exclusion from the same division of the church,—approach to the table of the Lord forbidden in common,—reception for religious teaching into the houses of those of superior caste denied,—the sponsors, except of equal caste, declined,—separate spots and divisions in the burial-ground imposed,—in short, the impassable barrier of Brahminical caste erected again, which condemns the one class of mankind to perpetual debasement, and elevates the other to a disproportionate pride,—and by which all the intercommunity of the body of Christ is violated and destroyed.

After examining the question with all care, I sent my directions to discontinue all observances arising from caste in the Church, so far as religious ordinances and sacraments were concerned. Civil and domestic relations I exempted from express censure. I confined myself to the annihilation of usages of caste in the Church. The rest I left to find their level by degrees; though, perhaps, I ought to have insisted, as I think the Apostles would, on their coming out entirely from amongst the Heathen in their whole walk and in all respects.

I have, of course, been careful to point out that these heathenish distinctions of caste, in matters of religion was a totally different thing from those natural and gentle gradations of society which subsist in christian nations, (arising from age, station, birth, talents, diligence, success, &c. &c.) and which Christianity recognises and encourages, as she does every thing else which is really for the good of man. The penalty consequent on pertinacious disobedience to my award, will be, exclusion from the sacred bonds which are thus, in fact, burst asunder by their own act; and the loss of those Missionary employments of which they proclaim themselves unworthy. Civil punishment or damage there will be none; and a return to the communion of the faithful will be open to the lapsed, on bare testimony of penitence and obedience.

Such is a brief outline of the most difficult and painful task to which I have as yet been called, and the success of which I commit to Almighty God, our Saviour, Redeemer, and Sanctifier, and to the prayers of the Venerable Society.

I have little more to add on the general prospects of the great cause. My impression is, that the Society for the Propagation of the Gospel will shine brighter than ever in India. Every thing indicates the gradual decay of a system of abominable idolatry, inconsistent not merely with the first dictates of natural religion, but with the peace, purity, and improvement of ordinary society,—a system in contradiction to all the foundations of natural, moral, and philosophical truth,—which chronology and astronomy, and even geography, when well taught, must overturn,—and which can never hold out when the tide of European knowledge and intercourse, under the new Charter Bill, shall have poured its streams through the land.

How best to direct the inquiring Hindoo, ashamed of his own system, to the pure faith of Christ,—how best to guard him from the pride of intellect first launching forth into discovery,—how best to prevent a wretched scepticism from succeeding to a blind credulity of understanding,—how best to impregnate education with the seeds at least of vital Christianity,—how best to make the transition safest from the intellectual and moral associations of a metaphysical abstraction, united with the grossest derelictions in the practice of the primary virtues,—these are questions of the deepest interest, and touching on many very embarrassing difficulties.

The Venerable Society, with its experience in Christian Missions for more than a century, and with its Bishop's College now in operation, is admirably adapted for taking a large share in the blessed work. The best understanding now subsists between the Society's labourers and those of the Church Missionary

Institution; and it will be my study to prevent collisions with other bodies of Christians, not of our Church, whether from England or America. Our strength is boldness and consistency in our principles, with charity towards others.

The measure of the Divine blessing which may be vouchsafed to us, under the auspices of the Venerable Society, at different times and in different places, will doubtless bear some proportion to the degree of our humility, our heartfelt love to our Saviour, our plainness and simplicity in diffusing the peculiar doctrines of his grace, and our fervent prayers for the influence of his Spirit. In other words, the character of the men sent out, and the temper of the authorities at home and in India, by whom they are guided, will be the turning points. It will be my earnest study, during the uncertain period (short, however, at best,) of health, and capacity of exertion, which may remain for me, to do all in my power to aid your immensely important labours, and to leave to my successor the diocese of India somewhat advanced in its ordinary, as well as its missionary relations. In every respect I shall endeavour to understand first, and then execute, the wishes of my honoured and beloved Archbishop and metropolitan, under whom I rejoice to know I am placed, and whose approbation I shall labour to deserve. I shall next employ the men you send me out to the very best purposes I can, assisted by the advice of the Venerable Archdeacons, the Principal and Professors of Bishop's College, and the senior Clergy. I shall follow on next with such series of schools as your Society, and that for Promoting Christian Knowledge; shall encourage us to maintain. The correction, also, and improvement of the existing Translations of the Holy Scriptures, and the Book of Common Prayer, will engage my closest attention. A superintending eye cast over the working of all this machinery, the ordination of suitable candidates for the ministry of the Gospel, the confirmation of the young, (two hundred and three I confirmed last month, in addition to four hundred and sixty-nine in 1833; which, when added to Bishop Turner's number in 1830, makes nine hundred and eighty-five in four years, of whom more than one hundred and fifty were native converts,) the mild exercise of discipline and jurisdiction, the aid of personal intercourse by a monthly synod with the Clergy around Calcutta, the delivery of episcopal charges at suitable intervals, together with the constant preaching of God's word in the Churches, fixed and Missionary, within reach of the presidency, (I have delivered four or five sermons to the native congregations by means of interpreters;) these various duties do, and will, occupy my best attention more and more.

Impartiality in the administration of my peculiar functions, thorough attachment to my own particular Church, kindness and discretion under difficulties, and real christian benevolence towards all who bear that sacred name, are what I shall aim at in pursuing these branches of duty.

And then with my heavenly Master will rest the success, the length or brevity of my ministry, the circumstances of trial in which I may be placed, the measure of aid afforded by the civil government, and the confidence I may conciliate here and at home. And, finally, may the entire glory be ascribed for all that is effected, to the Father of lights, from whom every good and every perfect gift descends; whilst genuine humility of spirit attends all the exertions we make, and all the details we are compelled to give to others, of what we have done or attempted.

The Bishop adds under date 20th August, 1834—
My estimate of the wisdom and foresight of Bishop Middleton in the plan of Bishop's College, and of the liberality and perseverance of the Society, remains the same. The obstructions to its full efficiency (for it is even now efficient) are temporary, as I trust. God goes away by himself, says one of our old Bishops. All is working round. I doubt not Bishop's College will regain more than its original popularity by its

lid and increasing success. Already have I ordained several admirably holy, pious, well-prepared students—and others are coming on. Let us have the benefit of your prayers, and those of all the members of the Society. The Church of England is rising in India; but we well know that none can give grace but God alone. May his great name, through Jesus Christ, be ever glorified! I go forth on my visitation with fear and trembling, as I ought, after the death of four Bishops in nine years, (1822—1831,) but with a cheerful confidence in the blessed providence and will of God, that can out of weakness ordain strength, and magnify the excellency of his power, when the earthen, fictile vessel is most apparently unequal to the entrusted treasure.

The Missions more immediately connected with Bishop's College are spoken of both by the Bishop of Calcutta, and in the Report of the Calcutta Committee, in very satisfactory terms. The account furnished by the latter respecting Tallygunge, Cossipore and Cawnpore, and the Schools in connexion with them, is as follows:—

"In the Tallygunge Mission, now under the direction of the Rev. Daniel Jones, who after leaving Bishop's College was engaged as a Catechist in that circle upwards of four years before his ordination and appointment as Missionary, the advancement has been steady, and the prospects are still favourable. It was this station that the Bishop of Calcutta visited soon after his arrival in 1832, as recorded in the last Report; when he beheld, with no ordinary interest, a little flock in an obscure village gathered into the fold of Christ from the very centre of heathenism. He paid them a second visit at the early part of the present year, and had the satisfaction of admitting to baptism with his own hands two children and five adults, who had been for some time under instruction as catechumens, and approved themselves to the Bishop who examined them through the Missionary, to be adequately acquainted with the great principles of the Gospel. Previous to this, on Michaelmas-day of the last year, eight children and fifteen adults had been baptized by Mr. Jones, after they had undergone a like examination by the Bishop at the Tallygunge Mission-house, and his sanction as to their competent knowledge had been received. Their conduct had been for some time subject to the Missionary's scrutiny, and had afforded him reasonable proof of their sincerity. Thus, since the last Report, twenty adults and ten children have been added to the little church at Janjara and its neighbourhood, and forty more who have declared themselves desirous of baptism are now under probational instruction. The total number that have been admitted to baptism, and are now under the care of Mr. Jones, assisted by his former fellow-student, and now active and useful Catechist, Mr. Driberg, amount to ninety-six, exclusive of eleven at Sulkea, who were transferred, on account of distance, to the care of Mr. Bowyer, when he was stationed as Missionary at Barrapore in July last.

"The general conduct of the Christians is such as to show the soundness of their faith and a pleasing proof of their brotherly affection has been given this year, in the store which the richer have laid up, in a granary built for the purpose near the newly-erected little church, from the first-fruits of their harvest, to supply, in case of distress, the wants of their more needy fellow-Christians. In the last Report, it was mentioned that two had been excluded from christian communion for serious misconduct; they have not yet been re-admitted, but have lately exhibited strong marks of contrition, resumed their attendance at the church which they had deserted, where they now occupy a separate seat as penitents, and personally expressed an earnest desire to be united again with their brethren

BISHOP OF N. S.'s VISIT TO CLEMENTS, &c. — 1834.

This place was chiefly settled in 1783, by loyalists from New Jersey and New York. They were farmers, of plain and frugal habits, and particularly neat in every thing about them. Very soon after my ordination (more than thirty years ago), I was requested by this plain and affectionate people to make them a pastoral visit. It was necessary for me to be at Digby on a particular day, to join my father, when going to New Brunswick. Not knowing how this was to be accomplished, I hesitated in accepting the invitation, when a gentleman who knew the people better than I knew them at that time, begged me to go, and assured me, after I had ministered among them, they

would take me whithersoever I might wish, and, if necessary, carry me on their shoulders. I accordingly went to them; preached in their church, and visited in their families. When the time for leaving them arrived, I found they had provided a little vessel for my conveyance, and sixty of the congregation, men and women, young and old, accompanied me to Digby, although by this act of kindness they were obliged to spend the night on board the vessel. An acquaintance thus commenced could not fail to produce much regard, which was cherished and increased by every renewal of our intercourse. Many of those, indeed, whom I first met in this place, have gone to their rest, but, happily, in full faith and hope; and in their children they have left fit successors to themselves. I need not say that the visits of this day were full of satisfaction. After crossing a ferry at Bear River, and a drive through beautiful scenery on its banks, we reached Digby at night. Mr. Gilpin's third church is on the bank of Bear River, four miles above the ferry, and eighteen from Annapolis. His fourth is building at Dalhousie, twelve miles from Annapolis, in another direction; and he attends two other congregations, who assemble in school-houses, or private dwellings.

Abbe Sigogne.—The road, for the greater part of the way, runs along the shore of St. Mary's Bay, and for many miles the population, which is dense, consists entirely of Acadian French, whose number amounts to five thousand, all of whom are Roman Catholics. We made a visit to their venerable pastor, the Abbe Sigogne, a French emigrant, who was driven from France in the revolution of 1793, and is contented to serve this plain but numerous flock, with great labour. He is well informed, has mastered the language of our Indians, who are very much attached to him, and is very gentlemanly, amiable, and hospitable, and universally respected. At present he has some difficulty with his Indian flock. The nearest heir to the chief, who received a formal commission from Louis the Fourteenth being an idiot, the office devolved on the next of kin; but he has of late become so intemperate, and otherwise immoral, that the tribe have unlawfully set him aside, and appointed another chief, by an election, which the Abbe cannot sanction. He hopes to set the matter right by reclaiming the lawful chief from his irregularities.

Journey from Clements to Liverpool.—After a drive of eight miles on the Annapolis road, we turned suddenly to the left, and, on a course nearly south, we crossed the Annapolis river and the Nictaux mountains. We were accommodated for the night at a respectable house, about twenty-five miles from Clermont; but as we were not expected, the rooms were cold; and not being well when I left home, I felt this inconvenience very sensibly.

Thursday, Nov. 13.—A fine day after a night of severe frost and snow showers; I was so hoarse as scarcely to be able to speak, and very unfit for the journey before me; but my appointments were made, and I determined upon making the effort. We had now to travel twenty-five miles through a deep wilderness, whose solitude is unbroken by any human inhabitant. The road is so rocky that no carriage can be taken over three miles of it in an hour. I was, therefore, glad to quit the waggon, and proceed on horseback. A little hut has been erected in the centre of this forest as a resting-place for travellers. Here we kindled a fire, and having provender in our waggon for our horses, we allowed them time for rest; and refreshed ourselves, enjoying the beauties of the wild scenery, and the stillness that surrounded us, and thankful for that care and comfort which can be extended even in the depths of the forest. At sunset we arrived at an humble, but very comfortable dwelling, at Brookfield, about thirty miles from Liverpool; but our waggon did not appear for several hours, when we were beginning to be anxious for its safety. Brookfield is a flourishing settlement, being peopled by a little colony from Liverpool, and is rapidly extending, east and west, on a strip of almost the only land fit for cultivation in a space of nearly fifty miles, and this strip is not many miles in breadth. This settlement is occupied chiefly by Dissenters.

Friday, Nov. 14.—We were still favoured by the weather; but, although the road from Brookfield to Liverpool is much better than we had passed on our journey from the Nictaux mountain, these thirty miles fully occupied us for the day, and it was dark when we arrived at Liverpool. I was too unwell to join a few friends who were kindly waiting for me; and knowing how much was before me, I was compelled to nurse a severe cold and sore throat. The houses at which we had slept, on this journey, are occupied by Dissenters, who seemed happy, however, to join in our morning and evening devotions, and gladly listened to such suggestions as I offered for their spiritual comfort and improvement. One of them indeed was evidently declining to his end, and seemed rejoiced in turning his thoughts and his affections to things of eternity.

Interesting incident at Liverpool.—Among those whom I visited, was the venerable communicant, who has been already mentioned. He now informed me, that having been one of my father's congregation at New York, he first received from his hands the memorials of a dying Saviour's love. The reflections which crowded upon his mind, upon receiving those memorials (now perhaps for the last time) from the son of the person who first administered them, more than half a century ago, completely

overpowered him. He showed me an affectionate and affecting letter, which he received in 1783, from my father, whose flock was then dispersed. Both were loyalists; and both, for their loyalty, were then stripped of their property, and torn from those who were dear to them, without the means of support and without a home. The object of the letter was to impart christian consolation, and point to that source of comfort which never has failed, and never can fail. It also expressed anxious solicitude for myself, then only five years old. The sentiments and the counsel contained in this letter have been fondly cherished by this good man throughout his pilgrimage, whose close cannot be far distant. And when I asked him for a copy of the letter, he was delighted that I did not ask for the original. You will forgive this notice of an incident which was very interesting to me, and may have given a colour to the employment of the day. Indeed, such incidents are as flowers in our path, whose beauty and whose fragrance delight and refresh us on our way.

To the Editors of the Colonial Churchman.

Gentlemen,

In sending you the following lines, containing a pleasing poetical summary of the duties and ministrations of an excellent divine, in the simple and forcible, though somewhat quaint old English style of poetry about the middle, I think, of the 17th century, I cannot say, with the friend who sent you the vigorous and poetical lines inserted in your 12th number, that I have written them down from memory, though I must say they are altogether "*incerti auctoris*." But at any rate they are none of mine. "Let my candle go out in a ——— (if I may be permitted to quote the homely words of good old Fuller) when I refuse to confess from whom I have lighted it." I have lately found these lines in a recent English publication under the title of "The Doctor;" and they are said by the author or authors of that most eccentric and amusing and instructive work, to be by "N. B. supposed to be Nicholas Breton." But who he may have been, I know not, though I have a pretty extensive acquaintance with the worthies of those days. Of the extraordinary publication from which I have copied this poem, I may send you some further extracts on a future opportunity; but to any of your readers who may have a curiosity to see the work, I can promise on the faith of "an anonymous," that they will find in it not only the whimsical humour and oddity (without the mannerism and plagiarism) of Sterne; and an abundance of "all such reading as was never read," but things far better, a deep strain of religious and moral feeling, excellent observations on life, morals, and manners, a devoted attachment to the church of England, and the constitution of England (before its change in *pejus*) an extraordinary range of reading, and literature, and all clothed in a style of purest "*English undefiled*."

VINDSORIENSIS.

I would I were an excellent divine
That had the Bible at their finger's ends,
That men might hear, out of this mouth of mine,
How God doth make his enemies his friends;
Rather than with a thundering and long prayer,
Be led into presumption and despair.

This would I be, and would none other be,
But a religious servant of my God.
And know there is none other God but he,
And willingly to suffer Mercy's rod,—
Joy in his grace, and live but in his love
And seek my bliss but in the world above.

And I would frame a faithful kind of prayer,
For all estates within the state of grace;
That careful love might never know despair,
Nor servile fear might faithful love deface;
And this would I both day and night devise,
To make my humble spirit's exercise.

And I would read the rules of sacred life,
Persuade the troubled soul to patience;
The husband care, and comfort to the wife,—
To child and servant due obedience;
Faith to the friend, and to the neighbour peace,
That love might live, and quarrels all might cease.

Pray for the health of all that are diseased,
Confession unto all that are convicted;
And patience unto all that are displeased;
And comfort unto all that are afflicted;
And mercy unto all that have offended;
And grace to all, that all may be amended.

For the Colonial Churchman.

ON PRAYER.

"Prayer to God is one of the most interesting, solemn, and exalting exercises which falls to the lot of mortal man. It should be well understood by the christian. Prayer is naturally divided into secret and public, or into individual and social. The Saviour commanded both. He gave promises to both; to him that enters into his closet, and to him who agrees with others touching any thing for which they should unite in their prayers to God. Now with regard to secret prayers, there is less temptation to depart from the true and proper attributes of prayer, than in public prayer: for in secret we are freed from any restraints or inducements growing out of a regard for the opinions and estimation of others. Our wants and desires are merely to be expressed in simplicity, and just according to actual views and feelings, when we address no ear but that of Him who hears in secret.

It is in perfect accordance with that wisdom and goodness every where apparent in the christian religion, that we are so repeatedly exhorted to enter our closets, and to address our Father in secret, to whom though he is unseen himself, nothing is secret.—There is no school under the heavens in which the art of prayer can be so easily acquired, in which the spirit of prayer can be so fully possessed, and in which the language of prayer can be so fully and perfectly attained, as in the closet, in the fields, or forests, when no human ear can hear, and when no human eye can see us. Besides, no prayers have so much influence upon ourselves as those which are offered up in secret to God. We are then, and feel ourselves then, in company with God alone. We can tell Him what we cannot tell any mortal, the nearest and dearest on earth. We can disclose all our secrets, unburthen all our griefs, confess all our faults, and pour out all our souls before Him. If we are distressed, the declaration of our distresses to Him relieves them. If we are prosperous and joyous, our thankgivings and acknowledgments to Him, temper our joys and moderate our rejoicings. Equanimity is not only produced but always retained; by this heaven-devised appointment. We are prepared for every event, when we have come out from the presence of God. But there is every thing in reason in religion, and in our condition and circumstances, to entice us to the closet, and to shew us into the secret recesses, to converse with our Father who is in Heaven."

How natural it is for the prayerless man to envy another in possession of the riches of this world; but I think that there is no man, so much to be envied as the true christian, who can and who does from day to day hold converse with his God in earnest secret prayer, and who considers the things of this world as they really are, a passing shadow in comparison to the treasures of the kingdom of his heavenly Father. But how very few such men as the latter are now to be seen in proportion to those who know not God, who pass along the stream of life without prayer and with but little knowledge of Him in whom we all 'live and move and have our being.' The true christian, no matter what his situation in life may be, is happy even in the midst of poverty, sickness, or adversity of any kind. He knows that all things here below are ordered by an all-wise Providence, and in constant earnest prayer makes known all his wants to his heavenly Father, and patiently submits to whatever his lot may be.

It is the bounden duty of every parent to teach the infant lips of the children to repeat words of prayer to God, and as they grow in years, to do all in their power to impress upon their hearts the necessity of earnest prayer to Him who is the common Father of us all; and great indeed will be the account that that parent will have to render at the day of Judgment, who neglects so important, so holy a duty,—a duty upon which the salvation of the souls of their children so much depend. In vain may the ministers of God preach and point out to children the necessity of earnest prayer, unless it is followed up by the example and advice of their parents at home. But there are some children in every place for whom there is perhaps some little excuse for not praying as they ought, inasmuch as the parents are prayerless, who never pray at all, and therefore neglect of course to teach their children how to pray. Reader,

are you a parent? Do you go on from day to day in the bosom of your family without earnest prayer to your God—to that God to whom you will perhaps sooner than you anticipate, be called to give an account of all your thoughts and words and actions? Oh! if such be your case, be prayerless no longer, but turn to the Lord your God. And do not allow the darkness of another night, which perhaps may be your last, to surround you without calling together your children, and offering up with them earnest prayer to Him whose ears are at all times open to listen to the prayer that flows from the heart of him who perhaps never prayed before. And be reminded that if you live without prayer to Him in this world, you will be sure to live without God in the next—in that case Reader, where will you spend Eternity?
June 20th.

D.

From the Christian Observer for April.

ARCHDEACON WIX.

The difficulty of travelling in some parts of the island is thus illustrated:—

"I have met with places in Fortune Bay, two or three miles only from each other, to visit which by land, in winter, it might be necessary to make a circuit of fifteen miles, to get round the deep precipitous chasms or 'gules' and ravines, which cross from the coast into the interior. 'Why, it is but seven miles, my friend, as the crow flies,' observed a judge to a remonstrant petty juryman, who pleaded the difficulty and the distance. 'That may be,' replied he; 'but as I cannot go as the crow goes, I make the distance fifteen or sixteen.'"

"It may give some idea of the difficulty of communication in the winter, even in the neighbourhood of St. John's, if I state here, that a gentleman at Port de Grave had not seen a St. John's newspaper for a month, when I arrived amongst them; and that in Trinity Bay I found that the sum of forty shillings had been, on a late occasion, demanded, and twenty-five actually paid, for the casual conveyance of a single letter, overland, by one of the cross-country guides."

But, amidst every privation, the novelty and frequent splendour of the landscape often amply repaid the fatigues of the traveller. For instance:—

"The country at this time presented an appearance quite different from that presented by the vegetation when affected by a moistness of the atmosphere which is afterwards operated upon by sudden frosts, and is improperly denominated here, a silver thaw. The present appearance was much more beautiful, although that cannot but be much admired. The under current of air had been sufficiently cold to freeze rain upon its reaching the earth, or alighting upon any exposed vegetable object, although the upper media, through which it had passed, permitted it still to fall as rain. As soon as this transparent liquid had alighted upon a branch of evergreen, or on a blade of grass, which projected above the snow, it had congealed; giving, through its transparent covering, a brighter tint to every colour of the objects which it enveloped. As the rain had continued to fall very fast for several hours while the lower air was in this state, this bright incrustation was collected on every object, even on those which were most minute, and offered the least firm support to such a weighty girdle, to the depth of at least an inch. The splendour of the spectacle which was presented by woods, shrubs, and under-brush, thus brilliantly illuminated in a morning of unclouded sunshine, was greater than any effort of art could come near to imitate. It left all the spectacles of scenic illusion, or the imaginative creations of fairy descriptions, far, far behind the reality of the natural phenomenon, which, though it was calculated most surely to fix the gaze of admiring crowds, only called forth now the grateful admiration of one fond admirer of the gospel of nature. Yet this profusion of sparkling beauty was not lost:—'O ye frost and cold! O ye ice and snow! bless ye the Lord; praise him and magnify him for ever!'"

Archdeacon Wix does not affect to write a sentimental journey; but the circumstances of such a tour must often have led to feelings of deep emotion. Thus he says:—

"I persevered, made a second trial, and, threading our path through the thick woods, without the vestige

of a track, got at length to the ice on Bay de l'Eau, beyond Little Harbour; followed, upon the ice of the bay, nearly nine miles, and came to the winter-tilt of William Chick, of Odein, by half-past eight, P. M. I had discovered this cabin by the 'flankers,' or bright sparks, which flew up his chimney to some height in the clear star-lit sky, from his brisk birch fire. As I had fully expected to pass another night in the woods, in my wearied and wet condition, I was most thankful to discover these welcome signs of our proximity to some human abode. None but those who have traversed unknown woods, in the untracked snow, can conceive the joy with which the sight of the track of a human foot, or of a racket (snow shoes) is welcomed, even though such tracks, being only of persons who have been 'rummaging,' or searching for firesticks of timber in the woods, may again and again have raised deceptive hopes, respecting their leading immediately to some habitation or settlement. Even the sight of a 'whiting' in the woods, that is, of a tree stripped of its bark for the uses of the fishery, which tells of the place's having been visited, though in the preceding summer, or a year or two before, by the foot of man;—the marks even of the axe, where timber has in former years been cut and carried away, seem to remind the lone traveller of the link which binds him to the rest of his species."

The monotonous condition of the scattered inhabitants of these snowy solitudes is thus strikingly exemplified:—

"Friday, June 3.—Full service to the winter crew at half past seven, A. M., before they went into the woods for their winter work. Here, and at other winter houses, I saw a rude calendar; it was a piece of board, on which was carved an initial letter for each day of the week. Under these letters the date of the month was called afresh at the beginning of each week. The monotony of a Newfoundland planter's life is remarkable. I met on my journey with pious persons, who had occasionally, from want of such a calendar as I have described above, so miscalculated the lapse of time, that they had scrupulously abstained from work on Saturday or Monday, supposing it to be Sunday."

To be Continued.

AN IRRELIGIOUS HOME.

If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home—of a home where the voice of praise and prayer ascends not to God, and where ties of human affection are not purified and elevated by the refining influence of religious feeling; of a home, (if the cares and sorrows of life shall bring religion to the heart in after days,) that heart cannot turn without bitterness of feeling—without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed! Such homes send forth their sons unchecked in evil thoughts, unhalloved in their habits, and untaught in love to God—the name and cross of Jesus Christ stamped perhaps upon their forehead, but not written in their hearts; and they send them forth to prey upon the land and to become its curse and its destruction. But on the other hand, there is a blessing to the religious home, which no tongue can speak, no language can describe! The home, where, in early years, the heart trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections, which die not with the circumstances which gave them birth—which last long, even though they may for a season be forgotten and neglected—and which exercise at least some check on the evil of the human heart, and often, nay commonly, recall it to hear again the voice of God, and to return to the paths of holiness and peace! How great, how unspeakable is the happiness of a land where homes like this are common.—*Rose's Hulsean Lectures.*

Method in religious duties gains time. It is like packing in a box; a good packer will get in half as much again as a bad one.

Would you read through your Bible, at least once every year? Read three chapters every day, and five every Sunday.

From the Society's Reports.

Report of Rev. John Stevenson, Visiting Missionary.

King's College, Windsor, Jan. 29, 1835.

Rev. Sir,—The Visiting Missionary in a new country is the pioneer or forerunner of a stationary ministry—"The voice of one crying in the wilderness, Prepare ye the way of the Lord." It is his office to propagate the Gospel in remote and neglected settlements, which lie beyond the bounds of any resident Clergyman; and when his ministry has any where been blessed with such fruits as to afford encouragement and occupation for the establishment of a resident pastor, he resigns the duties of that field to some stated fellow labourer, and moves on to fresh wilds and places of destitution, as the instrument, under God, of laying the foundation of other Churches, and originating employment for other Ministers. Thus the itinerant Missionary is constantly pressing upon the march of colonization, and labouring to extend the dominion of the Redeemer's kingdom, wherever the hand of man has subdued the wilderness, and fixed his home.

In this way have my occasional visits to Margaret's Bay been brought to a happy termination. The Church, from small beginnings, had grown and flourished till it seemed ripe for the services of a resident clergyman, and the people having subscribed nearly 90*l.* per annum for his support, the Lord Bishop, with well-timed promptitude, immediately selected a proper person for the station; and I had the satisfaction, in the month of June, to present him for admission to Holy Orders, in presence of the congregation, which was thenceforth committed to his charge.

The episcopal visit of our Diocesan to the south-east coast of this province furnished me with employment for my Midsummer vacation. I first proceeded along the shore from Halifax to the Gut of Canso, renewing my former endeavours to prepare the inhabitants for Confirmation. At Canso I met the Bishop, according to appointment; and then returned along the same route, in company with his Lordship, completing, through the efficacy of his hands, the good work which was in preparation. This was the great harvest of my labours in the ministry among these people; and I render thanks to "God that giveth the increase" for making it so abundant. On this occasion, four hundred and thirty members of my flock were admitted to the rite of Confirmation; one hundred and twenty to the Lord's Supper; sixty-seven children were baptized; and one church received Consecration. These results were obtained exclusively on that section of the shore to which my ministrations for the last three summers have been confined; and are independent of what was effected, on the same visitation, in the vicinity of Guysborough, to the instrumentality of which I have little or no claim. From my abode to the termination of the circuit through which my duties lay measures two hundred and fifty miles; and, owing to the uncultivated state of the country, nearly two hundred miles of the distance had to be performed on foot. This journey I accomplished in eighteen days, by gradual advances from settlement to settlement, accompanied by daily, or more than daily, services at twenty different stations.

This coast was settled nearly half a century before the greater part of it was ever blessed with the voice of a preacher. It seems a paradox that a Christian land should be so long destitute of the ordinances of Christianity; that, while Britain was sending forth Missionaries "to preach the everlasting Gospel to every nation, and kindred, and tongue, that dwell on the earth," a portion of her own nation, kindred and tongue, should be abandoned, to "live without God in the world;" yet, I believe, until a very recent date, the whole of this region, with hundreds of inhabitants, was a *terra incognita*; and that the Rev. Mr. Burnyeat, the Society's visiting Missionary, was the first who had the zeal and energy thoroughly to explore it; and so great are the inconveniences, difficulties, and perils, that encounter the itinerant at every step on this desert shore, that, up to the present day, but a very few Missionary visits have reached it; and there are insulated positions, to which the Gospel of salvation had not more than once been carried. Judge, then, the surprise, the delight, and the gratitude of the poor inhabitants (who, in general, deeply feel and deplore their forlorn and destitute condition, as respects their spiritual wants), when they saw a Pre-

late of the Church, with a truly apostolic spirit, seeking out the most desolate settlements, and entering into the most wretched huts on the coast; and every day, nay, I may say, every hour, for a whole month together, earnestly engaged in preaching, confirming, exhorting, visiting the sick, and comforting the needy or afflicted; and it must be manifest, even without my testimony, "that the Churches were established in the faith, and increased in numbers daily," to a degree incomparably greater than by any and every previous effort.

DIOCESE OF QUEBEC.

From the Lord Bishop of Quebec.

Toronto, Upper Canada, Dec. 30, 1834.

Dear Sir,—I request you to submit to the Board the following account of my Visitation last summer.

Leaving Quebec on the 12th of June, and stopping at Three Rivers on the 13th, on the following day I crossed over to the south side of the river St. Lawrence, and proceeded to the residence of Mr. and Mrs. Chandler, at Nicolet. Mr. Chandler contributed largely to the building of the church here, and he and Mrs. Chandler have taken great pains to assemble their Protestant neighbours on the Lord's day in their own house, when divine service was not performed in the church. It is not expedient to support a Clergyman here, the Protestant population being small. However, on the 15th (Sunday) I administered the Lord's Supper to sixteen communicants, and baptized several children.

On the 16th, I proceeded to Colonel Heriot's at Drummondville, on the river St. Francis, and had divine service on the following day; but as it was my intention to return and make this my way to Montreal, the holding of a Confirmation here had been fixed for a future day. Colonel Heriot has done much for the Church, and for this place; but the lands in the immediate neighbourhood not being, in general, good, a very great obstacle is hereby presented to the formation of a flourishing settlement, and the place has not prospered.

The Rev. C. B. Fleming, the Missionary at Shipton and Melbourne, not being aware that I purposed to hold the Confirmation for his neighbourhood on my return, and several candidates for receiving the ordinance having come from a great distance, I confirmed eighteen persons in the church at Shipton, on the 19th. The Rev. Mr. Fleming is a young and active Missionary, and has an extensive charge. In consequence of the reduction of his salary, owing to the withdrawal of the Parliamentary Grant from the funds of the Society, he is now teaching a school, a means of emolument which, in such cases, I cannot object to; but the instruction and superintendence of a school is in general incompatible with the diligent discharge of the duties of a Missionary. The attention due to the school and to the mission interfere with the constant and assiduous services required for each. This, however, will not apply in the same degree to the instruction of a pupil, or two pupils, by a Missionary, especially if they are not children.

From Shipton I proceeded to Sherbrooke. This village, and that of Lennoxville, only four miles apart, and each of them having a church, are under the care of the Rev. Lucius Doolittle, a good and exemplary Clergyman.

My next visit was to the village of Charleston, in the township of Hatley, where I resided for several years after resigning my first mission (to which I was appointed by the Venerable Society in the year 1807) to the Rev. James Reid, who is still the Missionary at St. Armand. I had great satisfaction in visiting my old friends in this place and its vicinity, many of whom, parents and children, I had baptized, and whom I now found walking in the ways of the Lord faithfully. I had also the satisfaction of consecrating the new church, St. James's; a better and more commodious one than the first, which was more than a mile from the village. In the new church I confirmed twenty persons. The good effects of a Temperance Society were very apparent in this part of the country, and I can bear testimony to similar good results in several other Missions in the Diocese, where formerly the habits of the people were far from temperate, while now the use and even sale of spirituous liquor is almost exploded.

On the 3d of July, I visited the adjacent townships of Compton. At this place I was joined by my chap-

lain, the Rev. Samuel Lockhart. A church has been built here by the inhabitants, assisted by a donation of 125*l.* from a fund which I raised in England in the years 1823 and 1824. It is seven miles from Charleston, and the Missionary at Hatley, the Rev. C. Jackson, a good and sensible man, officiates in it every Sunday. A few persons were confirmed, and Mr. Lockhart preached. Here I shall observe, in a general way, that sermons were delivered by myself or my chaplain, wherever a Confirmation was held, or a church consecrated. On Sundays we both preached; and, on other days, when not pursuing our journey, one of us; and where we stopped for the night it was usually our practice to assemble the family, and sometimes a few of their neighbours, and assist them in joining together in prayer and hearing the word of God.

On the 6th, I held a confirmation in the church at Lennoxville, and confirmed twenty-seven persons; and, on the 8th, I confirmed thirteen persons in the church at Eaton. On the 20th, I consecrated the church at Shipton, and in the afternoon confirmed twenty-three persons. Next day we proceeded to Drummondville, and on the 22d twenty-six persons were confirmed. We continued our journey to Montreal; on our way thither we learnt that the cholera was prevailing there. We embarked at William Henry, and found the Archdeacon of Quebec waiting at Montreal for our arrival.

The Archdeacon had made a Visitation upon the north side of the river St. Lawrence, and last of all to the Seigniory of Beauharnois and the Chateauguay river, lying to the south-west of Montreal. In this part of the country two churches have recently been erected, and there are many new settlers belonging to our Church. These circumstances prove and increase the great want of a Missionary in this extensive and very destitute district; and it is much to be regretted, that, owing to the want of funds for the maintenance of a Minister, there is not a good prospect of a Missionary being speedily supplied. The Right Hon. Edward Ellice, the Seigneur of Beauharnois, was a contributor to one of the churches just mentioned.

After remaining a few days at Montreal, I proceeded up the river Ottawa to the Mission of St. Andrew's, and thence to that of Granville. In the church at the village of St. Andrew's, I confirmed nineteen persons.

On Saturday, the 3d of July, I arrived at Bytown, on the Upper Canada side of the river. This place, and the Mission of Hull, in Lower Canada, are under the charge of the Rev. A. H. Burwell. The congregations at both places have increased, and we now have a church at Bytown. Want of agreement amongst the contributors to it, a common source of difficulty, had interfered with its completion; but I succeeded in uniting them in one plan of operations.

The scenery of this part of the river, embracing the Falls of the Chaudiere on the Ottawa, the falls of the river Rideau, near the Grand Canal, and the bridges and islands in the immediate neighbourhood, is very romantic and picturesque, equal, perhaps, to any in the two Canadas, with the exception only of the Falls of the Niagara.

The ensuing week I devoted to visiting Hull, and to the examination of two candidates for holy orders. I had an interesting meeting with old Mr. Wright, of Hull, who, more than thirty years since, was the first settler in this part of the country, and has been a very distinguished agriculturist. The old gentleman had lately fallen down in the street at Quebec, and dislocated his thigh. His recovery was rather surprising, and I hope it has been blessed to the good of his soul. He lamented to me how much he had been engrossed in business, in agriculture and the lumber trade, and how destitute he had for many years been of the ordinances of religion. He promised that he would now strive to make improvement of them, and that he would endeavour to come forward with several of his family at the approaching Confirmation; and, two days afterwards, I had the satisfaction of confirming in the church himself and some of his sons and daughters and grand children, besides about thirty other persons.

Before Sunday, the 10th, I went to Mr. Pinhay's at March, and on that day I ordained the Rev. J. Padfield, priest, and Mr. J. G. Geddes, one of the Society's divinity students, deacon. Mr. Padfield had been missionary at March and Huntley for a twelve

month, and his labours have been great and serviceable. On Monday I accompanied him to one of his Congregations, and confirmed twenty-eight persons. After divine service, I was informed of the death of Mr. Geddes's father, of cholera, a few days before, at Kingston. He was assistant-surgeon to the forces there, and highly esteemed. He has left a very large family to deplore his loss. His son, the young Clergyman, not being quite well, had remained at Mr. Pinchay's. While I was at March, I consecrated the church, and sixteen persons were confirmed Mr. Pinchay contributed largely to the building of the church. The want of a parsonage house in this Mission is exceedingly apparent. Mr. Padfield pays for his residence, a poor and old one, 25*l.* per annum. It is situated in the extreme corner of his Mission, but he could procure no other. His two best congregations are in the townships of Goulburn and Huntley, and the roads are very bad. I have frequently seen the inconvenience experienced by Missionaries, arising from the difficulty of finding a residence, but I am particularly sensible of it in this case, for Mr. Padfield is a patient and laborious pastor, and, when he was ordained by me, in April, 1833, he relinquished a situation in Upper Canada College, and a salary of 150*l.* a year, since which time he has received only 100*l.* per annum, now the usual salary of new Missionaries. I shall not fail to amend Mr. Padfield's income whenever it may be in my power.

On the 14th of August, we went to Richmond. The circumstances of the Church here are in an unsatisfactory and unsettled state; not so with regard to the Mission of Oxford and Marlborough, under the charge of the Rev. H. Palton. On the 16th, after crossing the Rideau, we proceeded to Mr. Palton's house, at Kemptville, in the township of Oxford. He is an active young man, and rides more miles, and preaches oftener, than Missionaries in general can do. Since I was here, in September, 1829, a church has been built in Marlborough, which, together with a burial-ground adjacent to it, were now consecrated. In this church, and that at Kemptville, I confirmed forty-three persons.

Pursuing our journey to the westward, and then to the north, about twenty-seven miles, we came to the church at Beckwith, which is now called Franktown. The Rev. Jonathan Shortt, who was lately appointed to this Mission, has not yet arrived from Laprairie, in Lower Canada. He is a good and promising young Clergyman; and I have, within this short time, received from him pleasing accounts of his new situation.

From Franktown we rode to Carleton Place, nine miles. This is a new mission, whither the Rev. E. J. Boswell went in October, 1833: it proves to be a flourishing place, situated on the banks of a river named Mississippi, which runs into the Ottawa. The scenery is pretty, and the banks of the river afford what is called in this country, good water privileges, namely, sites for mills, forges, building boats, &c. The Rev. M. Harris, of Perth, the planter of the church in this part of the province, formerly attended a congregation here, as well as in other places in the neighbourhood. The congregation has increased, and is now a large one; and they and their minister seem to be well attached, and mutually attentive to each other. Mrs. Boswell contributes to her husband's usefulness as a help-meet for him. I might have made a remark similar to this before I arrived at this part of my report; but my having neglected to do so in other places, is not, I think, a sufficient reason for omitting it here. On Sunday, the 24th, a congregation of more than three hundred persons were assembled in the church, of whom I confirmed ninety-seven. The church is not completed; I had, therefore, great satisfaction in being enabled, by the bounty of the Society, to promise a donation of 50*l.* In some places, such a gift is particularly well deserved, and profitably bestowed, and this is one of them. On the following day, we ascended the river, nine miles: disembarked, and then rode to Perth, thirteen miles. We remained here four days, and held a Confirmation, when that holy ordinance was administered to one hundred and twenty-one persons. Perth was originally a military settlement. Since my first visit to it in the year 1820, the population in this part of the country has greatly increased; and the friends of our Church continue to be more numerous than those of any other denomination, which is much to be attribu-

ted to the activity of the Missionary, the Rev. M. Harris.

We now bent our course southward to Brockville, on the river St. Lawrence, forty-one miles. It is one of the prettiest and largest villages in the province. The church was completed in the year 1832, but had not yet been consecrated. It is a very handsome stone building, well finished within and without; there is a good gallery at one end; and this, as well as the pews, is made of black walnut. It does credit to the zeal and taste of those who have contributed to the erection of it; but I am disposed to give them more credit for making up to their present minister the amount of the annual salary which his predecessor received. I have already observed, that the salary now granted to new Missionaries from public funds is not more than 100*l.* per annum, an income clearly insufficient for the due maintenance of a Clergyman in this country. The congregation here contribute to the support of their present minister another 100*l.* This gentleman is the Rev. Edward Denroche, who came from Ireland in the year 1833. His ministry is acceptable and profitable to the people, and they live together in peace and unity, and mutual good will. This is one instance, among others, in which providence has turned the distresses of the Church and people in Ireland to the advantage of Canada. Many good Protestants and their ministers have, I may say, been constrained to leave their native country, and have found refuge in this, and are benefitting themselves and others by living to the glory of God and the good of their fellow-creatures. This will especially apply to several of our new Missionaries, who came to Canada during the last and preceding year. And here I shall particularly mention the Rev. C. B. Cronyn, who is at London; the Rev. A. Palmer, at Guelph; the Rev. R. H. D'Olier, at Peterborough; and the Rev. R. Flood, at Caradoc. On Sunday, the 31st of August, the church at Brockville was consecrated. It was a matter of regret to me that I could not conveniently at this time consecrate also the church at Lamb's Pond, situated near a small lake, about nine miles to the north of Brockville. It is a neat edifice, constructed under the direction of the Rev. John Wenham, who was a benefactor to it to the utmost of his means. He was formerly minister at Brockville, and is now the chaplain at Point de Galle, in the island of Ceylon. Lamb's Pond is in the Mission of the Rev. W. Gunning, who has a laborious charge, to which he is duly attentive. He has a useful auxiliary in the person of Mr. John O'Neill, a Catechist in his neighbourhood, a very humble, and a very faithful Christian. Catechists like him are of great service to the Church; and I am happy to say that there are in the diocese several very good Catechists, for whose support we are very much indebted to the bounty of the Society.

After staying at Brockville for three days, we embarked in a steam-boat for Kingston, where we stopped for a few hours, and then proceeded to Toronto, formerly York, where we arrived on the 4th of September. My residence here was short, for my plan was to return to Kingston, and then to visit the Missions in the Bay of Quinte, and afterwards those of Cobourg, Port Hope, Peterborough, and Cavan. This I accomplished; for, leaving Toronto on the 22d of September, I visited all these places before the end of October.

I shall not enter upon a detail of this part of my Visitation, but content myself with observing, that I am very thankful to the good providence of Almighty God, for the health and protection granted us during the excessive heat of the summer, and the raging of the cholera in several places at the time of our visiting them; also that, upon the whole, the increase of the Church, and the state of the Missions in the diocese, afford me satisfaction. I have however to regret, that the extent of the diocese, comprising the two provinces of Upper and Lower Canada, is so great, that it is quite out of my power to watch over and attend to its interests sufficiently, or in the desirable and efficient way which might be accomplished by the appointment of a suffragan bishop, whose duty it should be to preside over the Church in the lower province. I hope that his Majesty's Government will, with the sanction of the head of our Church and the Chairman of our Venerable Society, ere long make this appointment.

YOUTH'S COMPANION.

DAVID SAUNDERS, THE ORIGINAL OF THE SHEPHERD OF SALISBURY PLAIN.

Many of our readers are acquainted with that beautiful tract, *The Shepherd of Salisbury Plain*. The substance of this narrative is a correct account of David Saunders, of West Lavington, who died about the period of its publication. The conversation represented as passing between the shepherd and Mr. Johnson, really took place with Dr. Stonehouse, a neighbouring clergyman, who afterwards befriended the shepherd on many occasions.

Dr. Stonehouse, who was on a journey, and somewhat fearful from the appearance of the sky that rain was at no great distance, accosted the shepherd with asking what sort of weather he thought it would be on the morrow?—"It will be such weather as pleases me," answered the shepherd. Though the answer was delivered in the mildest and civillest tone that could be imagined, Dr. S. thought the words themselves rather rude and surly, and asked him how that could be? "Because," replied the shepherd, "it will be such weather as shall please God, and whatever pleases Him always pleases me."

Dr. S. was quite satisfied with this reply, and entered into conversation with the shepherd in the following manner:—"Yours is a troublesome life, honest friend," said he. "To be sure, Sir," replied the shepherd, "tis not a very lazy life; but 'tis not near so toilsome as that which my great Master led for my sake, and he had every state and condition of life at his choice, and chose a hard one, while I only submit to the lot that is appointed me." "You are exposed to great cold and heat," said the gentleman. "True, Sir," said the shepherd; "but then I am not exposed to great temptations; and so, throwing one thing against another, God is pleased to contrive to make things more equal than we, poor, ignorant, short-sighted creatures are apt to think. David was happier when he kept his father's sheep on such a plain as this, and singing some of his own psalms, perhaps, than ever he was when he became king of Israel and Judah. And I dare say we should never have had some of the most beautiful texts in all those fine psalms, if he had not been a shepherd, which enabled him to make so many fine comparisons and similitudes, as one may say, from a country life, flocks of sheep, hills and valleys, and fountains of water."

"You think, then," said the gentleman, "that a laborious life is a happy one?"

"I do, Sir, and more especially so, as it exposes a man to fewer sins. If King Saul had continued a poor laborious man to the end of his days, he might have lived happy and honest, and died a natural death in his bed at last; which you know, Sir, was more than he did. But I speak with reverence, for it was divine Providence overruled all that, you know, Sir, and I do not presume to make comparisons. Besides, Sir, my employment has been particularly honoured. Moses was a shepherd in the plains of Midian. It was to shepherds, keeping their flocks by night, that the angels appeared in Bethlehem to tell the best news—the gladdest tidings that were ever revealed to poor sinful men; often and often has the thought warmed my poor heart in the coldest night, and filled me with more joy and thankfulness than the best supper could have done."

A few additional particulars respecting David Saunders may be acceptable to our readers.

God blessed him with an excellent wife and numerous offspring; he had sixteen children, and twelve of them at one time wore "like olive branches round his table." It is not to be supposed that a poor shepherd, with such a family, could be without difficulties, especially as his wife suffered much from sickness; but she was a most pious, notable woman; and all the children were brought up in early habits of industry.—*Barbadian*.

POVERTY IS NO DISGRACE.

Not many days since, we rambled a short distance from the more compact and thickly settled part of the town, both for exercise and to breathe a purer air than can be found amidst a dense population. We saw by the way-side a little urchin, apparently about six or eight years old, busily engaged in picking barberries. His clothes were neat and clean, but patched with many colours. His countenance open, frank, and the emblem of innocence. We stopped a moment to look at and admire the apparent contentment and industry of the little fellow, and while so stopping, a very respectable and fine looking middle-aged lady, with a lad of about ten years, came up who like ourselves, were walking to take the morning air. On seeing the little fellow among the barberry bushes, the lad of ten with finer clothes, but a coarser heart, abruptly accosted him with "I say boy, what do you wear your clothes patched up so for?" With a countenance that bespoke his wounded feelings, he readily replied, "I have no father—my mother is poor,

with four smaller children than I am, and not able to give me better clothes. I work in the factory most of the time, but the water is low, and I have not work to-day, so I am picking barberries for my mother to buy me a new jacket with." A tear coursed down the cheek of the lady, who was not an inattentive spectator to the scene. "George, my son," said she, "is it kind in you thus to address this poor boy, who is not, as you are, blest with an indulgent father to provide him with food and clothes?" The kind-hearted woman had touched a tender chord, for George was not destitute of tenderness and manly feelings. He burst into tears and entreated his mother to give the poor boy some of his clothes. The barberries were immediately purchased of the little fellow, for which he received enough to buy him a jacket and trowsers. Nor did the kind-hearted mother of George confine her liberality to the boy with his barberries. The poor boy's mother has since shared liberally of her munificence, which she ever receives with the utmost gratitude.—*Fall River Monitor.*

From the Missionary.

THE CHRISTIAN MINISTRY.

"While our Lord lived on earth, he reserved the power of ordaining ministers, to himself. He gave the Apostles and the seventy disciples a commission to preach, but never allowed them to communicate that commission to any other. This was his own prerogative, which he would not impart to others, whilst he visibly governed the Church in person. Afterwards when the Apostles were the chief visible governors of the Church, they ordained ministers." All the Apostles together ordained the seven deacons in the Church of Jerusalem; Paul and Barnabas ordained Presbyters in every Church they visited; Timothy and Titus,—Bishops of Ephesus and Crete,—ordained ministers in those Churches; but there is not an instance in the first centuries of any mere Presbyter ever exercising this power. "It hath not been heard of," says Hooker, "that inferior Presbyters were ever authorized to ordain."

Another power peculiar to Bishops, and which inferior ministers were never known to exercise in the early ages of the Church, is that of the laying on of hands upon those who are baptized, in the holy ordinance of confirmation. The rite is reckoned by St. Paul among the "first principles," or rudiments, of the Christian religion, such as "repentance, faith and baptism." It appears from scripture to have been the practice of the Apostles to lay their hands on the disciples after baptism; which is what Bishops, their successors in the government of the Church, still do, in confirmation. We read in the Acts, that when Philip the deacon went down to Samaria and converted and baptized many Samaritans, the Apostles, who were still at Jerusalem, sent two of their own body, Peter and John, "who, when they were come down, prayed for them, and laid their hands on them, and they received the Holy Ghost." In like manner, when St. Paul came to Ephesus he laid hands on twelve disciples, who had already been baptized; "and when Paul had laid his hands upon them, the Holy Ghost came on them." These authorities from Scripture, joined to the universal practice of the church in the first centuries, prove that the power of administering confirmation is strictly appropriated to the highest order of the Christian Ministry. This subject will be more fully considered, when we come to treat of the rite of confirmation.

Priests, or Presbyters, have authority given them by the ordaining Bishop to preach, to baptize, to consecrate the Lord's Supper, and to offer up the public prayers of the Church. All these duties, excepting that of consecrating the eucharist, belong also to deacons, and he is authorized to assist in administering the communion, yet neither Presbyters nor Deacons can exercise any of these duties, without the Bishop's permission; because, as we have before remarked, "all offices annexed to the cure of souls, have constantly been understood to belong primarily to the Bishop, and to be executed by the inferior orders of Presbyters and Deacons only in subordination to him." We have, in Scripture, the examples of the seventy disciples, who were of the lowest order of ministers, going forth to preach the Gospel; and Philip the Deacon both preached and baptized;—hence we infer that Bishops may lawfully depute Deacons

to preach and baptize. The distinction of powers, then, is briefly this; to Bishops belong the exclusive right of ordaining and administering confirmation; to Presbyters, besides authority to preach and baptize, and offer up the prayers of the Church, the power is given of consecrating the holy eucharist; Deacons are empowered to preach, to baptize, to offer public prayers, and to assist the Priest in administering the Lord's Supper.

We shall here conclude all that we have at present to offer on the Ministry of the Church; thinking that we have already made it sufficiently "evident unto all men, diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests and Deacons."

We think it one of the strongest proofs to be desired in favour of Episcopacy, that no other form of Church government can be proved to have existed, from the Apostles' times, until the sixteenth century. We would therefore adopt the language of one, than whom no man was ever better entitled to the epithet 'judicious,' and say, 'A thousand, five hundred years, and upwards, the Church of Christ hath now continued under the sacred regimen of Bishops. Neither, so long, hath Christianity been ever planted in any kingdom throughout the world, but under this kind of government alone; which, to have been ordained of God, I am for my own part, even as resolutely persuaded, as that any other kind of government in the world whatsoever is of God.'

The Church thus established we conceive to be one, because it is always so represented in Scripture. 'The Lord added to the Church daily, such as should be saved;' 'God hath set some in the Church; first Apostles, secondarily Prophets, thirdly Teachers;' 'Feed the Church;' 'Tell it unto the Church;' 'If he neglect to hear the Church;' 'Give none offence to the Church of God.' Surely we may be permitted, after such examples, to speak of 'THE Church;' for we nowhere read of more than 'one Catholic and Apostolic Church;' and this is always spoken of in terms importing the strictest and most inviolable unity. Christ is said to be the Head of the Church, and the individual members of which it is composed, constitute 'his body,' 'As the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one Spirit are ye all baptized into one body; now are they many members, yet but one body.' With such representations of the intimate union subsisting between the Divine Head, and all the members of his mystical body, Christians ought surely to be scrupulously careful 'that there be no schism in the body.' To say that there can be more than one pure and Apostolic Church, is to admit that many bodies may be united to one head, which is monstrous and absurd;—'Ye are THE BODY of Christ,' says St. Paul, 'and members in particular.'

FORSTER'S LIFE OF BISHOP JEBB.

These beautiful volumes have just come into our hands, being among the latest issues of the London press. We do not wait to read them before we cull some of the delightful illustrations which they bear, of the justice of that public sentiment, which uniformly designated him, long before his death, as "the good Bishop of Limerick." The biography is by his "daily companion" and "his own familiar friend," the Rev. Charles Forster, formerly the Bishop's Chaplain, and contains portions of his correspondence. The volumes are adorned with two portraits of Bishop Jebb, and with fac similes of his almost inimitable handwriting. The specimens of Greek and Hebrew character, could hardly be surpassed. The specimen of his writing with his left hand after the right was disabled by palsy, is as beautiful as it is curious. We do not profess to give any thing like an orderly account of the book; but have set down, as our eye, in passing, caught them, some few of the features of that daily beauty which adorned his life.

John Jebb was born in the city of Drogheda, Sept. 27, 1775. The family have been much distinguished in literature. Of his father's character, he records this pleasing incident—more precious than any intellectual trophy could be. Forty years after his death "one of my sisters in 1815, was passing through Drogheda, and went to look at the house in

which he had lived. Seeing a very old man in the street she asked, Who lives in that house? Being told, she asked again, Do you not know who lived there formerly? Yes, the old man replied, the best man that Drogheda ever saw lived there—Alderman Jebb.—My sister, I must observe, was utterly unknown in the place. If it be weakness, I trust it is an excusable weakness, to feel complacency in this testimony to the good name of my father, so long after his death." It is a weakness, most assuredly, that leans to virtue's side.

His brother, the late excellent Judge Jebb, who was ten years his senior, describes him as "a gentle, affectionate child, somewhat hasty in temper, but not bold; quiet and fond of reading, but at the same lively and loving play. Though not backwards in learning, he was not remarkably quick." Of his school education, he says himself, that it was "miserably deficient. But though not a grounded scholar, I carried away from Derry an awakened literary taste; and, if I do not deceive myself, a thoughtful and introspective mind." The latter expression is very beautiful and very characteristic. By dint of great exertion, he supplied in after years, in great measure, the defects of early education. Both in his success, and in the effort which it cost him, there is an instructive lesson. Accurate learning is most easily acquired at first. Therefore, let parents, teachers, and scholars look to the first habits of the mind. Great acquirements may be made by diligent application in after years. Therefore, let none be discouraged by the consciousness of defective preparation.

Many plans were proposed for the young contemplative—for such he seems habitually to have been from the first—the linen business, the army, medicine, the bar, "my own hankering," he writes, "was always after the Church. My brother said you will live and die a curate. This did not deter me." Mr. Jebb was ordained deacon in 1799, by Dr. Young, the Bishop of Clonfert, and entered immediately on a laborious Irish curacy; in the discharge of whose duties he laid the foundation of years of sickness, early decrepitude and untimely death. In every place which he occupied, he was active and prominent in the discharge of every duty; and he has recorded the remark, most expressive of his own excellent dispositions, and most encouraging to others—"I always found my private studies most successful when I was most actively engaged in plans of public utility." On one occasion, when he had asserted the rights of a candidate in a contested election, by reference to an act of Parliament, and gained the point, the clergyman whose opinion he had thus opposed and defeated, made the remark, "I thought Mr. Jebb was a man who knew nothing but his Bible; but I find that he is a man of business, and knows more than we all." The same clergyman was present when, for the first time he preached before the assembled Clergy a Visitation Sermon. Many of his friends coming up to congratulate him, Mr. Hare advanced, his brow bent, his person drawn up to its most commanding height, and, in his roughest voice, accosted him thus, "Sir, I give you no credit for that sermon. You stole it, Sir, you stole it." Recovered from his first surprise, Mr. Jebb inquired, "May I ask from whence." When, Mr. Hare's countenance relaxing into a smile, with a gentle tone and profound bow, he replied—"From your own life and conversation."—Such was the man.—*Ibid.*

DUTIES OF MINISTERS TO THEIR HEARERS.

Massillon justly observes, that the want of prayer is the principal cause of the little good which the generality of pastors do in their parishes, notwithstanding they may exactly fulfil all other duties of the ministry. They think they have performed their part well, when they have performed what is commanded; but by the small advantage accruing from it, they might perceive there is something wanting. The minister who does not habituate himself to devout prayer, will speak only to the ears of the people; because the spirit of God, who alone knows how to speak to the heart, and who through the neglect of prayer, has not taken his abode with him, will not speak by his mouth.

Philip Henry thus wrote upon a studying day: "I forgot when I began explicitly, and expressly to crave help from God, and the chariot wheels drove accordingly. Lord forgive my omissions, and keep me in the way of duty!" Indeed, as an old divine observes, "If God drop not down his assistance, we write with a pen that hath no ink. If any in the world need walk dependently upon God more than others, the minister is he."

Mr. Spencer, of Liverpool, is stated invariably to have passed from secret communion with God to what he described as "that awful place," a pulpit. The uncommon interest and effect which appeared to rest upon his ministrations, were drawn more directly from his heavenly habits of mind, than from those unrivalled powers of pulpit eloquence that command universal admiration.—*Bridges' Christian Ministry.*

From the Episcopal Recorder.

THE LATE BISHOP RYDER.

The character of Dr. Ryder, Bishop of Lichfield and Coventry, formerly bishop of Gloucester, is very extensively known and highly appreciated in this country. He died of an apoplectic fit, on the 31st of March, in the fifty-ninth year of his age. An English paper in noticing his death gives the following description of his character, which does no more than justice to its excellence:—

"It was impossible to be brought into contact with the late bishop without perceiving that his whole soul was influenced with one great desire, namely, the faithful discharge of the ministry entrusted to him by the Lord Jesus. His active mind was ever on the watch to devise means of doing good, and it is well known that his exertions were as much beyond his physical strength, as his charities were disproportioned to what, in the selfish calculations of worldly prudence, would have been considered the resources of his income.—Nor was it only by what may be the merely external qualifications of activity and benevolence that his lordship was distinguished, for he was at least equally remarkable for fervent piety, and all that is lovely and of good report in the Christian character. The courteousness of his uniform demeanour was manifestly the unaffected expression of a heart deeply imbued with the very mind of Christ, and few things were more striking in his deportment than the union of the most profound humility, with a dignity which always commanded respect, and an occasional solemnity of denunciation which was well calculated to rouse the indolent and alarm the guilty. His style of writing was natural, elegant and perspicuous; often abounding in earnest pathos, and sometimes in eloquence of a high order. The Church could indeed spare such a man at such a time; and we are well assured that his best eulogy will be the universal grief which his removal will occasion, not only among the clergy, to whom he was a guide, example, friend, and father, but among the laity also; and we believe that even those who dissent from the Church of which he was so bright an ornament, will sympathize with the reverence which attends his memory, in proportion as they are themselves advanced in all that constitutes the essence of true religion. His lordship was the youngest son of the late Lord Harrowby, and brother of the present Earl. He was born in 1777, consecrated bishop of Gloucester in the year 1815, and translated to Lichfield and Coventry in 1824. His lordship married in 1802, Sophia, daughter of Thomas March Phillipps, Esq., and sister of the present Member of Parliament for the county of Leicester, who survives him, and by whom he has left nine sons and three daughters to deplore the loss of a most tender and watchful husband and father."

Dr. Butson, bishop of Killaloe, dyed a few days before bishop Ryder. He is to be succeeded by Dr. Sandes, Senior Fellow of Trinity College, Dublin.—This appointment is said to give very general satisfaction.

Of another appointment, that of Dr Longley, Head Master of Harrow School, the London Record thus speaks:—

"We have received from a quarter entitled to reliance the following relation of circumstances attending the nomination of Dr. Longley to the Bench. When the bishoprick was offered to him by the Premier, he wrote to his lordship to state his inability to vote for the Irish Church Bill, as it was presented in the last session of Parliament. To this letter, it is stated, Lord Melbourne wrote a reply to the effect that he felt no disposition to bind the conscience of any man—that he made the appointment with the complete understanding that Dr. Longley was on all occasions to act according to his own views of the case—and that it was enough for him to believe that he should find in Dr. Longley a cordial supporter of all measures which had for their object the real reform of existing evils and abuses both in and out of the Church,

"If this relation be correct, which, as we have said, we have every reason to believe is substantially the case, there is no doubt it is creditable to both parties. The appointment of Dr. Longley indeed must be viewed, upon the whole, with much satisfaction. He is represented to be a person of Scriptural principles, of real piety, of extensive learning, and active benevolence—that benevolence exhibiting itself, as in other channels, by the support of the Bible and Church Missionary Societies. We learn he is to be consecrated, in the first instance, to the see of Bristol, and when Ripon is erected into a see, Bristol is to merge in Bath and Wells, and Dr. Longley is to be translated to Ripon."

Rev. S. Bottomley.—The late Rev. Samuel Bottomley, for the long period of fifty-seven years the pastor of a christian congregation at Scarborough, in the beginning of his ministry, had inscribed on the dial in his chapel the impressive sentiment, "On this mortal eternity depends." A most impressive consideration, which should never be forgotten in the house of God; either by the preacher or his hearers.

Systems, schemes, and hypotheses, all bred of heat in the warm region of controversy, will, like meteors in a troubled sky, each have its turn to blaze and pass away. But the Bible is eternal like the sun, the never-failing source of light and life.—*Bp. Warburton.*

The Scriptures were written, not to gratify our curiosity and make us astronomers, but to lead us to God and make us saints.

The golden beams of truth and the silken cords of love, will draw men on by a sweet violence, whether they will or no.—*Cudworth.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JUNE 30, 1836.

CLERICAL SOCIETY.—Our second meeting in this year was held in this town during the last week. There was divine service in the parish church on Wednesday morning and evening;—at St. James's Chapel, Mahone Bay, on Thursday p. m.; Lunenburg in the evening; and on Friday morning at St. Peter's, New Dublin. The weather was very unfavourable on the first day, which operated against the attendance, but it was still respectable, especially at Mahone Bay, where, as well as at New Dublin, it was truly encouraging to see numbers suspending their worldly labours, and gladly coming from a considerable distance, to the house of the Lord. In looking over a late number of the Episcopal Recorder, we find the following remarks appended to a notice of a somewhat similar clerical meeting at Churchtown, Pa.:

"Associations are not only profitable to our people, but they are highly so to ministers. There is an egotism, a self-gratulation contracted in the study, which is removed by the attrition consequent upon the free inquiry and interchange of ideas which obtain among brethren. Ministers that are accustomed to dictate laws to their little senates in their own houses, or to preach Sabbath after Sabbath in their own pulpits, are inclined to be dogmatical, and to adopt the positive and arbitrary manner of a "Diotrephes, who loved the pre-eminence." By mingling with their brethren, they discover the excellencies of others, and their own faults; they learn to "be kindly affectioned one to another with brotherly love; in honour preferring one another," they study to "be of the same mind one towards another; not to mind high things, but to condescend to men of low estate."

It is also well, for another reason, for the servant of the sanctuary occasionally to travel abroad, and preach among strangers. The presence of new faces and attentive congregations will induce him to redouble his efforts. The joy he imparts to others, will be returned with accumulated interest upon his own heart. The Lord will reward every effort he makes to promote His glory. The servant that honours God, will God honour; and he that watereth others will find his own soul most abundantly watered.

Ministers assembling, as they did in the Association at Churchtown, in the mutual donation and reception of friendly offices, correcting each other's errors, promoting each other's welfare and usefulness, provoking one another to love and good works, cultivating that "charity which beareth all things, believeth all things, hopeth all things, endureth all things," convey some idea, although faint and obscure, of the happiness of heaven, where, if faithful unto death, we shall "come to an innumerable company of angels, to the general assembly and Church of the first-born, to Jesus the mediator, and to God, the Judge of all."

SHEDIAC.—A friend writes that this place has quite the appearance of a village, and has improved much in the last few years, and is still improving. The church is a neat building with Gothic windows and handsome spire; the pulpit of bird eye maple, with crimson velvet hangings upon it and the Altar. There is a well toned organ, and the singing is correct and solema. A commodious parsonage house has been provided, and the requisite sum raised for the support of the minister: and, moreover, the churchwardens were about ornamenting the burial ground, by setting out alternately oaks and elms around it." All which indicates a proper spirit, such as is not always to be met with, but will ever be manifest where religious advantages are duly prized.

BISHOP CHASE has returned to the United States, having collected about £1750 sterling for his seminary in Illinois, besides obtaining other valuable assistance for the same object.

LETTERS received since our last—from Rev. J. Black, Sackville, N. B. (with remit.); Rev. L. C. Jenkins, Charlotte Town, P. E. I. (with ditto.)

TO CORRESPONDENTS.

"Sigma" and "Vindesoriensis" are received. "Albert's" communication has been some time delayed, but shall appear in our next. We are sorry that there is any disappointment as to the papers for Sydney or the Mines. They have been regularly sent through the Post Office, as they have been also to Fredericton and other places, where we are informed they have not arrived in due course. We thank the new missionary at Sackville, N. B. for the unsought addition to our subscription list, from that quarter. A little exertion on the part of our brethren in their respective parishes, is all that is wanting to make that list as large as it ought to be in this flourishing Diocese.

DIED.

Lately, at St. Margaret's Bay, Miss Nancy Bouteiller, after a long illness, in which and in the hour of death she was supported by the faith and hope of the Gospel. As a mark of her attachment to the Church she left a handsome benefaction towards the purchase of silver communion plate for the Altar.

At Windsor, Mrs. Fraser, wife of Dr. Benjamin Fraser, after a short illness.

At the same place, Miss E. Tremain, daughter of John Tremain, Esq. of Halifax.

At Bangor, (Me.) Mrs. Lampson, daughter of Dr. Webster, of Liverpool, N. S.

We cannot record these four deaths, all occurring in the morning of life, and that (with regard to two of them especially) a morning gilded by the brightest prospect of a long and cheerful day of earthly happiness, without at the same time imploring all who read the brief announcement, to regard it as one more warning, that "here we have no continuing city."

"Let this vain world allure no more,
Behold the opening tomb;
It bids us use the present hour,
To-morrow Death may come.

Oh! let us to that Saviour fly,
Whose arm alone can save;
Then shall our hopes ascend on high,
And triumph o'er the grave!"

P O E T R Y.

For the Colonial Churchman.

"I WOULD NOT LIVE ALWAYS."

Job 7th chap. 16 verse.

I would not live always—on life's dreary shore,
Where pleasures and sweets only bud to decay,
Where the morning of hope may close evermore
In an evening of darkness and sullen dismay.

I would not live always—tho' gay for awhile
The world and its votaries proudly should be;
For a moment of anguish will change the bright smile,
And a tear soon dispel their short gaiety.

I would not live always—tho' health were my lot
In this world of oppression and sorrow and pain;
Where the cries of the needy too oft are forgot,
And the wealthy and proud are still eager for gain.

But Oh! I would live, on that bright, happy shore,
Where pleasures and sweets bud ne'er to decay,
Where the morning of bliss shall never close more,
And joy and delight ne'er give place to dismay.

On that shore of the saints—who, while here below
Ne'er mingled their joys, with the joy of the world;
Whose bliss here on earth 'twas their Saviour to know,
And fight under the banners which He has unfurl'd.

On that shore of the saints—in that haven of rest,
Where oppression, and sorrow, and pain never come;
That land of all peace—the joy of the blest,
The Christian's delight—his hope, and his home.

ALBERT.

For the Colonial Churchman.

A S C E N S I O N.

I stood beneath the silent night,
The stars were shining round,
And look'd up to the azure height
Where those rich gems abound,
When, lo! there seem'd a brighter star
To soar thro' boundless space afar.

With upward course the mimic orb
To realms of glory stray'd;
The view did all my thoughts absorb,
'Till sight refus'd its aid,
But fancy in her wild career
Still journey'd with that meteor-sphere.

And thus, methought, the Lord of Life,
His last sad conflict o'er,
Escap'd from agony and strife,
To feel their weight no more,
Up to his sacred home might rise
Swifter than eagles cleave the skies.

As his disciples turn'd to gaze
An interposing cloud
Shut out the Heav'n's too dazzling blaze
With its mysterious shroud;
For Faith alone can burst the pale,
And follow CHRIST within the veil.

P.

Epitaph on an Infant.

Rest on sweet folded Flowret! Sleep in Peace!
Thy sorrowing parents would not call thee back:
Hush'd is thine anguish, eas'd thy sore distress,
And Heav'n is opening on thy mounting track:
Oh! may we meet thee on that blissful shore,
Where thou from us, sweet babe, shalt part no more!

God's will be done! We blest Him when our arms
Receiv'd the valued prize His bounty gave;
Him we adored for all thine infant charms;
And Him we worship o'er thine early grave.
Our loss thy gain, thro' His incarnate Son,
"Who gave hath taken back; His will be done!"

P.

If Israel quaked when they heard the trumpet, which
called their attention to the Commandments, how will sin-
ners quake to hear that trumpet which shall call them to
an account for *breaking them!*—*Ch. of Eng. Tract.*

Be not proud of Riches, but afraid of them, lest they be
as silver bars to cross thy way to heaven.—*Mason.*

Take every occasion to support a sense of serious reli-
gion, amidst the many temptations of this life.—*Watts.*

M E M O R Y.

There is no one of the faculties of the mind with
which are connected so many remarkable phenomena
as the memory. My readers doubtless recollect the
well authenticated case of the German woman, who
in a delirium, uttered Hebrew sentences: upon in-
quiry it was ascertained that when quite young, she had
lived in the family of a gentleman that was accus-
tomed to read Hebrew aloud in her presence. From this
and similar cases on record, it has been supposed that
no impression made on the memory is ever entirely ef-
faced or forgotten, but only lies in a dormant state
and is susceptible of being resuscitated. The very
solemn thought (which is indeed only a continuation
of this susceptibility after the body's dissolution) has
been suggested that this revived memory may be the
record in which all our thoughts, words and deeds will
be distinctly read in the day of final retribution.

Seneca, it is said, could repeat 2000 words in the
exact order in which they were dictated to him, upon
hearing them once, though they had no connexion or
dependence on each other. Cyrus knew the name of
every soldier in his army, and Scipio the names of all
the people of Rome. Carneades would repeat any
volume found in the libraries as readily as if he were
reading. A gentleman having lent Magliabecchi a
manuscript, came to him soon after it was returned,
and pretending that he had lost it, desired him to re-
peat as much of it as he could; upon which Maglia-
becchi wrote down the whole, without missing a word
or varying the spelling. The two following extraor-
dinary examples of retentive memory are taken from
Mudie's "Observation of Nature."

I knew a fool, who was placed under the charge of a
clergyman in the country, as being utterly incapable
of conducting himself in ordinary matters (he was a
young man of fortune, and did not need to work, ex-
cept for his amusement,) and yet he could repeat
every word of the clergyman's sermon, tell how many
people were in the Church, how any one that sat in a
pew named to him was dressed, or who did or did
not contribute to the poor. He could do that for any
Sunday, if you gave him any hint of it; last week, or
last year was all the same to him. His memory was,
in short, as perfect as memory could be; but then he
had no judgment in the using of it; and so, when in
company, it often made him seem, and not unfre-
quently made other people feel, very ridiculous.

Some time ago, there was employed, as a reporter
to one of the morning newspapers, a gentleman of the
most amiable character and the most upright conduct;
but one who never made a profound or even an original
observation in his life, unless the uncouth juxtapo-
sition of two matters of memory, between which there
is no congruity of connexion, can be regarded as a
sort of ludicrous originality. He had been long a faith-
ful labourer in the establishment, and so he attend-
ed the Upper House, where the every-day duty was
then easier than that in the Commons. He took no
notes whatever, and yet, if an unexpected debate
sprang up, and he was left for hours before any one
went to relieve him, he could write out the whole
verbatim. While listening, he was literally "held
by the ear," so as not only to be incapable of thought,
but almost of the use of all his other senses. In the
office, too, he was the oracle of facts and dates; and
as he had read the newspapers diligently for many
years, he knew almost every parliamentary sentence,
and could tell by whom it was spoken, on what even-
ing, what was the subject of the debate, and who were
the principal speakers. His memory was chiefly a
memory of sounds, and probably that was the reason,
at least, one of the reasons, why his judgment, weak
as it was for the opportunities he had had, was so very
much superior to that of the young man previously
mentioned.—*American Presbyterian.*

A N E C D O T E S O F A R C H B I S H O P U S H E R.

Archbishop Usher, at a certain time visiting Scot-
land, and having heard much of the piety of the Rev.
Samuel Rutherford, (author of the letters, &c.) re-
solved on being a witness to it. Disguised as a pau-
per, on a Saturday evening, he solicited a lodging for
the night. Mr. Rutherford took him in, and directed
him to be seated in the kitchen. Mrs. Rutherford
catechized the servants as a preparation for the Sab-
bath. Having asked the stranger the number of the
divine commandments, he answered, *eleven*. The good

woman hastily concluded him ignorant, and said—
"What a shame it is for you, a man with grey hairs
in a Christian country, not to know how many com-
mandments there are. There is not a child five years
old in this parish but could answer the question pro-
perly." Lamenting his condition, she ordered his sup-
per, and directed a servant to show him a bed in
the garret. Mr. Rutherford having heard him at pray-
er, and afterwards finding out who he was, prevailed
on the Archbishop to preach for him, which he agreed
to do on condition that he should not be made known.
Early in the morning Mr. Rutherford changed his
clothes, suffered him to depart, and afterwards intro-
duced him to breakfast as a minister on a journey.
When in the pulpit, he announced his text, "A new
commandment I give unto you that ye love one ano-
ther," and remarked this might be reckoned the ele-
venth commandment. Mrs. Rutherford remembering
the answer she had received the night before, was sur-
prised, and looking at the preacher, almost imagined
he might be the pitted traveller. The two holy men
spent the evening in delightful conversation, and the
Archbishop departed undiscovered early the next day.
Archbishop Usher, and Dr. Preston, a non-confor-
mist, both distinguished for their learning and piety,
were very intimate, and often met to converse on learn-
ing and general subjects. It was very common for the
Archbishop on such occasions to say, "Come, Doctor,
let us say something about Christ before we part."

A M O T H E R.

The late Rev. Robert Hall had so great an aver-
sion to every species of falsehood and evasion, that
he sometimes expressed himself very strongly on
the subject. The following is an instance, stated in
his life by Dr. Gregory.

Once while he was spending an evening at the
house of a friend, a lady, who was there on a visit,
retired, that her little girl of four years old, might go
to bed. She returned in about half an hour, and said
to a lady near her, "She is gone to sleep. I put on
my night-cap, and lay down by her, and she soon
dropped off." Mr. Hall, who overheard this, said,
"Excuse me, madam: do you wish your child to
grow up a liar?" "Oh dear no, sir; I should be
shocked at such a thing." "Then bear with me
while I say, you must never act a lie before her;
children are very quick observers, and soon learn that
that which assumes to be what it is not, is a lie, whe-
ther acted or spoken." This was uttered with a kind-
ness which precluded offence, yet with a seriousness
that could not be forgotten.

A R C H B I S H O P C R A N M E R.

Martyred A.D. 1556. The following is part of a let-
ter which he wrote while in prison to a pious lady.—
"The true comforter in all distresses is only God,
through his son Jesus Christ; and whosoever hath him
hath company enough, if he were in the wilderness all
alone; and he that hath twenty thousand in his compa-
ny, if God be absent, is in a miserable wilderness and
desolation. In him is all comfort, and without him is
none; therefore, I beseech you, seek your dwelling
there, where you may truly and rightly serve God,
and dwell in him, and have him ever dwelling in you.
And the Lord send his holy Spirit to lead and guide
you where-soever you go, and all that be godly will
say, Amen."

In the Church militant, as in the ark of old, there
are both a rod and a pot of manna.

Believers are never without much to mourn over;
and they are never without much to be thankful for.

With every true believer, sanctified afflictions are
spiritual promotions.

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