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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 II.

LUNENBURG, N. S. THURSDAY, JANUARY 12, 1837.

NUMBER 4.

## DIOCESE OF NOVA SCOTIA.

### BERMUDAS.

*The Lord Bishop of Nova Scotia's Report of a Visit to Bermudas in the year 1835—continued.*

Monday, May 11, was spent in kindly intercourse with many valuable and affectionate families in Port Royal and Somerset. At night we had a very beautiful drive by moonlight to Hamilton, (ten miles.)

Tuesday, May 12.—We were early moving, and drove to Warwick church, where an additional burial ground was to be consecrated. In consequence of some mistake respecting the notice for this; the congregation was less numerous than it would otherwise have been. I thought it proper, however, to preach on the occasion.

Wednesday and Thursday, May 13 and 14, were chiefly occupied in communication with members of the Church in different parishes, as we passed through them on our way to St. George's, twelve miles from the town of Hamilton.

Friday, May 15.—After a fatiguing walk in a very hot morning, we crossed to St. David's island, and there visited and examined two schools. One is supported by a liberal grant from the Society for Conversion of Negroes. Here we found thirty children, who did credit to their teacher. On Sunday a much larger number is assembled. Several read with great propriety in the New Testament. We next visited a school for poor white children, which does great credit to the benevolent ladies who support it, and to the teacher, Miss Armstrong. The children read with propriety; and, here, as in the coloured school, the answers to many questions respecting their religious faith and practice were ready and intelligent. In our passages to and from St. David's Island we had views of varied and beautiful scenery, and saw prominent stations, from whence a look-out for whales is diligently kept during this fine season. We also visited a curious cave, with a basin of water in the lower, as in most caves in these islands, there is a large basin of salt water; in the upper, which I believe is a solitary instance, there is a fine natural basin of fresh water, on a limestone rock. This is particularly valuable, as there is generally a scarcity of water on St. David's Island. The basin is evidently supplied by rain water, which percolates a long sloping hill above the cave.

Saturday, May 16.—I awoke at an early hour, very unwell, the effect of an uncomfortable south wind which often has such influence. I was able, however, to visit the *Antelope* convict-ship, having more than 200 convicts on board. The cleanliness and comfort of the ship, and the general good conduct of the men, are very commendable. No more than eight or at most ten, officers and guards are required for their superintendence. At eleven o'clock we met a respectable congregation at the church, when I preached, confirmed twenty white persons, thirty-two coloured, all of whom I afterwards addressed. After the service we visited and examined a daily school for coloured children, supported by the ladies of St. George's. It has more than thirty scholars, who read well, and answered our questions with readiness and propriety. Part of the support of this school is derived from the sale of fancy-work by the ladies, a sale of which we had attended. After this I had to nurse myself for the duties of—

Sunday May 17.—A very hot day. At ten o'clock I preached in the church at St. George's and administered the Lord's Supper to 118 communicants, of whom more than thirty were coloured: all appeared very serious. This occupied us till two o'clock, when we proceeded in a steamer, which had been sent for us by Sir Thomas Usher, to the dockyard at Ireland Island, twelve miles. He met us with the chaplain and officers, who attended all our services. The first of these was in a temporary chapel, comfortably fitted up. I confirmed thirty-one persons,

of whom four were devout soldiers, and eighteen penitent convicts. I endeavoured to address them seriously and appropriately, and they seemed to feel all I said to them. The sight was novel and affecting. Uncommon pains had been taken to prepare the convicts, and to ascertain their fitness, from a conviction that the admission of any others might bring reproach and scandal upon the Church. Many more would gladly have come forward, but the chaplain would only admit such as had fully satisfied him of their penitence and faith in the Saviour of sinners; and he felt bound to reject all against whose names any mark of disapprobation had been affixed for some previous months. Another interesting engagement was ready for us: the Commodore conveyed us in his boat, through a heavy shower, to the *Comandant*, a convict-ship. Her own convicts, and those of the *Weymouth*, to the number of 500, were closely arranged on her deck, under a permanent awning; their appearance was very neat, and their behaviour most orderly. I read prayers, and then endeavoured to address them earnestly and suitably. They gave me their stillest and deapest attention, and it was my prayer that it might not be given in vain. The manner in which they receive religious instruction is very encouraging to the teacher. I improved this opportunity for recommending to the chaplain daily visits to every ship, and especially to the sick, inviting others to attend him on these instructive occasions. Every chapter in the Bible which he reads to them cannot fail to suggest fruitful topics for his serious conversation. Our last visit was to the *Dromedary* through another shower. The singing of the convicts in the ship was particularly engaging. I preached to them on the importance of repentance towards God, and faith in the atoning sacrifice of his beloved Son. More than 300 gave me their fixed attention, and seemed as anxious as myself that it should not be given without a blessing from above. The steamer conveyed us five miles to Hamilton; and although tired, I trust we were full of thankfulness for the comfort of this day's engagement.

Monday, May 18.—I received a visit from the officers of a coloured society, in the parish of Pembroke, for the encouragement of moral and religious conduct, for assisting the sick and needy, and for promoting education. It was a pleasing duty to encourage their good endeavours for such an object, and to suggest some improvement of their rules, which they gladly adopted.

Sunday, May 24.—At seven o'clock in the morning I preached on board the *Antelope* to a very attentive congregation of 250 convicts. I endeavoured to make them fully aware of the source of evil, and of the only remedy—to apply the subject closely to themselves, and to appeal to their best feelings. They seemed to hear me gladly. At eleven o'clock I preached to a large congregation in the church of St. George's, and endeavoured to encourage their perseverance, and guard them against relapsing. I then proceeded partly in a boat, and partly on foot, four miles to the church in Hamilton parish, where a large congregation of whom one half were coloured people, met me at three o'clock. I endeavoured to assist them in realizing the Saviour to be the bread of life; and to increase their anxiety, that it might be given to them evermore. We returned to St. George's, where I preached a fourth time in the evening, in a crowded church, and endeavoured to persuade all my hearers to the benefit and comfort of family worship. I was thankful that I suffered nothing from fatigue; but having been several times heated and chilled in the course of the day, a cold under which I was suffering was much aggravated at night.

Wednesday, May 27.—A south wind had again an evil influence, and I was very unwell, but obliged to make exertion. We called upon all the widows of the church, to the number of fourteen, some of whom were greatly in need of the only consolation, which it was our desire to be instrumental in ministr-

ing to them. We afterwards visited many other members of the Church, whose affection for her we were glad to encourage. In the afternoon we left St. George's, and on our return to Hamilton, met many of our kind friends, at the Collector of the Customs, Mr. Saltoren, who resides in Smith's parish. Although educated as a Presbyterian, and attached to his early instruction, he considers it his duty to be a steady friend to the Church, in which he is a regular communicant.

### NEW BRUNSWICK.

At a meeting of the Rector, Church Wardens and Vestry of Christ's Church, Fredericton, held at the Church on the 14th day of December, 1836, read the plan of the proposed Church Society; whereupon Resolved, that this Corporation highly approve of the proposed Church Society, and of the plan upon which it is proposed to proceed with it; that they are ready to become members of the said Society themselves, and to exert all their influence to obtain support to it from the members of the Church in this Parish.

G. F. S. BERTON, *Clk. Vestry.*

### KING'S COLLEGE EXAMINATION.

The Examination of the College and its introductory Seminary, the Collegiate School, took place on Friday and Saturday last.

The students were examined, according to their respective classes, in the Greek and Latin authors read the past term; viz. Thucydides, Xenophon, Pindar, Sophocles, Tacitus, Livy, Cicero and Horace. They presented themselves, not with such scanty portions as may be found in a *Dialectus*, but with entire volumes of those classical writers; and translated at the instant passages then selected by the Examiners. It is but just to add that, while almost all the Students exhibited a marked improvement, the description of the Plague of Athens, the Fifth Olympian Ode, and the First Chorus in *Ajax*, were read with a precision and elegance which might have elicited commendation in an English University. They were afterwards carefully examined in those parts of Logic in which they had received instruction; and Mathematical problems were solved by some of them with a readiness which discovered a familiar acquaintance with that branch of science. But the most gratifying evidence, perhaps, of their improvement in general knowledge was found in the remarkably correct answers given to a series of original questions arising out of a course of Lectures in History and its auxiliary sciences, Geography and Chronology. At the conclusion of the Examination the Rev. Dr. Somerville bore testimony to the respectful attention which the Students had paid to his instructions during the Term; and the Rev. the Vice-President, observing with how much pleasure he had heard that declaration, confirmed it by the satisfactory statement that, while the attendance at Chapel and Lecture had been highly exemplary, the general deportment and conduct of the Students had very rarely given him the least occasion for complaint.

The Examination of the School was conducted in much the same manner. The classical authors here produced were Homer, Xenophon, Virgil, Horace and Cæsar; passages from each of whom were construed and parsed in a way sufficiently attesting the diligence of the preceptor. But the proficiency which some of the Scholars discovered in their Mathematical studies was still more remarkable. The English department of the School also reflected not a little credit on the ability and zeal with which it had been instructed. Some really admirable specimens of writing were exhibited; and the correctness and spirit with which the English History was read by a numerous class of fine and hearty boys could not but give cordial pleasure; affording as it did a satisfactory proof that in the heart of this loyal Province "the King's English" is purely taught, and the attention

early directed to the peculiar excellencies of our Country's Constitution, and the distinguished examples of piety, patriotism and heroic virtue, which its history displays.

It is much to be wished that a successor to the Rev. Dr. McCawley in the Professorship of Mathematics and Natural Philosophy should be appointed; more especially as the senior pupils in the Collegiate School have been found so well prepared to pursue those branches of science, and as the College is now furnished with a valuable apparatus of philosophical instruments.—A Lecturer in Geology and Mineralogy would also find an interesting collection of materials ready for his use; Dr. Gesner, the zealous and devoted cultivator of those studies in the neighbouring Province, having recently presented the College with a rich variety of specimens, chiefly the fruits of his own investigations on the shores of the Bay of Fundy.

#### THE PIOUS FAMILY.

Soon after the surrender of Copenhagen to the English in the year 1807, detachments of soldiers were for a time stationed in the surrounding villages. It happened one day that three soldiers, belonging to a Highland regiment, were sent to forage among the neighbouring farm-houses. They went to several, but found them stripped and deserted. At length they came to a large garden, or orchard, full of apple trees, bending under the weight of fruit. They entered by a gate, and followed a path which brought them to a neat farm-house. Every thing without bespoke quietness and security; but as they entered by the front door, the mistress of the house and her children ran screaming out at the back. The interior of the house presented an appearance of order and comfort superior to what might be expected from people in that station, and from the habits of the country. A watch hung by the side of the fire-place, and a neat book-case, well filled, attracted the attention of the elder soldier. He took down a book, it was written in a language unknown to him, but the name of Jesus Christ was legible on every page. At this moment the master of the house entered by the door through which his wife and children had just fled. One of the soldiers, by threatening signs, demanded provisions; the man stood firm and undaunted, but shook his head. The soldier who held the book approached him, and pointing to the name of Jesus Christ, laid his hand upon his heart, and looked up to heaven. Instantly the farmer grasped his hand, shook it vehemently, and then ran out of the room. He soon returned with his wife and children, laden with milk, eggs, bacon, &c., which were freely tendered: and when money was offered in return, it was at first refused. But as two of the soldiers were pious men, they, much to the chagrin of their companion, (who swore grievously he would never forage with them again) insisted upon paying for all they took. When taking leave, the pious soldiers intimated to the farmer, that it would be well for him to secret his watch; but, by most significant signs, he gave them to understand, that he feared no evil, for his trust was in God, and that though his neighbours, on the right hand and on the left, had fled from their habitation, and by foraging parties had lost what they could not remove, not a hair of his head had been injured, nor had he even lost an apple from his trees. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

The following pithy story contains an apt illustration of the important truth, that *reformation to be lasting, must begin in the heart.*

On a day not to be named, a young minister entered the pulpit, and addressing rather a fashionable audience, attacked their pride and extravagance, as seen in their dresses, ribbons, ruffles, chains, and Jewels. In the afternoon the old gentleman preached powerfully on the corruption of the heart, the enmity of the soul toward God, and the necessity for a new heart. In the evening, as they sat in the study, said the younger, "Father D. why do you not preach against the vanity and pride of the people for dressing so extravagantly?" "Ah! son Timothy," replied father D., "while you are trimming off the top and branches of the tree, I am endeavouring to cut it up by the roots, and then the whole top must die!"—*Southern Churchman.*

#### SELECTED.

#### A NAME IN THE SAND.

By Miss H. F. Gould.

*Alone I walked the ocean strand—  
A pearly shell was in my hand,  
I stooped and wrote upon the sand  
My name, the year, the day.  
As onward from the spot I passed,  
One lingering look behind I cast;  
A wave came rolling high and fast,  
And washed my lines away.*

*And so, methought, 'twill shortly be  
With every mark on earth from me!  
A wave of oblivion's sea  
Will sweep across the place  
Where I have trod the sandy shore  
Of time, and been to me no more,  
Of me, my day, the name I bore,  
To leave no track nor trace.*

*And yet, with him who counts the sands,  
And holds the waters in his hands,  
I know a lasting record stands  
Inscribed against my name,  
Of all this mortal part has wrought,  
Of all this thinking soul has thought,  
And from these fleeting moments caught,  
For glory, or for shame.*

#### GENERAL INTELLIGENCE.

*The Royal Tar.*—Extract from a letter in the Maine Wesleyan Journal.

Many of the ill-fated individuals who lost their lives by the burning of the Royal Tar, were emigrants coming from East-port and St. John's to this city. And speaking of the Royal Tar, permit me, as I close this letter, to call your attention to a fact worthy of observation in regard to that event. It shows the 'Ruling passion strong in death.' Many accounts have been published by different individuals, of that awful catastrophe. Some narrate how one man attempted to save his money by bestowing it about his person, and then jumping overboard, and sinking immediately by its weight to the bottom—how the elephant behaved—how the cat—how they attempted to get sail upon the boat, and how it burnt off—and some sustained in the water, for a long time, one, two, three, and one man four individuals, and saved their lives—a most heroic deed! Others tell you how the fire caught—how it might have been extinguished with little trouble—but not one of these prominent accounts tells you aught of a trust in God—of a yielding to his will—of an attempt on the part of the strong to comfort the weak, and encourage them to put their faith in the Almighty. Nothing of this in all these accounts. Taking up one of your Portland papers a day or two since, I found an account of an unpretending individual who was in that most harrowing scene. I could not but mark the contrast. He was a christian, and had been for several years, a Sabbath-school teacher in London—and the 'Ruling passion was strong in death.' After describing the incipient incidents and the awfulness of the scene, he says—'I endeavoured to exhort the people to be calm, and to meet their then approaching fate with calmness, and to trust to God, and his son Jesus, as our only hope of being saved—reminding them that they had been sinful creatures. With some it appeared to have great weight, and I hope they obtained pardon through the blood of Christ.' Again he says—I recollect passing over the cages of wild beasts when they were on fire, and well might I say with the psalmist David—my soul is among lions, even those that are set on fire. And this individual was by no means backward in humane exertions. Several individuals, females, were saved by his zeal and perseverance. This account I was glad to see, as it showed that amid the strife to save gold and silver, there were some on board that ill-fated vessel, who had courage and knowledge to counsel that confidence in the only Being that could inspire them to meet a dreadful death with composure, and even resignation.

*Distillation and Famine.*—In our last we made some remarks on the wickedness of converting the bread

stuffs of our country at the present time of scarcity, into intoxicating drinks. We were gratified in seeing our article extracted into other papers. We wish the attention of the community could be roused to the evil, for it is a tremendous one, both as increasing the price of bread and extending drunkenness.

A gentleman from Northampton county informs us that there is much excitement there on the subject.—Not contented with destroying the grain, the distilleries are devouring the potatoes. Another gentleman from Cumberland county says, a distiller offered him a dollar a bushel for buckwheat, but he would not let him have it, though he could otherwise get but 62½ cents. A single distillery, on the Schuylkill, is said to consume 500 bushels of grain in a week. We would invite the friends of temperance in every township in Pennsylvania, to ascertain the quantity of grain, and the kind, distilled among them, and forward it to us for publication. We think it will form a very valuable item in our paper.—*Temperance Recorder, (U.S.)*

*High Price of Provisions.*—At a very numerous and respectable meeting of the citizens of Philadelphia city and county, assembled in pursuance of a town meeting publicly called, at the State House, on Monday evening, November 14, 1836:

The following, among other resolutions, was adopted—

*Resolved,* That in the opinion of this meeting every distiller and farmer in the state of Pennsylvania ought to patronise the object for which we have assembled; and, therefore, we respectfully recommend they will not use, or purchase, or sell for consumption, in any distillery in this state, any merchantable grain for the ensuing three months.—*ib.*

*A noble example.*—We have the pleasure to record another noble example, set forth by our friend Mr. Delano, proprietor on the eastern and western line of stages, and we gave publicity to it with more satisfaction, as the transaction stands connected with those high in character and place—with individuals no less prominent, in these respects, than the judges of our Supreme Court. We like to rebuke a great man for a bad example. The late law term of the Supreme Court closed on Saturday night. Sunday morning one of the judges applied to Mr. Delano for an "extra" to carry them to Worcester till the succeeding Tuesday. ~~Consequently there was~~ no necessity for their leaving Northampton till Monday. Mr. Delano, with a spirit which cannot be too much commended, utterly refused to furnish an extra, and they were obliged to remain in Northampton till Monday morning. The judge remarked that he thought we had rather queer notions in Northampton, or something to that effect. We take notice of this transaction, because it is connected with men of influence, and whose example will have weight. If our judges do not in their consciences respect the Sabbath, they ought to reverence it out of regard to those who do respect it; and we trust they will be compelled, as in the present case, to abstain from travelling on the Sabbath, when they are in Northampton.—*Hamp. Gaz.*

*Scriptural Education in Ireland.*—During the last three weeks, sermons have been preached, and meetings held in this and the neighbouring county of York, in behalf of the Society for promoting the Education of the Poor in Ireland, usually called the Kildare Place Society. The subscriptions have been truly gratifying to the friends of Scriptural education in Ireland. It is a singular fact, that the only real difference or ground of distinction between this great national society and the new board of education, is, that the Bible is freely used during school hours in the schools of the one, and rigidly excluded during school hours in those of the other. There are 1,000 schools, and upwards of 100,000 scholars connected with this society. Nearly 40l. were raised at Darlington alone.—*Durham Advertiser.*

The London Society for promoting Christianity among the Jews held their twelfth anniversary at the Cheltenham Infants' School-room, on Thursday, Sept. 1st. The chair was taken in the morning by the Right Hon. and most Rev. the Lord Archbishop of Tuam; and in the evening by the Rev. J. C. Davies. The collection amounted to 29l. 5s. 2d., a

sum considerably less than was received at the last anniversary, although the operations in all parts are more extensive than ever, as was fully shown by one of the deputation, the Rev. F. C. Ewald, missionary to the Jews at Tunis, &c, a converted Jew. This gentleman has distributed upwards of 5000 copies of the Scriptures in those countries, and has returned to England in order to raise funds to open schools on the northern coasts of Africa.—*Cheltenham Chron.*

The Mayor of Bristol announced to the town council on Friday, Sept. 16, that the livings of St. Paul, and St. Michael, in that city, had been disposed of for 4920*l.*, the proceeds of which became the property of the corporation.

*Wiltshire.*—At the anniversary of the Church Union Society held at Salisbury a few days since, the following were this year among the objects of the Society's bounty:—To the perpetual curate of a village containing upwards of 500 souls, who performs two services on the Sabbath, has no private property, a wife and two children dependent on him, and the whole of whose income from his curacy has hitherto been only 30*l.* the committee granted 30*l.*—To a sick, infirm, and aged clergyman, long incapable of duty (whose income does not exceed 65*l.*) who has been received by this society from the books of the Widows' and Orphans' Charity of Wilts, in order that the funds of the latter institution might be exclusively devoted to the poor widows and orphans, the committee granted 22*l.* Towards the maintenance of a poor insane clergyman, under the like circumstance and with the same view, the committee granted 22*l.*—*Hants Advertiser.*

The annual meeting of the governors of the West Riding Society for the relief of the indigent clergy and their Widows and Orphans, was held in this town on Thursday Sept. 1. The venerable Archdeacon Markham, and a number of other clergymen from various parts of the Riding were present. Several new applications were made for relief, some of them cases of very urgent distress. The whole sum voted was 855*l.* which was distributed among forty-four different families, 610*l.* being appropriated to widows and orphan daughters.—*Ibid.*

*Ordinations.*—On Friday, the 28th ult. the Lord Bishop of Montreal admitted to Deacon's Orders, in the Cathedral Church of this city, Mr. W. B. Herckmer, B. A. of Queen's College, the University of Oxford, who is to be appointed to a charge in the neighbourhood of Kingston, U. C.

On Tuesday, the 1st instant, the following gentlemen were ordained Priests—Rev. Hervey Vachell, Travelling Missionary in the District of Quebec; Rev. Samuel S. Strong, Acting Chaplain to the Forces at Quebec; Rev. R. Knight, Minister of Frampton and parts adjacent, in the District of Quebec; Rev. C. P. Reid, Minister of Rawdon and parts adjacent in the District of Montreal. The Ordination Sermon was preached by the Rev. E. W. Sewell, Minister of Trinity Chapel, Quebec, from the text Jude 3, which was applied in a very appropriate manner to the solemn occasion of the day.—*Montreal Mercury.*

*Bishop Van Vleck.*—Such is now the title and office of one, long and favourably known as the successor of the Apostolic Mortimer, in the Moravian Church in this city. He is soon to depart from amongst us, to fix his residence in Salem, North Carolina. The unaffected piety and zeal of Mr. Van Vleck, in his pastoral duties, has secured to him the warm affections of the people of his charge, and the sincere respect and esteem of all those whom he now leaves, to enter upon his new and important charge.—*N. Y. Christian Intell.*

*Colonization.*—We were among the spectators, says the Lutheran Observer, of a very interesting scene on Chase's wharf, in this city, on Tuesday the 1st of November. Four missionaries, and 32 emigrants, embarked on board the brig Niobe, for our Maryland colony at Cape Palmas, in Liberia, W. Africa. The missionaries were the Rev. Dr. Savage, Rev. Mr. White and lady, and Mr. James, printer, and assistant missionary. The coloured emigrants were all from this state, and some of them liberated from slavery but a few days before their embarkation. Several addresses were delivered on the wharf to a large audience, and prayers were offered. The Niobe was lying out in the stream, and the emigrants were

conveyed to her in small boats. They went off in fine spirits, and we could not help joining in the general smile at an old negro, born in Maryland, who, when the boat was shoved off cried out, "Now we go to the land of our nativity." The missionaries were the last to embark; and amid the waving of handkerchiefs from the ladies on shore, and many a hearty farewell, they were hastily rowed to the brig.

The colony at Cape Palmas is said to be in a flourishing condition, and its influence upon the surrounding natives of a most beneficial character. The missionaries intend to establish schools in the colony for the native children, and preach the Gospel to the heathen in the vicinity.

The London Church Missionary Society has sixty-four Missionary stations, employs 680 labourers, and has 12,631 pupils in its various schools. Its receipts for the last year £68,354 10*s.* 6*d.*

The London Missionary Society has 272 stations and out stations, 111 Missionaries, 28 European, and 195 native assistants, 74 Christian churches, 5,239 communicants, 448 schools, and 29,600 scholars. There are connected with the several stations of the Society, 15 printing establishments. Receipts of the last year, £55,865 2*s.* 11*d.*

THE AFRICAN SCHOOL.—His Excellency the Lieutenant Governor, the Right Reverend the Lord Bishop, Sir Rupert D. George, Bart. the Hon. T. N. Jeffery, the Venerable the Archdeacon, the Rev. Mr. Uniacke, the Rev. Mr. Cogswell, and several respectable inhabitants of the town attended the examination of the children, in the above valuable institution, this forenoon—there were upwards of fifty present. They gave most satisfactory evidence of the care and attention which have been paid to their improvement; and reflected infinite credit upon the superintendent, Charles Ingles, Esq., and his Assistant Mr. Gallagher.—*Novascotian.*

#### AMBIGUOUS PREACHING.

On coming out of Church, I asked Mr. P., a distinguished pious lawyer, how he liked the sermon of Dr. B. "I think, sir," said he "that it comes under the third head." "How so?" said I. "A certain French preacher," he replied, after a long and pompous introduction, said, "I shall now proceed, my hearers, to divide my subject into three parts. 1. I shall tell you about that which I know, and you do not know. 2. I shall tell you about that which you know, and I do not know. And 3, and lastly, I shall tell you about that which neither you nor I know."—Alas! how much preaching "comes under the third head!" How often, when Paul supplies the text, has Tully, Plato, Epictetus taught! If there was more simple, plain preaching to the conscience, instead of an ostentatious display of learning or strife about words to no profit, we should see more faithful, consistent Christians and more done to advance the mild kingdom of peace.—*Friend of Plain Truth.*

From the New Brunswick Courier.

Tuesday, November 29, 1836

My Dear Friends,—It would be impossible for me to convey to you any idea of the many and deep conflicts of feeling through which I have passed, in coming to the conclusion which it is the object of this letter to communicate—that of retiring from the pastoral charge of this Church, leaving it to the providence of God whether I am ever again to return to it, or whether this is to be the final dissolution of the endearing connection which has hitherto subsisted between the people of this place and myself.

You need not be told, that, for this some time past, owing to the state of my health, my pastoral duties, both in public and private, have been but irregularly performed; and I may add, that, notwithstanding the inefficient manner in which these have been attended to, the pressure of them has been so great as to prevent altogether my following the directions of my physician in attending to recently-discovered complaints which are now affecting my general health more than any one can conceive, and which indeed in themselves are assuming a character so serious as to call for speedy remedial measures.

I had cherished the hope of obtaining such assistance as might have enabled me to apply these remedies, without

giving up my connection with the Parish; but in this I have been disappointed. In reply to my application to the Bishop, his Lordship, while he expresses the most affectionate desire of doing any thing that he can for my own comfort and the benefit of my flock, informs me, at the same time, that it is not in his power to comply with my wishes. My efforts also in other quarters, have proved equally unsuccessful. Thus no alternative is afforded me but the one which I have adopted—that of leaving my flock to Him who can, if he please, supply them with a shepherd; and my family to that gracious Providence, who if my health should not be mended, is able to provide for their wants when what now remains of my pecuniary resources shall be exhausted.

Endeared to me as is this section of the Redeemer's Church by so many affecting associations, and where, as I look around upon it, so much that is encouraging presents itself, I feel that I could gladly spend and be spent in the service of my beloved flock; but it is this very affectionate concern for the spiritual interests of the Parish which you, my dear friends, represent, especially in the present promising state of the Church, and not merely a regard for my own health, that obliges me, from conscientious considerations, to retire altogether, and thus to leave the door open and unobstructed, that, should an opportunity present itself of your engaging a Minister, you may feel entirely free to avail yourselves of the same.

It is not for me to foresee whether the great Husbandman intends that my labours in his Vineyard are ever again to be resumed:—should, however, my life be prolonged, and my health through the Divine Blessing sufficiently restored to admit of my undertaking such a charge, and the Church in this place be at such time without a Clergyman, and the Parishioners desire me again to become their Minister,—I trust it is not necessary for me to assure them how I should rejoice to revive the relationship now about to be dissolved; still, under the present circumstances, I must know that it would be acting very unjustly towards them, to retain my situation, inasmuch as it would be engaging myself to the performance of duties which could not be discharged in a manner at all satisfactory to my own convictions.

I expect, therefore, on the coming Sabbath, to take my leave of the pulpit I have been accustomed to occupy and, in making this communication, I of course relinquish all pretension to such subscriptions as may have been entered into for any period beyond the three years of my own ministry, now just expired. This subscription, with such aid as you may reasonably expect from St. John, will probably enable you to obtain the services of another clergyman so as to admit of our little sanctuary opening its doors, as each returning Sabbath invites the Christian's thoughts to the house and ordinances of his God.

I shall not attempt the expressing of my own feelings upon this affecting occasion; but must be permitted to say that I can never cease to cherish a grateful recollection of the kindness which I have experienced from my beloved Parishioners, during the period which I have been permitted to minister to them in Holy things. The liberality with which they have ministered to me of their earthly substance, and the regard which, in so many ways, they have manifested for my comfort, have been marked by a cordiality that could not fail of finding its way to the heart, and which has neither been unfelt nor unappreciated; and I beg to assure them, that although it should be the will of God that the endearing relation now about to be suspended should never be resumed, I shall not feel less deeply interested in whatever relates to their present and everlasting happiness.

Your sincere friend, and affectionate Minister.

GILBERT L. WIGGINS.

To the Wardens and Vestry of Grace Church, Portland.

FAITH giveth life to the soul; and they be as much dead to God that lack faith, as they be to the world whose bodies lack souls.

## COMMUNICATIONS.

For the Colonial Churchman.

MESSRS. EDITORS,

Having in my possession a work, perhaps rather rare among your readers, the life of the Rev. H. Venn, to which is attached a most valuable correspondence, replete with instruction on many subjects of vital import to churchmen and christians generally, I have resolved to transmit to you occasional selections for insertion in the Colonial Churchman, if they meet your approbation.

Henry Venn was born at Barnes in Surry on the 2d of March 1724. His ancestors were clergymen of the Church of England, in an uninterrupted line from the period of the Reformation. In June 1742 being seventeen years of age, he was admitted of St. John's College, Cambridge. But having obtained a scholarship in Jesus college, he removed in September to that Society, of which he continued a member for seven years. Possessing a never failing fund of high spirits, a natural hilarity and gaiety of manner, an engaging sweetness of temper, and a memory stored with anecdotes, which he related in a manner peculiarly interesting, his company was much sought after.

Besides this he captivated all whose good opinion he wished to gain, by a delicate attention, arising from a happy mixture of benevolence, modesty and respect. He was however very select in the choice of his society, never keeping company either with profligate men, or with persons of mean talents. The rule he laid down was, to be acquainted only with those from whom he could gain improvement.

It was about the time of his ordination 1747, that his first religious impressions commenced. True he was moral and decent in his conduct, regular in his attendance on public worship, but he was a stranger to that influence of religion which gives it a predominancy in the mind over every thing besides, and to these views of the benefits and excellence of the christian dispensation, which render the Saviour the object of the highest affection and regard.

He possessed, however, high ideas of clerical decorum, and scrupulous conscientiousness in doing faithfully whatever he was convinced to be right; and so highly did he rate a strict regard to conscience, in acting up to the light received, that he often used to say, in his own forcible way of expressing himself, that he owed the salvation of his soul to the resolute self denial which he exercised, in following the dictates of conscience, in a point which of itself seemed one only of small importance.

The case was this:—He was extremely fond of cricket, and reckoned one of the best players in the university. In the week before he was ordained, he played in a match between Surry and all England. When the game terminated, in favour of the side on which he played, he threw down his bat, saying, "Whoever wants a bat which has done me good service, may take that: as I have no further occasion for it."—His friends inquiring the reason, he replied, "Because I am to be ordained on Sunday; and I will never have it said of me, 'Well struck Parson!'" And to this resolution he strictly adhered, though his health suffered by a sudden transition from a course of violent exercise, to a life of comparative inactivity. Thus being faithful in a little, more grace was imparted to him.

In 1754, he accepted the curacy of Clapham in Surry, where he resided five years; officiating at the same time, during the week, in three different churches in London. His regular duties consisted of a full service at Clapham on the Sunday morning, a Sermon in the afternoon at St. Alban's, Wood street. And in the evening at St Swithin's. On Tuesday morning, a Sermon at St. Swithin's; on Wednesday morning at 7 o'clock at St. Antholins—and on Thursday evening at Clapham.

In May 1757, he married Miss Bishop, daughter of the Rev. Dr. Bishop. In this Lady Mr. Venn found a mind congenial with his own—the most sincere and exalted piety, directed by a sound judgment, and enriched by a sweetness of disposition and animation which rendered her peculiarly interesting as a companion and a friend.

In 1759, he accepted the vicarage of Huddersfield in Yorkshire, the grand scene of his labours in the church. As soon as he began to preach at Hudders-

field, the church became crowded, to such an extent, that many were not able to procure admission. Numbers became deeply impressed with concern about their immortal souls. Persons flocked from the distant hamlets, inquiring what they must do to be saved.

He found them, in general, utterly ignorant of their state by nature, and of the Redemption that is in Christ Jesus. On the Sunday he would often address the congregation from the desk, briefly explaining and enforcing the Psalms and the Lessons. In the week he stately visited the different hamlets of his extensive Parish: and collecting some of the inhabitants at a private house, he addressed them with a kindness and earnestness which moved every heart.

A remarkable instance occurred about this time, of the success of his preaching which deserves to be noticed.—A Club, chiefly composed of Socinians in a neighbouring town, having heard much of his preaching, sent two of their body to hear this strange preacher as many termed him, and to furnish matter of merriment for the next meeting. They accordingly went; but could not but be struck, when they entered the church, to see the multitude that was assembled together, to observe the devotion of their behaviour, and to witness their anxiety to attend the worship of God—When Mr. Venn ascended the reading desk, he addressed his flock with a solemnity and dignity which shewed him to be deeply interested in the work in which he was engaged. The earnestness of his preaching, and the solemn appeals he made to conscience deeply impressed them; so that one of them observed as he left the church, "Surely God is in this place! there is no matter for laughter here."—This gentleman immediately called Mr. V.—mentioned all the circumstances, and earnestly begged his forgiveness and his prayers. He left the Socinian congregation, and to the hour of his death remained one of Mr. Venn's most faithful friends.

Mr. Venn adopted the fundamental doctrines of that system which is called Calvinistic. This gave a tincture to his preaching; leading him to exalt, in higher strains the grace and love of God in Jesus Christ, and to speak less of the power and excellence of man. But his Calvinism stopped here. He did not break the bond of brotherly love and union with those of his friends who were still zealous Arminians; and above all, it did not lead him to relax in his views of the necessity or the nature of holiness. On the contrary, he urged the practice of it most effectually, from what he conceived to be stronger and purer motives. With respect to others, he candidly left every person to determine for himself what system he should adopt: well convinced, that if a man entertained a supreme love to God, and a steadfast faith in Christ Jesus, he would be a good christian, whether he leaned to the views of Calvin or Arminius. He dreaded young men hastily adopting Calvinistic views; and, when once asked, respecting a young minister, about whom he had been much interested, whether he was a Calvinist or an Arminian; he replied, "I really do not know: he is a sincere disciple of our Lord Jesus Christ, and that is of infinitely more importance than his being a disciple of Calvin or Arminius."

The following extracts from letters written to his friends, at different periods of his life, will serve to confirm the remarks already made:—

"As to Calvinism, you know I am moderate. Those who exalt the Lord Jesus, as all their salvation, and abase man, I rejoice in. Difficulties, distressing difficulties, are on every side, whether we receive that scheme or no: we must be as little children—we must be daily exercising ourselves in humble love and prayer—we must be looking up to our Saviour for the Holy Ghost. I used to please myself with the imagination fifteen years ago, that by prayer for the Holy Ghost, and reading diligently the lively oracles, I should be able to understand all scripture, and give it all one clear and consistent meaning. That it is perfectly consistent, I am very sure: but it is not so to any mortal's apprehension here. We are so proud, that we must always have something to humble us; and this is one means to that end.

"Though the doctrines of grace are clear to me, I am no friend to high Calvinism. A false libertine Calvinism stops every avenue. Sin, the law, holiness, experience, are all nothing. Predestination cancels

the necessity of any change, and dispenses at once with all duty."

What difficulties surround us! What rocks on each hand! Were not our pilot infallible, it were impossible to steer through the narrow pass which lies between Antinomian abuse of the doctrines of grace, and self-righteous renunciation of the blood of the Cross.

O Prince of Peace! heal our divisions—diffuse thy patient loving spirit! Give discernment to distinguish aright between what is essential and what is not, and to bear with each other's differences, till the perfect day discovers all things in their true proportions

And here, Messrs. Editors, I must at present pause, fearful of engrossing too much of your periodical. In what I have now submitted to your readers, they will find many topics for meditation, profitable to all; but particularly so, to those who are labouring in the same vineyard where toiled the holy Venn; and who are looking for that same recompense of reward when they rest from their labours, as we may suppose to be his now,—not only his, but of all who have fought the good fight, have kept the faith,—have finished their course.

For the Colonial Churchman.

## RELIGION IS TRUE WISDOM.

"The Christian Religion contains within itself a key to those difficulties, doubts, and mysteries, by which the human mind is agitated, so soon as it is raised beyond the mere objects which interest, the senses. Christianity alone offers a clew to this labyrinth—a solution to these melancholy and discouraging doubts; and however hard its doctrines may seem to unaided flesh and blood, yet explaining as they do the system of the universe, which without them is incomprehensible, and through their practical influence rendering men in all ages more worthy to act their part in the general plan, it seems wonderful how those, whose professed pursuit was wisdom, should have looked on Religion not alone with that indifference, which was the only feeling evinced by the heathen philosophers towards the gross mythology of their time, but with hatred, malice, and uncharitableness."

The above are among the eloquent remarks of Sir Walter Scott, relative to that awful state of religion and literature in France, which hurried on the Revolution of 1798. It was then that Montesquieu, Rousseau, Voltaire, Viderst, and others, called on the world to applaud them as among the very first of their poets, and to listen admiringly to their philosophical ravings, and their corruptions and obscene code of false morality. And in these days, wise and observing writers detect and seek to expose the lurking danger of the wisdom of this world, discarding or despising the gospel of Christ and the sublime plan of salvation. In the proud and un sanctified, and carnal heart, there ever exists a desire to shun or pass by christianity, in its humility and self-abasement, from an unwillingness to descend from that false eminence in which the mind loves to place itself. May we not fear, Messrs. Editors, that in youth the usual system of academic education, too frequently brings the student in admiring contact with the heathen philosophy above alluded to by Scott? Is not manhood too often puffed up with that intellectual pride, and with that high estimate of the supposed capabilities and all-sufficiency of unassisted reason and unblessed learning, which leads the mind lightly to esteem our chartered hopes of salvation through Him of Nazareth, dashing the deceived one against the teachorous rock of worldly wisdom? Failing to distinguish between the use and abuse of the modes through which Religion is displayed—some inflated account of a revival or inconsistent conduct in one who had been esteemed a true disciple of Christ, or some passage of scripture which he cannot, or will not understand—some, or all of these causes may lead the student—(too willingly misled by the maxims of "a world lying in wickedness") to cherish the feeling that, after all preachers may say, he is not so very unsafe!

Alas! the insufficiency—the danger of mere human learning, when it puffeth up, or leads the mind from Religion! At the very time in which Grotius was standing on the pinnacle of praise and honor which

the world had raised for him, espying an humble disciple of her Saviour, intently reading his written word, he exclaimed—"I would willingly resign all my fame and yield up all my learning, to be that poor woman."—And hear Cowper also,—

Truths that the learn'd pursue with eager thought,  
Are not important always, as dear bought  
Proving at last, (though taught in pompous strains)  
A childish waste of philosophic pains;  
But truths on which depends our MAIN CONCERN,  
That 'tis our shame and misery not to learn,  
Shine by the side of every path we tread,  
With such a lustre, he who runs may read.

Should you, Messrs. Editors, give publicity to these remarks—(well intended, feeble though they are) I will endeavour to guide your readers and myself to the consideration—*What then is true wisdom?*

It is something infinitely different from mere human lore. Many of the heathen excelled in acquiring that and became wise according to their means, but to us hath appeared a light to lighten the world, of which those dwellers in the dark night of heathenism enjoyed neither the foretaste nor the possession. But few of them indeed attained to even the shadow of that immortal name for which they toiled with more earnestness than most of us apply to the attainment of the *sure and certain* hope of an happy immortality! Where are now the 35 missing books of Polybius—the 55 works of Cassius—the 105 of Livy, or the 700 biographical portraits of Varro? Are there none in these our days who, regardless of the necessity of repentance and amendment of life, toil and delve after merely those acquirements which will stand in no stead at the day of account? "Busy idlers at the best!"

Ah! why is life thus spent? and what are they  
But frantic who thus spend it? all for smoke,  
Eternity for bubbles proves at last  
A senseless bargain. *Cowper's Task.*  
Yours, *SIGMA.*  
*To be concluded.*

For the Colonial Churchman.

MESSRS. EDITORS,

The following information relative to the Church in England will, I am led to believe, be interesting, and afford pleasure to every sincere member of the Church, and should call forth their gratitude to that God whose promises fail not, but are forever sure, who has said to His Church and people for their comfort under affliction and in time of trial, and for their support when surrounded by enemies, "as thy day is, so shall thy strength be—I will never leave thee nor forsake thee—Lo! I am with you always even unto the end of the world." For this intelligence I am indebted to a very worthy friend and brother in the Gospel, who has but recently returned from England, and is now labouring in the cause of his Divine Master, amongst strangers, far from the home of his youth and the friends whom he loves. After mentioning some matters connected with England he thus writes—"It is too true alas! that there are men in power at home now, who seem to have very little respect for the Church or for any thing that has been long standing, be it what it may. The Church seems to be ripening for persecution; for whilst the enemy is attacking the walls, the ministers and the people are by the increase of the spirit which they enjoy, arming themselves more and more against the evil day. Even Dissenters have been forced to confess that the Gospel is in chief in the Church of England—that the light has grown dim elsewhere, and that it is growing brighter and brighter in our Zion." This is truly encouraging, and we should not be backward in following so bright an example. Let every Churchman remember that the Church can only be supported and upheld, under God, by the sincere piety of her people and the faithfulness of her ministers—Let each be truly anxious to manifest the fruits of the spirit of God in their lives and conversation, and they may then be sure that the Lord will bless them, and the church will give glory and praise to God.

I cannot forbear to give the concluding part of this

epistle from an affectionate fellow labourer, and the reader may judge for himself, whether this humble Christian! for such I hope that he is, and believe him to be, is likely to benefit his numerous flock—these are his words—"O strive my dear brother in Christ to make the will of God in Christ Jesus your meat and drink, pray much and at stated seasons and watch, O watch in prayer—wait for the spirit's teaching. Desire to realize to yourself when on your knees that you are indeed hungeting and thirsting after righteousness. In writing thus, I am writing also for myself. You can bear that I should so write, that I should beg you often to present yourself—your whole flock—your fellow labourers, (not forgetting that poor one who is now writing to you) and the whole church before the Lord—May He of His mercy and compassion look upon you and so fill you with all spiritual blessings, that you may rejoice even in this vale of tears; and finally, my dear brother, may we be faithful unto death, so that we may meet above when, through the mercies of our dear, dear Redeemer, we shall obtain the crown of life."—I ask, would it not be well for every Christian, and particularly for every Christian minister thus to write, to exhort and encourage his friend and brother? who can tell the benefit which might result from such a course, if followed in sincerity, and if, with earnestness, the blessing of Heaven were supplicated upon it?—In the hour of trouble and distress—of anxiety and doubt (and who are entirely free;) such an epistle might come as a messenger of Heaven, to relieve to soothe, and comfort the needy.—Is not this a part of the communion and fellowship of the saints?

Yours, ALBERT.

For the Colonial Churchman.

MISSIONARY ANECDOTE.—No. 8.

The following is considered as a very remarkable instance of the mode by which God's Holy Spirit sometimes arrests the attention of a body of hearers, though with the apparently inefficient co-operation of a small band of missionaries. I prepare it from a communication of Dr. Judson in 1831, from Rangoon, beyond the Ganges, where his labours were greatly blessed. Verily, he hath his reward!

"The great annual festival is just past, during which multitudes come from the remotest parts of the country, to worship at the great Shway Dagon Pagoda in this place, where it is believed that several real hairs of Gaudama are enshrined. During the festival, I have given away nearly 10,000 Tracts giving to none but those who asked. I presume there have been six thousand applicants at the house! Some came two or three months' journey, from the borders of Siam and China—"Sir! we hear that there is an Eternal Hell. We are afraid of it. Give us a writing, that will tell us how to escape it." Others came from the frontier of Cassay, a hundred miles north of Ava—"Sir! We have seen a writing which tells about an Eternal God. Are you the man who gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others came from the interior of the country, where the name of Jesus Christ is a little known—"are you Jesus Christ's man," they anxiously inquired of Dr. G. "Give us a writing that tell about Jesus Christ." Reader! think of this!

REV. CHARLES BLACKMAN'S SERMON.

We have pleasure in giving the following additional extracts from the sermon delivered by this missionary at the opening of the new church in St. John's, N. F.;—the first, touching the importance and the comforts of clerical duties—the second, relating to those incumbent upon the people:—

MINISTERIAL DUTIES.

That the duties of a Clergyman are highly important, no man, impressed with a proper sense of religion, can deny or doubt. He is charged, in a great degree, with the eternal interests of the people committed to his care; and through evil report and good report—as well amid the opposition of his enemies, as upon the testimony of his friends—he is bound to labour for the extension of the Redeemer's Kingdom, and to lay hold of every opportunity to bring men from

the darkness of sin and death to the light and life of the Gospel-covenant. He comes to his people not in his own name, but in the Name of the Lord of all; and setting before them those high and weighty things which concern their salvation, he points them to a better and brighter world, where, he assures them, there is eternal life—endless joy and happiness, for every true disciple of the Lord Jesus Christ. He comes to them, not in "the enticing words of man's wisdom," but with the word of the Most High God; and drawing from that sacred store all that is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness," his desire—his earnest prayer, is that those people may be saved. It is his special duty to watch over souls as one that must give account; and though at times he fail to secure the approval of his fellow-creatures—though men at times be offended, yet must he persevere, counting all things valueless indeed, when compared to the salvation of an undying soul.—In season and out of season—in the sanctuary of the Lord and in the habitations of men, his deportment and his conversation are to evidence whose he is, and whom he serves; and having received the ministry, he may not "walk in craftiness, nor handle the word of God deceitfully," but he must commend himself "by the manifestation of the truth to every man's conscience in the sight of God."—And the blessings which attend the steps of such a man are almost beyond conception. In time his ministrations are the means of binding up many a broken heart, and of pouring spiritual balm into many a wounded spirit; but in eternity they will be seen in the blessed and glorified worshippers before the throne of the Lord God Almighty, and be heard amid the golden harps that are tuned by the ransomed of the Lamb out of every nation under Heaven.—Yes! my hearers, high and holy are the duties of every ministering servant of the Lord, and immense are the advantages which men derive from his labours; and whether, in the public performance of Divine Worship, he exhort to repentance and faith and holiness, or whether, in the chamber of his dying fellow-man, he afford consolation and comfort and joy to the departing soul, he is still carrying out the merciful intention of a merciful God, and for his 'works sake' he should have the affection of those, for whose eternal welfare his time and his talents are cheerfully devoted.

DUTIES OF THE PEOPLE TO THEIR MINISTER.

Whilst we thus allow and point out the duties and services of the Clergy, we may be permitted to observe, that, on the part of the people, there are duties too; for it is in their power, if not to lessen the labours of their spiritual overseer, at least to abridge his trials.—He has a right to their prayers, that he may be found faithful; and he is not, I humbly conceive, expecting too much when he looks for kindness and consideration at the hands of his hearers—esteem for himself, as well as respect for his calling. He has a right to observe amongst his people an attention to the message he is delivering, and whilst he adheres both in precept and in doctrine to the revealed Word of God—whilst he can appeal to "the law and to the testimony" for the purity of the one and the scriptural character of the other, I hold it to be the bounden duty of the congregation to evidence their desire to profit, not only by a regular attendance upon, but by a devout attention to, the means of grace administered by him.—O it is a delightful thought to a Christian minister, that he reigns in the hearts of an affectionate people—that the bond of their connexion is cemented by a mutual regard, and that, however feeble may be his powers, or however circumscribed his attainments, his labour in the Lord has not been altogether in vain.—Then, to quote some of the language of the chapter from which the text is selected, he may occasionally be troubled, yet will he not be utterly distressed; he may be perplexed, yet will he not despair;—persecuted by his enemies, but not forsaken of God, or of his friends;—cast down, but not destroyed.

SIR THOMAS MORE.

Sir Thomas More being Lord Chancellor of England, (observes Baker in his Chronicle,) at the same time that his father was a judge of the King's Bench, he would always at his going to Westminster, go first to the King's Bench, and ask his father's blessing before he went to sit in Chancery.

## From the Christian Witness.

## PREPARE FOR THE SABBATH BEFORE IT COMES.

As the Sabbath is the Lord's day, it naturally demands that we should abstain from our own works, and employ ourselves in nothing which may not truly be called working the work of God. Yet, as man was not made for the Sabbath, but the Sabbath for man, it is not unto us a day of humiliation or fasting, but of gladness. Our Church, catching the spirit of Scripture, carefully points out that the Sabbath is always to be deemed a festival, and that no fast, or vigil, is to be held on a Sunday; even the forty days of Lent are made up without counting the Sundays which happen during their course. Yet, though it be a festival it is a HOLY DAY, not a HOLIDAY:—"Therefore, let us keep the feast, not with the old leaven of malice and wickedness but with the unleavened bread of sincerity and truth." We are not indeed required to fast on the Sabbath, or even to restrict our food to a bare subsistence; but conscience should be able to say that all the work done in our households is necessary, and such as could not have been done before; that even our Sabbath food has been as much as possible prepared on other days.—How are they to be justified who make it a day of more than usual household work, by preparing a better dinner than ordinary? We may be guilty even during the week of the sin of Sabbath breaking, if we be not careful so to order our households and affairs, that nothing be left for the Sabbath which might have been done in the six working days. Nor is this merely a domestic temptation. Those surely break the Fourth commandment, who, in too eager pursuit of gain or honor, neglecting needful rest or relaxation, confine themselves so closely to their calling, that Sunday finds them jaded, worn out, and tempted to restore their bodies for Monday's duties, by country excursions or other employment unbefitting the Lord's holy day. How many thousands of dress-makers, of clerks, of tradesmen, of students, of public men, having sat up half the night through the week, are forced to run into the country on the Sabbath, almost to save their lives. Having first broken the laws of nature by overstraining their frame, and robbing themselves of night sleep, the next downward step is to break the moral law of a weekly rest. Their transgression against the Fourth commandment began on the week days, and their Sabbath conduct is the winding up of it.

*Sunday visiting.*—Does any one say, "Sunday visiting at least is harmless, for Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath day." (Luke 14 : 1-24.) Let him read the history of that visit. Jesus had a miracle of healing to perform there, and one of the guests was "a man which had the dropsy." Far, it would seem by the history, from their own country, (Galilee,) that party which one Sabbath satisfied their hunger with ears of corn in the fields, on another accepted the hospitality customary in the East, where inns are few, and went to a Pharisee's house, which of itself proves that no open breach of the Sabbath could have taken place in the company. Let those who would seek authority from the Lord of the Sabbath for dishonouring his own day, see that all their conversation and thoughts in their Sunday visits,—in their own houses,—yea, or in the very house of God,—be such as it is written passed at that Sabbath visit of the Lord Jesus Christ.

\* We commend this to the notice of those who keep some of their servants, their wives, or their daughters, from Church, and sometimes from the communion, in order that they may have a hot dinner on Sunday. Is this consistent with a right observance of the Sabbath? When at the Great day, God inquires of these servants, daughters, or wives, the cause of their absence from his Courts, will the head of the family be guiltless? Which is the easiest and the safest course—to put up with a cold dinner on the Sabbath, or to run the risk of God's displeasure, and endanger the salvation of our souls? In the case of death, will it be a comfortable reflection that the last Sabbath spent in the world was devoted to the indulgence of our appetites instead of to the service of the Lord?—*Ed. C. C.*

## THE GOOD SEA CAPTAIN.

The more power he hath, the more careful he is not to abuse it. A captain is a King in the island of a ship—the supreme judge, above appeal, in causes both civil and criminal; and is seldom brought to an account in courts of justice on land for injuries done to his men at sea.

He is careful in observing the Lord's day. He hath a watch in his heart, though no bells in his steeple, to proclaim that day by ringing to prayers. Sir Francis Drake, in three years' sailing about the world, lost one whole day; which was scarcely considerable in so long a time. It is to be feared that some Captains at sea lose a day every week, one in seven, by neglecting the Sabbath.

He is as pious and thankful when a tempest is past, as he is devout when it is present: not clamorous to receive mercies, and tongue-tied when he should return thanks. Many mariners are calm in a storm, and storm in a calm: blustering with oaths. In a tempest they become religious; but their piety is only a gust of wind; and when that is allayed, their devotion is ended.

The escaping of many dangers does not make him presumptuous to run into others. He is not like those seamen who, as if their hearts were made of those rocks which they have so often sailed by, are so constantly in death that they never think of it. These men in their navigations observe that it is far hotter under the tropics, in approaching the line, than under the line itself; and in like manner, they conceive that the fear in preparing for death is more terrible than death itself; and this makes them by degrees desperately to contemn it.

His voyages are made, not only for profit, but also for honor and knowledge; for, like Columbus, he is anxious to make discoveries. He accounts it a disgrace, seeing mankind are all one family, and various countries but several rooms, that we who dwell in the parlor (for so he considers Europe should not know the out-lodgings of) the same house: and the world be scarcely acquainted with itself before it is dissolved at the day of judgment.

He daily sees, and daily considers God's wonders in the deep. Tell me, ye naturalists, who sounded the first march and retreat to the tide? Who said to it "hitherto shalt thou come, and no further?" Why does not the water recover it's right over the earth, being higher in nature? Whence came the salt, and who first boiled it, which made so much brine?—When the winds are not only wild in a storm, but mad in a hurricane, who is it that restores them again to their wits, and makes them sleep in a calm? Who made the mighty whales, that swim in a sea of water, and have a sea of oil swimming in them? Who first taught the waters to imitate the creatures on land; so that the sea is the stable of horse-fishes, the stall of kine-fishes, the sty of hog-fishes, the kennel of dog-fishes, and in all things the sea the ape of the land? Whence grows the ambergris in the sea? a substance which is not so hard to find where it is, as to know what it is. Was not God the first projector of ships? and are not all vessels on the water descended from Noah's ark? or else, who durst be so bold, with a few crooked boards nailed together, a stick standing upright, and a rag tied to it, to adventure into the ocean? What loadstone first touched the loadstone? or how fell it first in love with the north; rather affecting that cold climate than the pleasant east, or fruitful south or west? How comes that stone to know more than men, and find the way to land in a mist? In most of these things men take sanctuary in occult qualities; and complain that the room is dark, when their eyes are blind. Indeed they are God's wonders; and that seaman is the greatest wonder of all, for his blockishness, who, seeing them daily, neither takes notice of them, admires them, nor is thankful for them.—*Fuller.*

## THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JANUARY 12, 1837.

CHURCH IN LUNENBURG, (continued.)—In the year 1812, the church was thoroughly repaired; the sum of £300 having been granted for the purpose, by Sir George Prevost, then Lieutenant Governor, and £100 having been raised by assessment upon the congregation. In June of that year, Mr. Shreve, at the request of several of the inhabitants of Petite Riviere, 15 miles west of Lunenburg, visited their settlement, and performed Divine service in a barn, when about 300 persons were supposed to be present, and 15 infants and one adult were baptized.—Nearly one half of his congregation, it is said, had never before heard a minister of the church, nor seen a common prayer book. This visit may be said to have led to the establishment of the present mission of New Dublin, since it gave rise to an immediate movement for the building of a church, and for obtaining a missionary. Sixty four heads of families subscribed £140 towards the church, and a committee was appointed to prosecute the work. From

some cause, however, it stood still until the year 1818, when the present church of St. Peters was erected on the western side of Lahave river. From that time until 1827, the missionary at Lunenburg occasionally officiated there, to large congregations; and since the last mentioned period, the parish has been under the charge of the Rev. Mr. Weeks.

In the year 1813, a very handsome service of silver communion plate, and a fine toned bell, were presented to the church, by D. C. Jessen, Esq. of Lunenburg, at the cost of £134! It is worthy of note that the donor was the first person for whom the bell was tolled, being on his death bed at the time it arrived from England. He accompanied the present with some very suitable words—"I pray that when you hear the bell performing its duty in calling you to assemble in the house of God, to worship him; and when you see the plate displayed at the Altar, for the administration of the Holy Sacrament, you may remember the prayer of your brother and fellow-member of the church—" *That the peace of God which passeth all understanding may rest upon you*"—and that each member in his vocation may adorn the doctrine of our Lord and Saviour Jesus Christ preached and taught in this church."

The ministry of Mr. Shreve continued to be acceptable to the people, and to be attended by yearly additions to the numbers of his communicants, until the year 1816, when it pleased the Lord of the Vineyard to call him hence. His name is still affectionately remembered by many in this parish, and in the adjoining one of Chester, where, in the absence of a clergyman, he occasionally administered the holy ordinances of the church. To the same quarter he was himself indebted for the last solemn office that any can require—that which returns our bodies to the dust from which we came. He was interred on the 24th August, 1816, by the Rev. Charles Ingles, then of Chester, now of Sydney, C. B. beneath the spot from which he had so long dispensed the word of life. The Society in their report for 1817, say—"It is with much regret that the Society have to announce the loss of a valuable missionary in the death of the Rev. Thomas Shreve, who filled that situation in Lunenburg, much to the satisfaction of the Society, and to the spiritual comfort and advantage of the people." The feelings of his congregation towards him are thus expressed in the parish records, in a letter addressed by the churchwardens, to Major General Smyth, then administering the government of the province, dated 24th August, 1816,—"Called upon by the duty of our office, and the voice of a mourning Vestry, and the other parishioners of St. John's at Lunenburg, we hasten to forward information to your honor, of the serious and afflicting loss we have sustained in the death of the Rev. Mr. Shreve, our late worthy Rector." They at the same time urgently implored his honor (there being neither Bishop nor ecclesiastical commissary then in the province) to provide a suitable successor, or at all events, to send any unsettled clergyman for their temporary supply, adding that "they will receive him with joy and gladness." This application appears to have been promptly attended to, for we find on the 16th Sept. the record of a meeting of the parishioners expressing their thanks "to the Rev. Mr. FERRYMAN for the excellent sermons delivered in this church on the 8th and 15th instant,"—together with a desire that he would continue to officiate until the arrival of Bishop STANER from England, to whom a strong petition was forwarded, praying for the permanent appointment of this Rev. gentleman to the parish. He continued, however to officiate only for about a year, after which he proceeded to England. Mr. Ferryman is well remembered in this province as a striking preacher, but somewhat eccentric. He was remarked for rubrical and canonical regularity, never celebrating marriages or baptisms out of the church, a rule to which it were well if there were no exceptions, unless such as are provided for by the Church.

CHURCH IN NEW BRUNSWICK.—In the St. John Weekly Chronicle of the 6th ultimo, (a paper which has reached its 14th number, and appears to be judiciously conducted) we observe an extract from a sermon preached at Fre-

denction by Archdeacon Coster on the subject of the Church Society about to be formed in that province. It contains a strong appeal to the members of the church to come forward and unite themselves with that institution, and assist in supplying the many wants of that portion of the vineyard, of which the Archdeacon gives a very awakening statement.

“There are in New Brunswick, it appears, 80 parishes, and our ecclesiastical Establishment consists of 28 Clergymen, and 43 Churches or chapels. But these 43 Churches are all contained in 36 Parishes, several of which possess more than one Church;—so that there are still 44 Parishes more than half of the whole number, without a Church at them. The 28 clergymen reside in 23 Parishes, some Parishes having more than one; so that there are 57 Parishes out of 80—more than two thirds of the whole number—without a resident Clergyman. I do not say that there are so many without clerical care; for it is well known that most of your Clergy have two or more Parishes under their charge, and that they are continually obliged to go very far from their homes in the performance of their duty. And surely, my brethren, it will be allowed by all to be creditable to the little band of Clergymen that now exists—that of the 43 Churches I have mentioned, there are, I believe, but two which are not regularly served—one of them because the mission to which it belongs is vacant; and the other because it has been so shattered by a tempest as to be unfit for use at present, and the congregation assembles in another place.”

The population of the province is stated to be 119,457. Our 43 churches will contain about 14,000 persons, and 8 chapels now building are computed to contain 1000 more; and our clergy at present officiate to about 4000 more in school-houses and private dwellings—making in all about 19,000 only, whose spiritual wants are at present supplied by our ministry. As to other christian communities, “the church of Scotland reports 9 Clergymen, 10 Churches, and 3,900 persons generally attending; the Wesleyan Methodists 14 Missionaries, 28 Chapels, 73 congregations, and 9,590 persons generally attending. Of the members of the Romish Church, and of the Protestant sects of which I have not spoken, I am unable, for want of documents, to give any account.”

If we allow for the Roman Church, Baptists, &c. 20,000 more, we shall have a total of 49,500 under religious instruction of some kind or other, leaving 69,957 persons, or more than one half of the whole population entirely unprovided for.—This is truly a distressing statement, and one which should call forth the active exertions of every one blessed with the means, on behalf of those who are likely to perish for lack of knowledge. We apprehend that when the calculation is made, there will be found in this province a case of spiritual destitution nearly similar. The Archdeacon observes in urging the necessity of a spirited effort on the part of the members of the church:—

If we have but the will to do this, the means are not wanting, for effecting a great deal of what is required. We are a numerous body; and a larger portion of this world's wealth has fallen to the share of the Members of our Church, than to that of any other religious community in this Province. We have only to combine, and with but moderate liberality and activity put forth our strength, and the thing is done.

Your Clergy are willing, anxious to do their part in the business. But alone—you need not to be told—they cannot. I have shown you that their hands are already full; that they are indeed overburdened. The help from other quarters, upon which they have hitherto relied, now fails them. And is it not just and reasonable that they apply to you? Is it not fit that you should communicate to the destitute around you the advantages which the bounty of Providence has conferred upon you so abundantly? And will it not be expected from you? Can you think of rejecting the appeal they make to you on behalf of those, for whom it is as much your duty to feel compassion and to provide, as it is theirs. Is it not worthy of your high calling in Christ—as God's stewards of the manifold grace of God—not to show what you can for those, who are not only your fellow countrymen, but also of the same household

of faith with yourselves, and alike interested in the glorious promises of the Gospel?

To provide the means of doing this good is one of the objects of the Church society which it is proposed to form. Missionary visits to the now neglected spots may be secured at no very great expense, and these will often open the way to a more complete provision for their wants. If only the actual expense of such visits could be supplied, it would not be difficult to find Clergymen willing to undertake them. But impoverished as the Clergy now are by late reductions, it is plainly not in their power to do so at their own charge.

GRACE CHURCH, PORTLAND, N. B.—We sincerely regret to find that the devoted and everywhere beloved minister who has for the last few years officiated in this Church, has been compelled, by ill health, to vacate his charge. We have given his farewell letter, and at the same time, add our earnest hope, that it may please Divine providence to enable him again to resume the duties of his sacred office.

ST. PAUL'S, HALIFAX.—A confirmation was held in this church by the Lord Bishop on the 22d ult. when about 80 persons received the solemn rite, many of whom, it is stated, had been baptized by the Bishop, when Rector of the parish.

LETTERS received—from Rev. Roger. Viets, Rev. Chas. Shreve, Rev. J. Moody, H. G. Farish, Esq. Rev. Thos. H. White, Rev. G. Jarvis, B. D. Rev. J. Robertson, Rev. Dr. McCawley, Rev. Dr. Jarvis, Hartford.

A VOICE FROM THE WEST.

A Clergyman of Philadelphia who wishes to interest his people in ministering to the spiritual necessities of the great valley of the west, gives in the Episcopal Recorder the following brief sketch of a family, formerly members of his parish, who had emigrated to that quarter; and he subjoins an extract from a letter which he had received from the mother, in which she mourns over her religious privations. We doubt not, that in these Provinces, there are many thus removed from the ordinances of the Church they love, whose hearts are in tune with hers, and who can feelingly adopt the Psalmist's words—

I sigh when'er my musing thoughts  
Those happy days present,  
When I with troops of pious friends  
Thy temple did frequent.  
When I advanc'd with songs of praise  
My solemn vows to pay,  
And led the joyful sacred throng  
That kept the festal day.

E. I. C. C.

“Mr. W— was born in New England, and educated in the Congregational Church, of which he was for many years a member in full communion. Like the man whom Peter and John saw at the beautiful gate of the Jewish temple, he was “lame from his mother's womb”—having never had any use of “his feet and ankle bones.” He had the power of locomotion only by means of the use of two crutches. His employment was that of school-teaching. By great prudence and industry he was enabled to support his family comfortably, and lay by a little something for the purchase of land in the West.

Shortly after my acquaintance with Mr. W—, he commenced reading works that set forth the peculiarities of the Episcopal Church, and soon resolved to connect himself with our communion. In this decision Mrs. W— fully concurred, having also been previously a member of the same Church with her husband.

I wish to speak particularly of Mrs. W—, the writer of the letter which is subjoined. In my first visit to her I thought I never saw a sweeter exemplification of the Christian graces than in her. Like her husband she was a cripple, but much more infirm than he. She could not go even a very short distance to the house of God, without being carried. However she loved the ways of Zion so much, that she contrived to be in the sanctuary frequently. She was able to move around the house with difficulty, but still she attended to all her domestic affairs, the family being too poor to employ a servant. She seemed to be in con-

tinual prayer. Though their prospects were frequently dark, she always put her trust in the Lord and continued joyful. Such patience, such gentleness, such meekness, such humility, I have seldom witnessed.

These parents had four interesting children, whom they sought to bring up in the nurture and admonition of the Lord. It was on their account, principally, that Mr. W— determined to emigrate to the west, and make a small purchase of land. In the summer of 1834, the father and mother, with their four children, started to make a journey of something like a thousand miles in a two horse wagon. Could any thing short of the hardy enterprise and indomitable perseverance connected with the New-England character, have emboldened a family in their helpless situation to have undertaken such a journey! They put their trust in God and went forward. They encountered many hardships and serious difficulties. A single incident will serve to illustrate the preceding remark. After they had advanced so far in their journey as to be within one or two hundred miles of the place of their destination, found themselves in the midst of an extended prairie or marsh, where the mud was so deep that the horses could no longer move the vehicle. They were about eleven miles either way from any human habitation. The night was coming on and the rain beginning to fall. What was to be done? It was necessary to procure two or three yoke of oxen to draw their wagon from its present sunken state. The mud all around them was so deep that it seemed almost an act of desperation for a cripple to leave the wagon. Mr. W—, however, succeeded finally in losing one of the horses from the wagon, and by means of his son, a lad about twelve years old, he also succeeded in mounting it, upon which he rode back eleven miles, procured three yoke of oxen, with a man, to draw their wagon through this slough. All this time, though night had come on and the rain was fast falling, Mrs. W— sat waiting with her children in the wagon. They were rescued from this difficulty, and went forward the same night nearly eleven miles, before they found a place to shelter them. The next morning, however, the sun rose brightly, and they rose along with it to pursue their journey, rejoicing that the Lord had been with them and delivered them out of their troubles. They reached Ottawa in safety, where they remained till the next spring, when they went on to their present situation at Rock River.”

From thence Mrs. W. writes,--

“No earthly good can compensate for the loss of religious privileges. Here we are in the midst of a moral desert. When the Sabbath returns, we hear no sound of the Church-going bell. We see no solemn assembly convened. Here we have no Sunday school; no Bible class for our children; no religious publications to tell us what is transpiring in the religious world. But, thank the Lord, we have the Bible, and our Prayer books, and a small collection of other good religious books. As Sabbath after Sabbath has returned, I have taken down my Prayer-book and enjoyed great satisfaction in reading that beautiful service, in the use of which I knew many thousands were at the same moment engaged. It is very sweet; for here, in our retreat from all the world, the calm stillness of the Sabbath is indeed sacred. We can see God here most strikingly in his works,—in the beautiful scenery around us. We can unite in praising him with the wild notes of the grove, which are wafted up to heaven by every passing breeze. Still it would be agreeable to have some intercourse with that part of the living world that care for Christ. If we could have some religious publications, even of last year, sent to us by mail, we should esteem it a very great favour. \* \* \*

“We were attacked with the ague and fever in August, and did not get all of us recover until April. I was very ill for two months, and did not entirely recover until the end of three months. For a long time we were all sick together, unable to take care of each other, and we suffered the want of all things. I can only say that we lived! I never so well understood that petition in our Lord's prayer, ‘Give us this day, our daily bread,’ as during our protracted illness. Thus, dear sir, I have been most effectually taught in the school of affliction that all earthly pursuits and prospects are vain!



## POETRY.

For the Colonial Churchman.

EASTERN MAGI—MURDER OF THE INNOCENTS—HEROD'S

DEATH.

4th Matthew, 2d chap.

He sat upon his stately throne,  
 And when he heard that Eastern Magi came  
 Inquiring where the Jewish king was born,  
 Declaring that they saw His glorious star  
 And they had come to do Him reverence,  
 He trembled—his cheek grew pale with terror,  
 And stern dismay sat on his clouded brow.  
 His soul was troubled.—Jerusalem too  
 Was terror stricken,—was oppressed with fear  
 Lest she should witness more of cruel deeds,  
 And bear a part in slaughter—blood, and death.—  
 He that's horn king of the Jews—where is He  
 The Magi ask? And frightened Herod calls  
 Together all the chief Priests and the scribes  
 Demanding where Messiah should be born;  
 And when he heard the place was Bethlehem,  
 His dark designs were formed. But the fell fiend  
 Lay crouched within his bosom, fearing light  
 And played a while the base dissembler's part.  
 With cunning deep and smile of hate he spake  
 "Go search with diligence, and find the child  
 "And bring me word that I may worship Him!"—  
 Forth go these first-fruits of the Gentile world  
 To find, and to adore their infant Lord,  
 Rejoicing greatly with exceeding joy  
 When they beheld again this glorious star.—  
 They go alone—'mongst all Jerusalem's  
 Inhabitants not one, with joyful heart  
 Was found to bear these Gentiles company,  
 And pay their homage to the Prince of Peace.  
 The Magi came—they saw and they adored  
 The meek redeemer of a fallen world,  
 And being warned, in a dream, of God,  
 That they should not return to Herod's court,  
 They homeward bent their steps another way—  
 Behold the monster's rage, when dark suspicion  
 Seized upon his soul, and the fell fiend  
 Whispered "thou art mocked," and bid him seek revenge.  
 Upon his downy couch he lay, but now  
 His fevered brain chased soothing sleep away.  
 His pious subject calmly, sweetly slept,  
 Forgot his daily toils, and on his lip  
 The smile of sweet contentment played—  
 But royal Herod tossed upon his couch  
 From side to side and trembled when he thought  
 Upon his infant rival.—Sin how'er  
 Is pregnant with dark projects, and when  
 She sees her willing captives at a loss,  
 She flies with speedy succour, and then pours  
 The blackest venom o'er the soul that loves her  
 Most. She came, and clothed her favourite son  
 In her best dress, and on his burning brow  
 She placed a wreath of wormwood dipt in blood,  
 And smiled to see her work so well succeed;  
 For now, through every vein the poison ran,  
 It reached the heart, and such a deed was planned  
 As made hell echo with her hero's praise—  
 He called his basest minions to his side,  
 And bade them speed their way to Bethlehem  
 And kill! O heaven hear!—and kill the infant  
 Jesus—nor Him alone, but to make sure  
 The plot, to slaughter every child from one \*  
 Year old and under, to the babe that hung  
 Upon its mother's breast, and spare them not—  
 Like hell hounds, joyous to give pain, they go  
 With hearts like adamant, closed gainst woman's  
 Tears, and infant cries, and mother's earnest

Supplications, and bathe their swords in blood—  
 O what a day for peaceful Bethlehem!  
 O what mourning, what shrieks of agony,  
 What bitter lamentations then were heard—  
 The cry reached Rama, and her daughters wept—  
 The barb'rous deed accomplished, did Herod  
 Gain his object? No—no—Can arm of flesh  
 Wage war successful 'gainst omnipotence?  
 He whom he sought above the rest to kill,  
 Alone escaped—was by his parents brought  
 At God's command, to Egypt's coasts and there  
 Remained till cruel Herod was no more.—  
 He soon filled up the measure of his deeds  
 Of wickedness, and then the dread hour came  
 That he should render his accounts to God.  
 O fearful hour of misery and pain!—  
 His body tortured by a thousand † pangs—  
 The gnawing worm began its work before  
 Death's bidding, and his soul most keenly felt  
 The gnawing of that worm which never dies.  
 He died—at Heaven's tribunal learn the rest.

ALBERT.

\* The words of the original, may be rendered from a year old and under.—Dr. Valpey.

† Not long after the inhuman murder of the children in Bethlehem, Herod died, having suffered the most excruciating pains.—Dr. Valpey.

## MISCELLANEOUS.

## HEATHEN BENEVOLENCE.

*Mungo Park in the Desert*—I was obliged to sit all day without victuals, in the shade of a tree; and the night threatened to be very uncomfortable, for the wind rose, and there was great appearance of a heavy rain, and the wild beasts are so very numerous in the neighbourhood, that I should have been under the necessity of climbing up the tree, and rest amongst the branches. About sunset, however, as I was preparing to pass the night in this manner, and had turned my horse loose, that he might graze at liberty, a woman, returning from the labours of the field, stopped to observe me, and perceiving that I was weary and dejected, inquired into my situation, which I briefly explained to her: whereupon, with looks of great compassion, she took up my saddle and bridle, and told me to follow her. Having conducted me into her hut, she lighted up a lamp, spread a mat on the floor, and told me I might remain there for the night. Finding that I was very hungry, she said she would procure me something to eat. She accordingly went out, and returned in a short time with a very fine fish; which having caused to be half-broiled upon some embers, she gave me for supper. The rites of hospitality being thus performed, towards a stranger in distress, my worthy benefactress, pointing to the mat, and telling me I might sleep there without apprehension, called to the female part of her family, who had stood gazing on me all the while in fixed astonishment, to resume their task of spinning cotton, in which they continued to employ themselves great part of the night. They lightened their labours by songs, one of which was composed extempore, for I was myself the subject of it. It was sung by one of the young women, the rest joining in a sort of chorus. The air was sweet and plaintive, and the words literally translated, were these: "The winds roared and the rains fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk; no wife to grind his corn. Chorus, Let us pity the white man, no mother has he, &c." Trifling as this recital may appear to the reader, to a person in my situation the circumstance was affecting in the highest degree. I was oppressed by such unexpected kindness; and sleep fled from my eyes. In the morning, I presented my compassionate landlady with two of the four brass buttons which remained on my waistcoat: the only recompense I could make her.—*Park's Travels in Africa.*

## CONTRIVANCES OF ANTS.

A gentleman of unimpeachable veracity, remarked to us the other day, that while in the Island of St. Croix, he instituted several experiments with refer-

ence to ascertaining the truth of what he had been often told, of the ingenuity and apparent reasonings of the ant of that beautiful Island. Having slain a centipede, which had been sent him by a friend, he laid it on the window stool within his apartment, where, though not a single individual of that mischievous race of vermin had been seen, to his great gratification, in the course of a few hours, one solitary ant suddenly made his appearance through a crevice in the casing, attracted probably by the odour of the dead body. Shortly after, having surveyed the premises, it disappeared, but speedily returned with a host of companions, to whom the discovery of the prize had unquestionably been communicated; a more careful survey of the magnitude of the object was evidently instituted. The whole company then disappeared simultaneously through the crack; but an army was put in requisition, for the third appearance was a multitude. Having mounted the carcass, examined minutely its exact position, and satisfied themselves that it was actually bereft of life, and that no danger would be incurred from their premeditated operations, a new and unlooked for series of labours were commenced, bearing such a striking analogy to human reason, as manifested in what is commonly called contrivance, that if there is no intelligence in it,—why the metaphysicians have in reservation an unexplored field of observation. Well, not being able to move the mass entire, they divided themselves into platoons, and cut the body into portions, of about half an inch in length, which was effectually and skillfully done, between a late hour in the afternoon and the following night, and each piece transferred to their citadel through some contiguous aperture, of sufficient diameter to allow the loads to pass. When the observer arose at daylight, every part had been carried away but the head, which was really moving off toward the hole, surrounded by an immense concourse of admiring spectators, probably on the *qui vive*, happy in the delightful anticipation of future feasts and revellings. On farther scrutiny, he found that the decapitated head was mounted on the backs of about a dozen bearers, who, like a Roman phalanx with a testudo upon their shoulders, were marching off in an orderly manner, toward the same orifice through which all the rest had disappeared.—*Scientific Tracts.*

*Industry.*—Exertion is the destiny of all trades, whether of the brow or of the mind. God never allowed any man to do nothing. How miserable is the condition of those men who spend the time as if it were given them, not lent; as if the hours were waste creatures, and such as should never be accounted for.—*Bishop Hall.*

The frequent contemplation of death, as it shows the vanity of all human good, discovers likewise the lightness of all terrestrial evil, which certainly can last no longer than the subject upon which it acts; and according to the old observation, must be shorter, as it is more violent. The most cruel calamity which misfortune can produce, must, by the necessity of nature, be quickly at an end. The soul cannot long be held in prison, but will fly away, and leave a lifeless body to human malice.—*Dr. Johnson.*

## INFLUENCE OF INFANT BAPTISM.

"I cannot but take occasion," says Matthew Henry, "to express my gratitude to God for my infant baptism; not only as it was an early admission into the visible body of Christ, but as it furnished my parents with a good argument, and, I trust, through grace, a prevailing argument, for an early dedication of myself to God in my childhood. If God has wrought any good work upon my soul, I desire, with humble thankfulness, to acknowledge the influence of my infant baptism upon it."

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