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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 III.

LUNENBURG, N. S. THURSDAY, NOVEMBER 30, 1837.

NUMBER 1.

Selected by a Subscriber.

LINES—BY BISHOP HORNE.

Sweet day, so cool, so calm, so bright,
Bridal of earth and sky,
The dew shall weep thy full to-night,
For thou alas! must die!

Sweet rose, in air whose odours wave,
And color charms the eye,
Thy root is ever in its grave,
And thou alas! must die!

Sweet spring, of days and roses made,
Whose charms for beauty vie,
Thy days depart, thy roses fade—
Thou, too, alas! must die!

Be wise, then, christian, while you may
For swiftly time is flying;
The thoughtless wren may laugh to-day,
To-morrow may be dying!

For the Colonial Churchman.

LEPROSY.—SEE LEVITICUS 13.

In former days the leprosy made dreadful havoc among mankind. The Israelites seem to have been greatly afflicted with it from the most remote times, as appears from the repeated injunctions in the Levitical law. Neither was the rancour of this disease greatly mitigated in the last period of their commonwealth, as appears from many passages of the New Testament.

Some centuries ago this horrible scourge prevailed among our forefathers to such an extent that a hospital for female lepers was erected in the diocese of Lincoln, England,—and a noble edifice of the same kind at Durham, and three for the same purpose in the neighbourhood of London. Perhaps a so many others.

What gratitude ought we of the present day to feel that this pest is so nearly eradicated? Cases of leprosy now appear with scarcely sufficient frequency to remind us of God's mercy and loving-kindness to the present generations.

On adverting to such a happy relief, we naturally enquire for some reasons; and several present themselves.

Perhaps the much more limited use of salted meat and fish, than was formerly the case, may in some degree account for it. The use of linen, which requires frequent change, instead of coloured woollen, which was formerly worn next the skin, is perhaps another.—The plenty of better bread, and the profusion of fruits and vegetables, now so common in even the poorest families, must not be omitted. The great improvements in agriculture and horticulture, which have supplied now so universally the last named preservative from this dire disorder, are but of modern date. Three or four centuries ago, even in England, there were few enclosures;—grass seed had perhaps been never sown, nor fields of potatoes, nor of turnips, nor of carrots; and consequently during half the year, salted meat, with unwholesome bread of barley, or of beans, formed the dish of half the population. Now, thanks to the encouragement given to farming by the nobility and gentry of the land, every decent labourer and artificer has a garden, which is half his support, as well as his delight, which also under the blessing of a gracious Providence, tends to preserve him from one of the saddest afflictions of his forefathers.

TEMPERANCE.

Intemperance corrupts the public morals, debases the public mind, and endangers the purity and permanence of our free institutions.

ILLUSTRATIONS.

Says the Sixth Annual Report of the American Temperance Society:—

The use of ardent spirit tends to derange healthy mental action, in another way, by its irritating effect on the nerves. And this leads, in many cases, to total insanity; as the records of every lunatic asylum in Christendom testify. The drinking of it, the vending of it, and the laws which sanction it, all, by their natural and constant effects, tend to weaken the understanding, blunt the perception, and derange the intellect of the nation.

They tend also to harden the heart, sear the conscience, pollute the affections, and corrupt the morals of the people. Hence, the wonderful fact, that three-fourths of the crimes which are prosecuted, are committed under the influence of spirit; not under its influence when taken to intoxication, but when taken moderately, and often in no greater quantities than the law contemplates. That use of it, which the law sanctions, by its violation of the laws of nature and of God, is carrying on continually a process as extensive and as criminal as its effects, of bodily and mental, physical, intellectual, and moral deterioration; tending to change gigantic strength to pigmy weakness; celestial order to infernal discord; and heavenly purity, light and love, to hellish pollution, darkness and hate.

The traffic in ardent spirit tends to derange the intellect, and to corrupt the morals of the nation.

In all cases in which ardent spirit deranges healthy functions of the body, it tends also to derange regular action of mind, and to corrupt the feelings of the heart. It injures the one not less than the other. This is the effect not only of a very free use of it, but of all use of it. It is its tendency from beginning to end, in proportion to the quantity taken, and to the power of the system, to withstand its natural effects. As it courses its way through the blood vessels, it enters even the capillaries of the brain, that tender and delicate organ which forms the link between matter and mind, irritating, poisoning, and stupefying that heart and soul of mental vigor. A man buying, according to law, of a man who sells that which legislators by law sanction, and drinking only as much, reasoning as legislators do, "as the public good requires," becomes so blockish that his neighbors and his acquaintance begin to whisper one to another, "What is the matter of —? How he has lost his mind. Not long ago he was one of the first men in the neighborhood, but he is becoming an idiot." What is the matter? He has been doing what legislators, by the high sanction of law, say is for the "public good," drinking regularly; not to intoxication, that would be bad, the law forbids it; but only as much and as often, as in his estimation, judging from his feelings at the time, did him good; only enough, this time, to make him feel well, and the next to make him feel better, and so on, "for the public good;" till he has become, not only a blank, but a blot in creation; and has set an example adapted to blast the excellence and wither the prospects of his children, and children's children, to the end of time.

The Hon. Mr. Briggs, in his annual Address, delivered before the Massachusetts State Temperance Society, said. When the temperance reformation commenced, we had the unenviable reputation of being a nation of drunkards. A distinguished traveller remarked, that it seemed as if one half of the population turned out rum for the other

half. This ruinous habit had steadily advanced, till multitudes after multitudes were destroyed. How many were the victims! One gentleman, the speaker stated, had told him, that out of twenty-six young men who had associated with him in early life, twenty-one had gone to the drunkard's grave. One was a member of Congress; a man of commanding intellect. He died a drunkard.—*Family Temperance Agent.*

From Scriptural Emblems.

PRIEST.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

"For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like we are, yet without sin."—Heb. iv. 14, 15.

As the high priest under the Levitical law, by the appointment of God, entered within the veil to present the blood of the sacrifice before the mercy seat, even so Jesus, the Son of God, by his own blood, hath entered into the holy place, having obtained eternal redemption for us. He has offered himself, without spot, to purge our consciences from dead works, to serve the living God; and though this oblation has been but once offered, yet are his merits eternal and inexhaustible; and Jesus still lives to plead those merits in behalf of all who fix their hopes on his sufficiency. We may well be encouraged to hold fast our profession, when we meditate on this more excellent ministry of Him, who is set on the right hand of the throne of the Majesty on high; when we recollect that he has presented in the sanctuary of the heavens, his own crucified body before the Father; and has thus given their full interpretation and completion to all those sanguinary rites which, up to that moment, had been a memorial of the displeasure of God towards the depravity of fallen men. With his own blood he has blotted out the condemnation and curse which were against us; and his presence above, in our nature, with the marks of his sufferings upon him, as the Lamb that has been slain, is an unceasing virtual intercession for us. And as we have an High Priest, who was in all things tempted like as we are, so we know that we have a Mediator, who unites all the sympathies of man, with all the holiness and perfection of the Deity. May the blessing and the strength of his Spirit be upon us, that we may advance boldly to the throne of grace, not with the rashness of an unhallowed curiosity, but with the boldness of that perfect love, which casteth out fear, and enables us to come into His presence like sons, and to cry Abba, Father!—*Le Bas,*

Our great High Priest! whose blood atones
For rebel sinners, doom'd to death,
When, on th' accursed tree, with groans
And sighs, he yielded up his breath.

Now enter'd in,—for ever there,
At God's right hand he takes his seat;
And we, before his throne in prayer,
Will worship at Immanuel's feet.

SIN.

Outward attacks and troubles rather fix, than unsettle, the Christian, as tempests serve to root the oak the faster. But an inward canker will gradually destroy that which could be harmed by no outward dangers.

From the Church.

BOWING AT THE NAME ON JESUS.

Among the innovations that are perpetually creeping in, changing the customs, and invading the institutions of our forefathers, who, after all, were perhaps, a little wiser than their descendants, I am often grieved to witness the growing neglect of a most seemly and reverential observance,—bowing at the name of Jesus, when reciting the Creeds of our Church. One might naturally expect, that, in days when fidelity rears its brazen front with impudence unparalleled, when blasphemies abound, and scoffers walk on every side insensible to rebuke, the people of Christ would wax more jealous—would become more tenacious of every badge distinguishing them as the worshippers of an insulted Lord. New light, however, seems to have broken in upon some of them, which I do not believe to have come from heaven, whencesoever else it may have emanated; teaching them that now is the time to relax in those points—the season to rob the Lord of those outward demonstrations of respect, which his enemies (who have no idea of spiritual service) delight to see withdrawn from him. “It is too popish,” say some of these defaulter; “it is a mere bodily exercise, which profiteth little.” Craving your pardon, my good friends, it is not popish. Popery yields little honour to Jesus: his name is not referred to in her services nearly so often as those of other mediators; his work is undervalued—his glory tarnished. He is not even once mentioned either in the confession or the absolution of that unhappy Church. It is true, his image, and that of his cross, are exhibited as objects of idolatrous worship, and that to them a genuflection is performed; but we, when by doing reverence at the mention of his adorable name, as Jesus Christ, the Father’s only Son, and our Lord, we enter a solemn public protest against the blasphemies of Socinianism, no more approximate to popish superstition, than we do when verbally acknowledging the grand doctrine of the triune Jehovah, which the Church of Rome has never renounced. Popery is Christianity, corrupted, defiled, and rendered void by men’s traditions and commandments. Protestantism is Christianity, reduced and Reformed upon the perfect model of Scripture. Our beautiful Liturgy is no other than the Romish prayer-book, purged of all that the craft or subtlety of the devil, or man, had introduced to pollute so pure a worship: and those who object to the beautiful symbol of the liquid cross marked on the brow of the baptized, “in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against the world, and the devil; and to continue Christ’s faithful soldier and servant unto his life’s end;”—they who stiffen the neck and knee, when an assembled congregation presses as it were, into the participation of what, either as a privilege or a menace, is proclaimed to the universe that at the name of Jesus every knee shall bow,—are in some peril of losing a substance, in their eager grasp after a shadowy spirituality.

[We call special attention to what follows.]

Our rubric enjoins kneeling during the supplicatory portions of the service; and fast and far are our congregations departing from that command. Yet no man can have the face to assert that the bodily exercise of kneeling is not enjoined or implied as a duty throughout the New Testament; enforced, too, by the example of the Lord Jesus Christ himself. I do not know, because I have never tried, and I trust in God I shall never be induced to try, what degree of devotional feeling accompanies a sitting position, during the worship of my heavenly King; but I very much question the advantages of such demeanor. While we remain in the body, we cannot discover the intimate connexion subsisting between the outward act and inward thought; and it does appear an odd way of obeying the apostolic exhortation, “glorify God in your body and in your spirit, which are his,” to attempt such disjunction of mind and matter, just where we are admonished specially to unite them in the service, and surely in the worship of God. To deny, or indeed to curtail, the homage of the body, in order to exalt that of the soul, is going against universal experience, and against the tenor

of His injunctions, who knows better what is man than man himself does.

To me, I confess, it is a very delightful moment of realization, in regard to the privileges of Church-membership, when brethren and sister, with one accord, do outward homage to the name of Him who, in taking their nature upon him, never ceased to be God over all, blessed for ever. It is very meet, that flesh which he designed to take into communion with Deity, should, with lowly and external reverence, hail God manifest in the flesh. “Jesus Christ, our Lord,” are words of mighty, of immeasurable import. The Saviour, the Anointed our Saviour, our God, the Captain of our Salvation, the Head of his body, the Church, which body (at least in profession) are we. It was he who wore our form, who bore our griefs, and carried our sorrows; who walked our earth, a persecuted, afflicted man; who hung on the cross to atone for our sins; descended into the grave, that it might become the gate of life to us; and now in the Majesty of his eternal glory, visits our temples, and hearkens to our prayers. Let those who can, deny him the poor tribute of grateful reverence; so long as I have power to bend a muscle, my knee shall bow, in deed and willing adoration, at the glorious and beloved Name of Jesus Christ my Lord.

FROM DR. ADAM CLARKE’S COMMENTARY ON THE SCRIPTURES.

Reasons for the frequent occurrence of the Lord’s Prayer in the Liturgy.

HOSEA xiv. 2.—“Take with you words, &c.” “And you may be assured that you pray aright when you use the words which God himself has put in your mouths. On this very ground there is a potency in the Lord’s Prayer, when offered up believingly, beyond what can be found in any human composition. And it may be presumed that it was this consideration that induced our Reformers to introduce it so frequently in the public Liturgy.”

Opinion on the union of Church and State.

I. “There should be a public acknowledgment of God in every nation; and this should be provided for by the State in a way the least burthensome to the people, that all may rejoice in the benefit. Happy the nation that have a Bible so correct, and a Liturgy so pure, as those in the British Empire! In such cases a religion established by the State is an unutterable blessing to the nation; only keep it to the Bible, and to the Liturgy, and all (under God) will be well; but when the sermon is against these, all is bad.—Notes on Ezek. ch. 46. in fine.

II. “A Christian State has surely authority to enact.—The christian religion is, and shall be, the religion of this land; and prejudice apart, should not the laws provide for the permanence of this system? Is the form of Christianity likely to be preserved in times of general profligacy, if the laws do not secure its permanence? What would our nation have been if we had not had a version of the Sacred Writings established by the authority of the laws; and a form of sound words for general devotion established by the same authority? Whatever the reader may do, the writer thanks God for the religious establishment of his country.”—Notes on 1 Kings, ch. 13. in fine.

The most of the following article on “the Minister’s Disease,” will be found in vol. 1. p. 171—but is republished for the admonition of our Brethren.—Ed. C. C.

THE MINISTER’S DISEASE.

“Much has lately been written on this subject. One who has had some experience of this visitant thus named, offers a few remarks which may possibly be of use to his younger brethren. It is a law of nature, as well as of revelation, that man should have periodical relaxation and rest. To most of the world this can or does come one day in seven. But when shall the clergyman have it? On Sunday most evidently he is a severe labourer.—He must therefore take some other day. After much trial the writer is clearly of opinion that Saturday should be the clergyman’s day. Let him make it a point of duty, and of habit to finish his writing on Friday night. This can be done by the resolute. The mind is as susceptible of habits as the body. It has been the writer’s

practice to do most of his writing on a Thursday; and on that day after considerable practice his mind came almost as naturally to its task, as the appetite to the hour of dining.

“Having thus disciplined the mind, let Saturday be devoted to pastoral visits, and as much as may be, to exercise in the open air. Particularly, if convenient, let a ride on horseback with a hard trotting horse be taken that day. It was some time before the writer could decide why on some Sundays his voice was several tones heavier and much freer. He at last observed that this always followed a ride on such a horse as has been mentioned, and concluded that his lungs were materially benefited by the mechanical exercise they received, or in other words by their being well shaken. Saturday having thus been devoted to employments which will fatigue the physical system sufficiently for sound and quiet rest, let an hour or two of additional sleep be taken on Saturday night.—then, on Sunday, the clergyman will rise fresh and vigorous, for his labours. He will go through them with a facility which will astonish him—a facility which will contribute immensely to the smooth flow of his spirits and thus to his religious enjoyment. Let his food on that day be light and nourishing. Let him avoid a hearty supper of solid food, when his public exercises are finished: a mistake into which many clergymen fall and for which they pay bitterly in what is called “*mondayishness*.” The stomach often craves food after preaching, but then is no time to gratify it; for it is weakened by the unusual exertion of the lungs and less able to digest, though its appetite be ever so keen.

A word as to the tones with which we should speak. We have two tones,—the tenor and the bass. Common conversation is usually conducted in the latter, and every body knows that we can talk for hours without fatigue; so we can preach, if we will talk on the same key; only adding to the volume of the voice, according to the size of the church. And less of this adding is necessary than is supposed. It is not loudness but distinctness which makes us audible and understood. A late Judge in Massachusetts, a very feeble and sickly man, was always heard in every court room in the State, while the stoutest and most vociferous lawyers were often quite unintelligible. He was distinct in his utterance, and taught himself the habit, by reading aloud in his study a half an hour every day.

Speaking on the tenor key, straining, screeching, and making the lungs a forcing pump, it is which scales, and excoriates, the throat, debilitates the system, and terminates so often in throat disease, bronchitis, and consumption. Most especially is this the case when the system has been admirably prepared for deleterious impressions, by anxious and hurried labour on Saturday, and protracted writing of Saturday night. This is a suicidal practice: the clergyman who persists in it, is a traitor to his constitution.

If soreness of the throat have been occasioned less by physical debility, &c. than by some sudden change of weather, let a gargle of cayenne pepper in warm water be used. The writer has experienced great benefit from this; indeed has frequently cured by it a soreness which might have proved obstinate.

These are a few simple hints thrown together in much haste, but they are the fruit of sober and painful experience; and if so regarded by our young clergy may save them many a pang and continue them blessings to the church, when otherwise they might go down prematurely to the grave; mourning over squandered health, blasted prospects, and purpose for ever broken off.”

We annex the following, as furnishing also upon this subject a very profitable hint:—

NIGHT STUDY.—Never go to bed direct from the labour of composition, because the transition is too great, and the vascular balance is thereby destroyed. Night is commonly the literary labourer’s best hour; but then the arterial system is excited; and if in that state of excitement he retires to rest, the consequence is, difficulty in the action of the returning vessels which produces, first sluggishness, then congestion, and from this torpor, and many a fearful evil. Before the act of retiring, the pen should be thrown aside; some work, which does not require much

thought or attention, should be taken up, till this excitement has given way to the approach of sleepiness; and then to bed with safety and advantage.—*Essay on the disorders incident to Literary men, by Wm. Newnham, Esq.*

THE LADDER.

One peculiarity of this ladder is, that no round is superfluous; every one must be trod upon; although some in their haste to ascend, endeavor to evade some of the rounds specified below; but such inevitably meet with a dreadful fall. The rounds or properties of this singular ladder are represented in the following verses. 2 Peter 1: 5—8.

“And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness, and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.”

The first round in this ladder is,
1. *Faith.* It was only upon a profession of faith in Christ, that the apostles admitted persons to the privileges of the Church. This is the ground work of all other graces. “Without faith it is impossible to please him.” (God)—Heb. 11: 6. To this we must add,

2. *Virtue, courage or fortitude.* We must expect, like our Master, to be opposed by Satan and the world. Let us, like him withstand them. Resist the devil and he will flee from you.” James 4: 7. Be ye steadfast, unmovable, always abounding in the work of the Lord.” 1 Cor. 15: 58.

3. *Knowledge.* By this means our faith will grow stronger, and our zeal will be properly regulated; for of some it is said, “they have a zeal for God, but not according to knowledge.” Rom. 10: 2.

4. *Temperance.* This implies a proper and limited use of all earthly blessings and keeping all the senses under a proper restraint. Luke 21, 34. Reader, remember this is an essential round in the ladder, and cannot be dispensed with!

5. *Patience.* Cheerfully submitting to all the afflictions that may befall us; for from these the Christian is not exempt in this life. Let us not murmur, but imitate those of whom the world was not worthy. “Be patient in tribulation.”—Rom. 12: 12.

6. *Godliness.* This implies that we should not only worship God externally, but in a reverential and spiritual manner. “God is a spirit, and they that worship him, must worship him in spirit and in truth.” John 4: 24.

7. *Brotherly kindness.* An unfeigned love of the brethren; those who belong to the household of faith. “By this we know that we have passed from death unto life, because we love the brethren.” 1 John 3: 14. But to all these we must add,

8. *Charity.* This extends further than the last, and includes our enemies as well as our friends or brethren. “And above all things put on charity, which is the bond of perfectness.” Col. 3: 14.

Reader, remember the religion of Jesus is progressive. Let the small word, “add,” continually reverberate upon your ear. To ascend this ladder is laborious, but go on, “God will strengthen the weak hands, and confirm the feeble knees.” Let your motto be, “onwards,” for Jesus is beckoning and crying to them, “Overcome as I also have overcome.”—*Lutheran Observer.*

Dr. Parr.—Was celebrated for the unsparing severity with which he could deal out his dumbfounders when the occasion justified their infliction. A slipshod character, after having spoken slightly of the miracles, exclaimed, “Well, but Doctor, what think you of the mark of the cross upon the ass’s back, which they say indicates the precise spot where the animal was smitten by Balaam?” “Why sir,” replied the doctor, “I say if you had a little more of the cross and a good deal less of the ass, it would be much better for you.”

From the Episcopal Recorder.

We extract from the Episcopal Recorder the following highly appropriate Office for laying the corner stone of a Church, set forth by Bishop H. U. Onderdonk:—

INTRODUCTORY SENTENCES.

(To be repeated when approaching the stone.)

Thus saith the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation.

To whom coming as unto a living stone, ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

AT THE CORNER.

(Let us pray.)

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us: and lead us not into temptation; but deliver us from evil: for thine is the kingdom, the power, and the glory, for ever and ever.—Amen.

Direct us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy, obtain everlasting life, through Jesus Christ our Lord.—Amen.

(Then descending to the stone.)

Other foundation can no man lay than that is laid, which is Jesus Christ.

(Then striking the stone three times.)

On Jesus Christ, the rock of our salvation, and in the name of the Father, and of the Son, and of the Holy Ghost, I lay the corner-stone of a temple of the living God, by name — church, in union and communion with the Protestant Episcopal Church in the United States of America, and under its authority.

(Then placing the deposits.)

The vestry of — Church deposit with this stone. A Bible, in token that this church is builded on the truth revealed by God.

Also, a Prayer-book, as a testimony that this church is built on a pure faith, and a spiritual worship.

Also, [an episcopal charge, a convention journal, or some other document relating especially to the Protestant Episcopal Church,] in acknowledgment of the apostolic ministry on which this church is built.

Glory be to the Father, and to the Son and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.—Amen.

(Then standing on the stone or near it.)

God the Father, God the Son, God the Holy Ghost, bless and prosper this undertaking; and grant that this house to be erected to the honor of the eternal triune God may be firm and durable, and that those who worship in it may be builded together in Christ for an habitation of God through the Spirit, and be finally gathered into the everlasting mansions of the Father.

May the Omnipotent and All-wise God vouchsafe his blessing in the execution of this work; preserve the workmen from accident and injury; give understanding and prudence to the vestry, and to those who immediately superintend it; and inspire the congregation with the spirit of unity and of zeal.

May the merciful and righteous God bless and reward the liberality of the contributors to the erection of this church, with the abundance of his holy grace, and vouchsafe to be well pleased with these their oblations.

We ask these things in the name and for the merits of Jesus Christ, our most blessed Lord and Saviour.—Amen

(Proper Psalms to be recited.)

Psalm 123, and psalm 133.

(Gloria Patri.)

THE ADDRESS.

(After the address.)

LET US PRAY.

Almighty and everlasting God, by whose Spirit the whole body of the church is governed and sanctified, receive our supplications and prayers, which we offer before thee for all estates of men in thy holy church that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ.—Amen.

O Almighty God, who hast built thy church upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner stone; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord.—Amen

O God, Holy Ghost, sanctifier of the faithful, visit, we pray thee, this congregation with thy love and favor; enlighten their minds more and more, with the light of the everlasting gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same. O blessed Spirit, whom with the Father and the Son together, we worship and glorify as one God, world without end.—Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.—Amen.

CONFIRMATION.

We believe that ‘laying on of hands’ (with prayer) upon baptized believers, as such, is an Ordinance of Christ, and ought to be submitted to by all such persons that are admitted to partake of the Lord’s Supper; and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for a farther reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof; to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established by the extraordinary gifts of the Spirit in the primitive times, to abide in the Church as meeting together on the first day of the week, as that being the day of worship, or Christian Sabbath, under the Gospel; and as preaching the word was, and as baptism was, and prayer was, and singing psalms, &c. was, so this laying on of hands was. For the whole Gospel was confirmed by signs and wonders, and divers miracles and gifts of the Holy Ghost in general, so was every ordinance in like manner confirmed in particular.—*Baptist Association, at Philadelphia, 1742.*

RUBRICS.

The term rubrics, (from the latin *ruber*, signifying red) as is well known, was originally given to the directions in the Prayer-book for use of the various parts of the service, from the circumstance of their being formerly printed in red ink. For these two hundred years past, however, the term has been a practical misnomer: the rubrics have been nigrics; and while the irregular members of the Church have disregarded them, even her best friends have by a tacit agreement, permitted them to be cast into a darker shade than their authors ever contemplated. We are happy to learn that the rubrics are at length to be restored to the rights of which they have been so long and unjustly deprived; the Rev. Dr. Bayard, of this city, having projected an edition of the Prayer-book, in which they are to be printed as they originally were, in red ink. We have seen a specimen sheet, and admire its appearance, and are confident that Dr. Bayard has in this instance, performed an acceptable service to the lovers of ecclesiastical antiquity. We understand that the edition will speedily be published by the Bible and common Prayer-book Society.—*Churchman.*

A Relic.—Among the literary curiosities in the National Library at Berlin, is the identical Bible used by Charles I. on the scaffold. How it came into the hands of its present possessors is not generally known.

CANADA.

ADDRESS

Of the Clergy of Upper Canada, to the Lord Bishop of Montreal.

We, the Clergy of Upper Canada, under our Venerable Archdeacons respectively assembled, gladly avail ourselves of this our first opportunity to convey to your Lordship our cordial congratulations upon your Lordship's elevation to the Episcopate.

We deemed it no ordinary alleviation to the general grief of the Clergy of this Diocese, that, when the increasing infirmities of the late Apostolic Bishop of Quebec compelled his retirement from the arduous duties of his charge, they should have devolved upon a suffragan so zealous and efficient as your Lordship; and that, under our present mournful bereavement, they continue to be exercised by one so eminently qualified for their discharge.

No one more readily than your Lordship will unite with us in the testimony we bear that, in our late revered Diocesan, the Clergy have been deprived of one who, in the conscientious fulfilment of his high duties, ever regarded the objects of his charge with Christian affection and paternal love.

To do full justice to the private excellencies and public virtues of that exemplary prelate, is beyond our power:—we can pay but a transient homage to his name, so deservedly dear to this Diocese, with a fervent prayer that the great Head of the Church may impart to us grace and strength to follow his Christian example.

Under this afflicting visitation from the hand of infinite Wisdom, we rejoice to see the mantle of our departed father in God resting upon your Lordship—in the persuasion that your close connection with his accomplished predecessor in the See of Quebec, combined with your long residence in Canada, affords a guarantee that the Church in this Colony shall find in you the same zealous defender of her principles, and the same affectionate counsellor to her clergy.

We beg to renew our prayers that it may please the great Head of the Church long to spare your Lordship to exercise this oversight, and that he may give you grace and strength to fulfil the duties of this arduous and important charge to the glory of His name, and to the advancement of that pure and reformed Church to which we have the happiness to belong.

In the name and on behalf of the Clergy,

Signed,

G. O. STUART, L. L. D.,
Archdeacon of Kingston.

Kingston, 7th Sept. 1837.

JOHN STRACHAN, D.D. L. L. D.
Archdeacon of York.

Toronto, 14 Sept. 1837.

To the above his Lordship was pleased to reply as follows:—

To the Venerable the Archdeacons of Kingston and York, and the Reverend the Clergy of Upper Canada.

My Venerable and Rev. Brethren,

It cannot be a small encouragement or comfort to me, in succeeding (for the present) to the administration of this Diocese, in circumstances of no ordinary difficulty, to receive the assurance of your kind and friendly estimate of my services and experience in the Church.

In the death of our revered Diocesan, we all feel that we have lost a father and a friend; and there is none who has more reason to feel it than myself. Foeibly as I can hope to supply his place, either to you personally, or to the Church of God, and much as I have cause to tremble in executing, under many disadvantages, the labours to which he was devoted,

I yet trust, that though the mercy of the Most High, I may be enabled to co-operate with you in all faithful endeavours to promote the cause in which he led the way.

If I am thankful for this expression of your confidence, I am much more thankful for the promise of your prayers. It cannot be needful to assure you that you have mine. Let us respond to your own sentiment; let us be followers together of him whom we mourn, even as he was of Christ.

Your affectionate Brother,

Signed G. J. MONTREAL.

Quebec, 23rd Sept. 1837.

Ordination.—On Sunday the 24th inst., an Ordination was held by the Lord Bishop of Montreal, in the Cathedral Church of this City, when the following gentlemen were admitted respectively to the Orders of Deacons and Priests:

Deacons.—Mr. F. J. Lundy, S. C. L. of University College in the University of Oxford, Head Master of the Classical School lately established in this city.

Mr. F. G. Elliott, formerly one of the Theological Students at Chambly.

Priest.—The Rev. W. M. Herchmer, B. A. of Queen's College in the University of Oxford, Chaplain to the Provincial Penitentiary near Kingston.

The Rev. Mr. Lundy, will officiate at stated intervals in the French language to a small Congregation of the natives of Guernsey and Jersey in this city.

The Rev. Mr. Elliot, is appointed to an itinerant charge in the Western District of Upper Canada.

The Rev. Mr. Herchmer, is to assume the duty of the Rev. R. D. Cartwright, Assistant Minister at Kingston, and Acting Chaplain to the Forces at that station, during the absence of the latter gentleman on a visit to the British Isles.

The Rev. S. S. Strong, who has been acting as Chaplain to Her Majesty's Forces at Quebec, since the departure of the Rev. Jos. Hudson, for England, has been appointed to the charge of Bytown, with the Church at Hull annexed. The Rev. H. D. Sewell, is now acting as Chaplain to the Forces till the arrival of the Rev. — Cowell, from New Brunswick.—*Quebec Mercury.*

UNITED STATES.

REV. JOSEPH WOLF.

New York, Aug. 31, 1837.

I know of nothing to write about that will interest you more than some account of the celebrated missionary, Joseph Wolf, of whom every one has heard. His name has been better known than that of any other missionary for the last sixteen years. I have attended three of his lectures, and never was more highly gratified. Having little to do, I will give you a brief outline of them, knowing that you take an interest in such matters. It will at the same time strengthen my memory a little.

Mr. W. is rather short and thick set, about forty-five years of age, as near as I could judge from the distance I sat from him; has bushy hair, is not strongly marked with the Jewish physiognomy, and rather careless in his dress. On the whole, he looked like the boatswain of a ship just returned from a three years' cruise. You are aware that he is a converted Jew: born in Germany and educated in Rome. However, he professes to hail from England, and travels under the protection of that government. It is not many years since he was married to one of the nobility of England, lady Georgiana—(somebody) a religious woman, deeply interested in missionary labors. He set out from London in the year 1821 on his missionary labors, went to Gibraltar, Malta and Egypt, from thence throughout every part of Europe, Asia, and many parts of Africa. He said but little about Europe, except that he had travelled through Norway, Sweden, Denmark and Russia of the north; and through all the other parts. His three lectures were confined to Asia and Africa, and his object was, not to describe the cities and countries or the antiquities he has seen, but to speak of the various religious sects

of the countries through which he passed, their origin, history and doctrines; the Jews appeared to be the chief object of his pursuit with a view of finding the lost tribes, and to prove the fulfilment of the prophecies, by the existing state of things, which fell directly under his own observation. What can be more interesting than such subjects? You would have been delighted with them all; but with the latter illustrations you would have been astonished. Keith and other writers on the prophecies and their fulfilment, have satisfactorily explained them; but these men obtained their information from books and travellers. Mr. Wolff, on the contrary, visited all the ancient places alluded to in the Scriptures. The Bible was his itinerary, and he says it is the best one a traveller can have who visits the East. He is thoroughly acquainted with the oriental languages, the Hebrew and Chaldaic; for while a Jew he made the Talmud his study, and became deeply versed in Rabbinical lore.

The Persian, Arabic, Turkish, Hindoo, Bengalese, and other prominent languages of Asia, are equally familiar to him. So you see he possessed every thing requisite for the researches he had in view. He illustrated the fulfilment of prophecy relative to Egypt, and then proceeded to Cairo in search of some Jewish tribes which he succeeded in finding; although they had every appearance of Turks and Arabs. He made himself known to the Rabbi and attended their services at the synagogue, of which he gave a most interesting account. The Rabbi was in the centre, and the congregation around him sitting or kneeling, he commenced with saying.

Our holy city of Jerusalem is fallen. The congregation responded:—Therefore, we will sit down and weep.

Rabbi.—Our holy temple is destroyed. Congregation.—Therefore we will sit down and weep.

Rabbi.—Our people are scattered in all parts of the earth.

Congregation.—Therefore we will sit down and weep.

And so on. The ceremonies and services were of the most solemn and interesting character.

In an interview on another occasion with the Rabbi, Mr. Wolff obtained a history of the tribes from their dispersion; the particulars of which were full of interest and corroborated all we know of the Israelites. He explained the New Testament to them, and tried to convince them that their promised Messiah was Jesus. He read those passages in the Old Testament well known to the Jews in proof of it, and also gave us their arguments to prove that he was not the Messiah. The controversy was carried on with the best feelings by both parties, and so convincing were Mr. Wolff's explanations, that they requested of him copies of the old and new Testaments in Arabic, which he furnished them.

After visiting Mount Sinai, he went to Palestine where he remained a year or more, visiting most of its cities and celebrated places. Preaching to the Turks and Arabs, visiting the various Christian sects there, and studying the history and religious doctrines of several remarkable sects, of which little or nothing is known. He was in Aleppo at the time of the great earthquake, some twelve or thirteen years ago, which destroyed twenty thousand lives in that vicinity.

The composure with which he looked on the scene of his refusal to take shelter with the Arabs in their cities, and other circumstances, just previous to the earthquake, led them to believe that he was an extraordinary man.

Imagine him just beyond the city kneeling down in prayer, with some thousand Arabs and Turks all around him prostrated. The inhabitants of the city flying for safety and arrested in their flight at the scene before them, of a Christian praying to an assembly of Mahomedans, and uniting with him in his prayers. His account of the scene was most thrilling, and the interviews with the Arabs afterwards, in a dispute relative to Christianity, in which the Scriptures and the Koran were both quoted, was full of interest.

Few are aware of the shrewdness of the Arabs. In describing their customs, he sung an Arab song, which gave an idea of the dull monotony of their sacred

music. He has a very fine voice, and quite charmed the audience with the music. An account of the Armenian Christians followed, in which he related not only their religion, but their political history and an account of their version of the Scriptures.

Mesopotamia, Asia Minor, Georgia and Persia were next described. I should say the religious sects of each, for he never speaks of the splendid cities and antiquities which came in his way. He never went out of his way to see them. As an evidence of which, he said that, although he had been six times to Alexandria, he had never seen Pompey's Pillar. He would never answer as a companion for us in our travels.

Bagdad, Bussorah, Ispahan, Zeheran, were visited by him, in all which places he found many Jews, to whom he distributed his Bibles, and explained to them the doctrines of Christianity. The arguments, pro and con, were always interesting. In all cases he was well received, both by Jews and Mahomedans, and every attention paid him. He carried with him Firmans from the Sultan at Constantinople, and from the Turkish Pashas of Egypt and Syria. Also from the several Turkish governors. In addition to these, he carried passports from the English consuls. With all these, a perfect knowledge of the languages of the people through whose countries he passed, a familiarity with their manners and customs, the amiability of his disposition, his mild and christian like demeanour, opened the way every where, and gave him opportunities which no traveller ever possessed. He was treated with much attention by Abbas Miza, the late king of Persia, who did much towards helping him through his dominions, and those of Tartary, Koordistan, Bactriana, &c. to Bokhara.

No part of his lectures were more interesting than that describing his visit to Babylon and Mootzul, the site of ancient Nineveh. Here were opportunities to test the truth of prophecy by the existing remains of monuments, the appearance of the surrounding country, the manners and customs of the wandering tribes, and the traditions yet common among them. He related a fact new to me: that the Jews and Arabs, both ancient people, always called the places and countries of Palestine and Assyria by their ancient names. The Turks and modern Persians, you know, have modern names for them. But the original names have been handed down from generation to generation, and their exact localities can be better designated by them than by the best geographer: The lecturer illustrated this very satisfactorily. You can form no idea how literally the prophecies of Isaiah have been fulfilled with regard to Babylon. The attention of the audience was more closely riveted to this point than any any other, and the relations were such as to convince the most sceptical.

Mr. Wolff preached at Nineveh! What an idea! Yes, he found an Armenian bishop there, preached a sermon to a Christian congregation, and distributed the Scriptures both to them and Mahomedans.

It is surprising how many Jews he found throughout Asia; in the most wild and unfrequented parts, among the wandering Tartars, the Turkomans, the Arabs, the Koordistans, Afghanistans and Persians, he found his people, and was received among them as a brother. They listened to his appeal to them in the cause of Christianity, and read the Bibles and Testaments with great avidity.

His visit to Bokhara, Balch, Lahore, Himmaleh, Thibet, India and Abyssinia, and his capture by some wandering hordes of Asia, and subsequent slavery, are deeply interesting, but my sheet is filled, and I must close.—*Providence Journal.*

DIocese OF NEW JERSEY.

On Tuesday, September 26, in Trinity Church, Newark, Bishop Doane admitted Mr. Joseph Wolff to the order of deacons. Morning prayers were read by the Rev. Dr. Chapman, Rector of Grace Church, and the Rev. Mr. Henderson, Rector of Trinity Church; the candidate was presented by the Rev. Dr. Whittingham, Professor of Ecclesiastical History in the General Theological Seminary; the sermon was preached and the Holy Communion administered by the Bishop, assisted by the Rev. Mr. Henderson. There were present the Rev. Dr. Bayard, the Rev. Messrs. Van Ingen, Fraser, Cooke, Cox, Pynching, of the diocese of New York, and the

Rev. Messrs. Davies, Tanser, Ford, Prescott, Williams and Ogilby.

Mr. Wolff is ordained "for Foreign parts," under the twenty second Canon, which dispenses with the usual probation, unless the person so ordained should desire to settle in any congregation of this Church. He is waiting for a passage for Mogadore, designing to continue his researches among the Jews of Africa. Though the Rev. Mr. Wolff will spend his time as heretofore in foreign parts, he will retain his connexion with the diocese of New Jersey, and be responsible to the Bishop.—*Missionary.*

New Zealand.—Extract of a letter from Rev. J. Spaulding, M. E. missionary at Rio Janeiro, to a gentleman in this city, dated April 13, 1837:

"There is now in the city a Wesleyan missionary from New Zealand, on his way to England. He brings blessed tidings from the scene of his toils. Within five years he has baptized about five hundred natives; thirty or forty of whom are chiefs, and joined in marriage over one hundred and seventy couples. The work is still progressing. The whole island is now 'white unto harvest.' The population is supposed to be from seventy to one hundred thousand. He expects to return in the course of twelve or eighteen months, and there he will probably terminate his earthly and glorious career, from whence he will go to his reward with all God's redeemed. I have written a more particular account which will sooner or later come out in the *Maine Wesleyan Journal*. He has promised to furnish me an account of the country, its geography, climate, productions, minerals, &c., with the commencement, progress, and present state and prospects of missionary operations there, which will probably appear in the same. He tells me he labored nine years before he saw any fruit, or had any encouragement whatever. A great part of the time he could not get half a dozen to hear him, even on the Sabbath. The cloud broke all at once. Of course it is not time for us to grow weary or faint hearted yet, and thank God we do not."—*Adv. and Journal.*

THE PARISH CLERGYMAN.

The Clergyman, as the religious superintendent of the parish, whose office never fails, possesses a perpetual existence. His presence is not delayed until the pious feelings of the people invite the residence of a pastor; neither is he compelled to retire when indifference rejects his ministrations. He often comes forth when he is most needed—namely, while spiritual ignorance cares not for his instruction; his teaching is continued, where it is most required,—namely, when through worldliness or wickedness it may still be disregarded. He begins his work with all the advantage of a prepared machinery; he is required only to put forth his hand and move it. In some favoured place he enters on his ministry with all the strength derived from prescriptive authority and respect; in all he is rendered independent of popular clamour, the great opponent of truth. He goes unbidden where his presence as an adviser or reprover is most useful; he is enabled steadily to pursue his course "through evil report and good report," and to teach the truth "whether man will hear, or whether they will forbear." He is unceasingly producing an impression on the moral as well as the religious state of his community; he is at hand to improve the opportunities of sickness and of penitence; while the poor stray sheep, belonging to no other fold, because they are thus unowned and destitute, are accounted by him the proper objects of his care. Thus, with an advantage, a constancy and an elevation, which, by no other arrangement could be realized, the devoted clergyman becomes the chief agent under God, for the furtherance of the best interests of man, while he dispenses the benefits of religion in perpetuity, from generation to generation. Death itself, which interrupts all human designs, suspends not the functions of his office; provision is made for an immediate succession; he is withdrawn only to give place to another. It is in this manner that the importance may be estimated of a regular and continued ministry.—*From the Rev. C. A. Thurlow's "Church Established the Guardian and Witness of the Truth."*

YOUTH'S DEPARTMENT.

From the Episcopal Recorder.

THE SUNDAY SCHOLAR.

In a town not many miles from this city, there lived a little boy by the name of George. His parents were always very attentive to send him to the Sunday School each Lord's day, and it was one of the greatest pleasures to the child to attend and receive instruction from his kind teacher, and through him he was led to love the Lord Jesus, and to feel that his Maker loved him.

Some months since this dear little boy was attacked with the scarlet fever, and the disease became daily worse and worse, till finally the physician said that he could not live much longer. This was sad intelligence to his parents, who had set much love on their darling boy; but they trusted in God, and remembered that "whom the Lord loveth he chasteneth." It was told George that he was very ill, and that soon he would have to die. He looked around and saw his parents weeping and said, "Dear father and mother do not weep for me; if I die I know my Saviour will take me to his home, and I shall be happy forever." In a few days his death took place. Just before leaving this world he called around his friends, bade his father, mother, and all farewell, and said, "Oh how good my dear teacher was, for making me remember my Creator in the days of my youth!" His spirit took its flight to dwell in the mansions "not made with hands eternal in the heavens."

My little reader, are you a Sunday scholar? If you are, do you "remember now thy Creator?" Do you, like little George, value the privilege of having a kind teacher to lead you in the paths of religion and prepare you for death? Perhaps you may imagine you may not have to die for many years. Think not so, my young friend; even before tomorrow's sun you may be called hence. If you disregard religion, and make not your peace with God, should you be suddenly taken away, what will be your condition when you appear in the presence of the offended Judge of all? There will be said unto all Satan's children, "Depart from me ye wicked into everlasting fire, prepared for the devil and his angels." Let me, then, urge you, to seek as George did, pardon now in your youth.

"See, the kind Shepherd, Jesus, stands,
With all engaging charms,
Hark, how he calls the tender lambs
And folds them in his arms."

Go to this Saviour, while still he calls "little children, come unto me," go and ask forgiveness through him, for by him alone can we obtain relief. Then when death shall bring to you his summons, it will be a welcome visitor, for the holy angels will carry you to heaven, and you shall for ever rest in the bosom of Jesus. M. B.

LEARNING THE SCRIPTURES.

We have, say the reporters of a Sunday-school, a boy who is employed during the week in taking care of cattle, and who is anxious to become acquainted with the Scriptures; that he takes his Bible with him into the fields, and during twelve months, he has committed to memory nearly two thousand verses of the word of God.

THE USE OF SAINT'S DAYS.

Well to celebrate these religious and sacred days, is to spend the flower of our time happily. They are the splendor and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercises of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials; wherein they which cannot be drawn to hearken unto that we teach, may, only by looking upon what we do, in a manner read whatsoever we believe.—*Hecker.*

Selected for the C. C. by a Subscriber.

THE WIDOW'S SONG.

(From "Friendship's Offering," for 1838.)

By T. K. Hervey.

Oh! this world is a wide one—for sorrow or joy,—
And where in this world is my own sailor-boy!
With his loud ringing laugh, and his long sunny hair,—
Do they swell on the breeze, yet, and float through the air?
Is there any bright land, 'mid the lands of the earth,
That holds the last child of my heart and my hearth?

I have sat by the fire when the old men have said
There be eyes of the living that look on the dead!—
Oh! tell me, ye seers, in search of the tomb,
Do you find my fair son in its valley of gloom?
Is there any pale boy, with a look of the sea,
'Mid that people of shades, who is watching for me?

Oh! that morn when he left us!—mine eyes are grown dim,
And see little that's bright, since they looked upon him,
And my heart, in its dulness, hath learnt to forget,—
But the light of that morning shines clear to it, yet;
No record is lost of the far sunny day
When passed my fair boy, like a spirit, away.

We waited how long!—but we waited in vain,
And we looked over land, and we looked over main;
And ships—oh, how many!—came home from the sea,
That brought comfort to others, but sorrow to me;—
In all those gay ships, oh! there answer was none
To the mother who asks if she, yet, have a son.

And we fed upon hope—until hope was denied,—
Till our health of the spirit it sickened and died;
And his father sat down in his old broken chair,
And I watched the white sorrow steal over his hair,—
And I saw his clear eye waxing feeble and wild,—
And the frame of the childless grew weak as a child!

And the angel of grief, that o'ershadowed his brain,
Now wrote on his forehead, in letters of pain;
And I read the hand-writing,—and know that the breast
Of the weary with waiting was going to rest;—
So, he left a fond word for the lost one,—and I,
I linger behind him, to tell it my boy.

Shall he come to his home—perhaps sickly and poor,—
And meet with no smile at his own cottage door?
Shall he seek his far land, from the ends of the earth,
And find the fire quenched on his once-happy hearth,—
None to love him in sorrow, who loved him in joy?—
Oh, I cannot depart, till I speak with my boy!

I have promised to wait,—I have promised to say
What grief was his father's at going away.
Will he come—will he come?—oh! my heart is grown old,
And the blood in my veins it runs languid and cold,
And my spirit is faint,—and my vision is dim,
But there's that in mine eye will be light, yet, for him!

They tell me of countries, beyond the broad sea,
Where stars look on others, that look not on me;
Where th' flowers are more sweet and th' waters more bright
And they hint he may dwell in those valleys of light,—
That he rests in some home with a far-foreign bride,—
Oh, this world is a wide one! why is it so wide?

But they, surely, forget—which my sailor does not—
That I'm sitting, whole years, in my lone little cot;
He knows—oh! he knows, if I may, I shall wait,
Till I hear his clear shout at the low garden-gate;
He is sure his sad mother will strive not to die,
Till the latch has been raised by her lost sailor-boy.

I believe that he lives!—were he laid in the mould,
There's a pulse in my heart would be silent and cold,
That awoke at his birth—and, through good and through ill,
Has played in its depths—and is playing, there, still;

When its star shall set, then that tide shall be dry,
And the widow be sure where to look for her boy!

Oh! will he come never?—lost son of the sea!
I hear a low voice that is calling for me:
It comes from that spot, the dark yew-trees among,
Where the grave of thy sire has been lonely too long;
A voice of low chiding!—I come—oh, I come!—
Hath he met my lost boy, in the land of the tomb?

I shall know!—But, if not,—if he comes to the door,
When the voice of his mother can bless him no more,
Some finger shall point to the pathway of tombs,
Where my boy may come up to our mansion of glooms:
And I think I shall hear his light tread o'er the stones,
As the trump shall be heard, in the valley of bones!

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, NOVEMBER 30, 1837.

We are permitted to address our readers at the commencement of the third volume of the Colonial Churchman,—a stage of our Editorial career at which it was abundantly prophesied we should never arrive. We take the opportunity of offering our hearty acknowledgments to those friends of the clergy and laity who have thus far helped us with their support, which we trust they will still continue, if they consider our unpretending journal useful to the cause of their Church and of Religion at large. At the same time, although unwilling to speak often on such a subject, we must again remind our readers of the necessity of punctual payments, as intimately connected with the very life of the Colonial Churchman. There is no danger of a fall with our present subscription list, if this point be attended to by every subscriber. But it is obvious that where arrears are allowed to accumulate, as is sometimes the case, even for years, great embarrassment, and at last, entire failure must ensue. We repeat, therefore, that if present subscribers will only pay regularly, according to the terms on the last page, all will be well. The Colonial Churchman will in that case, and so far as that goes, not be hindered in its humble efforts in that cause which ought to be dear to all who love their Church and their Church's Lord. To promote that holy cause to the best of their ability, is the anxious desire of those concerned in the establishment and management of this paper. They are conscious of many defects on their part; but they wish it to be remembered, that they are burdened with the weighty duties of a ministry exercised in extensive fields, requiring continual and laborious care; to say nothing of the many other demands upon their time and attention. And they also desire it to be borne in mind, that at the outset they neither promised nor contemplated more, in regard to original matter, than the opening of a channel for such communications, as it was hoped numbers would be ready to pour in. In this respect they have still to lament a disappointment; and they cannot refrain once more from earnestly inviting a more active employment of the pens of those many friends and brethren who they know are so well able to use them, for the edification of others through the medium of these pages. Local intelligence especially, connected with the Church, we again invite from every parish.

Although as we have said above, the existence of the Colonial Churchman may be secured by the

punctual payment of our present subscription list, we hope that its friends will not on that account slacken their exertions in its behalf. We wish the undertaking to do more than barely exist:—we desire encouragement for the enlargement of the paper, which at present would not be a justifiable expense. And we have also been always cheered in our own gratuitous labour, by the hope of realizing some pecuniary aid from this source, after the payment of the printer, for the benefit of some of the institutions of the church. This golden prospect, however, seems to keep still before us, and it depends on the members of the church whether we shall ever come up with it. But however that may be, we shall humbly endeavour to persevere in our part of the work so long as the Lord shall give us the ability; and we heartily commend our-elves and our labour to the prayers of our readers, for that blessing from the Lord which is essential to the success of every work, and by which the weakest instruments may be made productive of some good.

SACRAMENTAL.—We have been politely favoured with a copy of a little volume of "Sacramental Exercises chiefly in the Language of Holy Scripture"—by Dr. W. F. Teulon at Halifax, who thus speaks in his preface—

"This little Manual, the Author selected and composed some years ago, with a design to furnish his own mind with a profitable spiritual exercise, during the period of dispensation of the divine ordinance of our Lord's Supper. And having now for years, found it serviceable in filling up the vacancy which then occurs—excluding irrelevant thoughts, and securing devotional ones;—he is desirous of extending the help to all Christians, who may consent to avail themselves of it. On the principle of the English Liturgy,—and particularly its admirable communion Service, which derives its manifold virtue and beauty from the living Oracles, he has looked to the same source for materials and authority for its composition; and seeing that our Lord's Prayer, is by no means a solitary form in the sacred page, he deems it a sufficient apology for the adoption of a form of sound words, when our imperfection in the solemn duties of the Lord's House requires it."

The pious author has well judged that the best recommendation of such works is their conformity to Scripture, and the Liturgy of the church; and he has here furnished the serious communicant with considerable portions of the former, well suited to the devout meditations of his soul while waiting at the Altar of Redeeming love.—This Manual is to be had at the Book Stores of Messrs. McKinlay, and Munro, at Halifax, price 2s.

ANTIGONISH.—We are informed that a Committee of the Church Society was duly organized in this Parish on the 17th July.—A meeting was held in the Church on that day, when after Prayers and a statement by the Rector of the objects of the proposed Society, and a call upon those present to do their part in the cause of Christ and his church, upwards of seven pounds were freely subscribed, a sum which was afterwards increased to nearly Ten, at a meeting held at Little River.—This amount is highly creditable, when it is considered that Antigonish is a young Parish, and has had much to do in its own behalf.—One pound was specifically appropriated for the Eastern Coast, and 15s. for Heathen missions.—The Rev. T. C. Leaver was chosen President, and Messrs. R. N. Henry, W. Hierlihy, E. Harrington, and W. Stropel, a committee for managing the affairs of the Society.—The amount subscribed was immediately collected and forwarded to the standing committee at Halifax.

MARRIED.

In this town, on Thursday 16th inst. by the Rev. C. Cochran, Mr. NATHANIEL KAULBACH, to MARRIET, daughter of the late Mr. Martin Oxner. At Church Hill, New Dublin, on Tuesday the 21st inst. by the Rev. J. W. Weeks, DANIEL OWEN, Esq. Barrister, to ELIZABETH, youngest daughter of Harret Miller, Esq.

DIED.

At Halifax, aged 64, SAMUEL HEAD, Esq. M. D. and for many years a Magistrate of that Town. As a husband, father, and a friend—he was affectionate, kind, and sincere; as a physician and magistrate—he was humane, benevolent, and just. To his numerous relations and friends his memory will be long endeared, from the recollection of his many estimable and endearing qualities—and to the poor, for his charity and sympathising kindness. Lately at Lahave, Mr. Adam Feindall, aged 92 years. He has had 216 descendants.

For the Colonial Churchman.

1 Cor. 3. 3.—Whereas there is among you envying and strife, and divisions, are ye not carnal and walk as men?

There is a great degree of truth in this passage which by dissenters is undeservedly overlooked. However, to perceive the wisdom and foresight with which it was uttered, I would recommend seceders from the church to reflect upon the numerous instances where persons of their acquaintance have violated the unity enjoined by Christ plainly and indisputably from carnal motives. Some private pique against the clergyman—some lack of what they fancied due deference from officers of the church—Some eagerness for worldly gain which could be promoted by an investment of property in a meeting house, and many such like carnal motives which it would be useless to mention, must occur to every one. And yet the persons thus acting from carnal incitements, immediately profess an extreme spiritual supremacy, and pretend a callousness to the world and its vanities.

Mark 7. 9.—Full well ye reject the commandment of God, that ye may keep your own tradition. This text is as applicable to some modern dissenters as to the Scribes and Pharisees. Scarcely any one can fail to notice how very generally some acts are handed down as particularly sinful which, however, are not forbidden in the law of God. Wherever the young men from a certain school of the prophets in this province go in their periodical migrations they certainly leave behind them the current impression that no sin has such a crimson dye as the taking an infant to the baptismal font. And how commonly do we hear backbiting and slander and false witness in persons who would not commit the traditional sin of dancing or whistling a lively tune? Nearly allied to this error of making obedience to their own traditions of higher obligation than obedience to the commandments of God, is the practice of selecting a few doctrines, and perpetually urging them to the exclusion of nearly every other doctrine—and very generally adopting for the purpose those points upon which they ostensibly dissent from the established church. Rightly to divide the word of truth is the duty of a faithful minister of the gospel; but to magnify one member of our body and diminish others, is to distort it, and reduce perfect and efficient symmetry, to complete and useless deformity. No doctrine can

be spared from, and no doctrine can be added to, the present full, perfect, and sufficient dispensation. No law can be abrogated without detracting from man's happiness in heaven: no law can be introduced without detracting from man's happiness on earth. C.

INTELLIGENCE.

ENGLISH EVENTS.

New Church at Falmouth.—A meeting was held at the National School, Falmouth, on August 30th, for the purpose of taking into consideration the measures necessary to be adopted in order to the erection of an episcopal chapel-of-ease for the further accommodation of the parishioners. According to the last census the population amounted to about 8,000 persons, whilst the parish church, at the utmost, can contain only 1,500. It was supposed that the building intended to be raised would cost from about 1,000l. to 1,200l. The means for its erection it was proposed to provide, partly by subscription, and partly through the aid of the Incorporated Society, and the Diocesan Society, each of which, it was supposed, would contribute 250l., and there were four individuals who would subscribe 10l. each. A committee was appointed to carry into effect the laudable object which the meeting had in view. In the course of the conversation it appeared that, from want of adequate church-room, three or four thousand persons in the parish had little or no opportunity of receiving religious instruction.—*Cornubian.*

The Bishop of Exeter having in his gift the valuable living of Sancreed, in Cornwall, which had become vacant, has refused to yield to the efforts of private friendship in its disposal, and has appointed the Rev. H. Comyn; the curate of St. Anthony, to the incumbency. Mr. Comyn has no knowledge of his benefactor, to whom his only recommendation has been his exemplary piety, learning, and unremitting attention to the duty of his calling.—*Ibid.*

Devonshire.—We feel much satisfaction in noticing the liberality displayed by Sir. R. Lopez, bart. toward the parishioners of Bickleigh; the hon. baronet is the owner of considerable property in that parish, and finding that there was not sufficient church-room, and that the present sacred edifice, was in a dilapidated state, expressed his determination to repair and enlarge it by adding another aisle, so that full one-third more persons may be accommodated than can now find room. We also learn that Sir. Ralph is about to improve the village by erecting several buildings, almshouses, &c.—*Western Luminary.*

Church Rates.—At Bridport, on Thursday, Sept. 14th, the dissenters mustered their strength for the purpose of opposing a church rate. On the overseer proposing a rate, it was met with an amendment, that the consideration of the measure be postponed for twelve months. At the close of the poll a large majority was shewn against the dissenters, and the rate was declared duly carried.—*Dorset County Chron.*

Van Mildert Scholarship.—A subscription of 10l. towards this scholarship in the University of Durham has been received, as "A Tribute of gratitude from a clergyman to whom the late Bishop of Durham for many years allowed 200l. per annum."

Queen Victoria.—This young Queen assumes the full powers of Royalty at an earlier age than any of her predecessors. Henry III. Richard II. Henry VI. Edward V., and Edward VI., were all minors, and therefore were under a Regency; all the other Kings of England were 21 years of age before they wore the Crown.

Church Rate Contest.—The attempt made by a few individuals in the parish of St. Michael, in this city, to again postpone a church-rate for a twelve-month, has met with a most signal defeat. When the poll closed, the number of votes was declared to be as follows:—For the church-rate, 189; against it 74; majority for the rate, 115. And, notwithstanding the great outcry raised against the law which

allows a plurality of votes according to the amount of persons who registered their names, the numbers being—for the church-rate, 120; against it, 70; majority, 50.—*Gloucester Chron.*

On Thursday, August 24, the Lord Bishop of Gloucester and Bristol consecrated a new church lately erected at Oakridge, in the parish of Bisley, situated about two miles from the mother church, and comprising a population of several hundred souls, who, through the exertions of a few well-disposed persons, have now brought home to them the consolations afforded by the religious services of the establishment.—*Ibid.*

Queen's College Oxford.—Dr. Hickie, Head Master of Hawkshead Grammar School, has recently received the following communication with respect to the candidates for Scholarships in this College:—

"Queen's College, Oxford, Aug. 27, 1837.

"Sir,—I am desired by the Provost and Fellows of this Society to inform you, that in consequence of the very inadequate supply of candidates for scholarships possessing such qualifications as, in the present state of the University, are indispensably necessary, it is in contemplation to extend the benefits of the Foundation (hitherto confined to natives of Cumberland and Westmoreland) to other parts of the kingdom.

"I am, sir, your obedient servant,
"HARRY A. DONN, Bursar."

The Bishop of Brechin.—The Episcopal clergyman in the diocese of Brechin met at Montrose lately, and elected the Rev. David Moir, of Brechin, Bishop of the diocese, in the room of the present diocesan, Bishop Gleig, who, on account of age and infirmity, is desirous to resign his episcopal honours.

Liberality of the Bishop of Salisbury.—The Bishop of this diocese has made a donation of 100l. to the Salisbury Diocesan Church Building Association, in addition to his annual subscription of 25l.

Redlynch New Church.—We understand that the Countess of Radnor has presented, for the use of the new church at Redlynch, near Downton, two Prayer-books, a Bible, and an Altar Service, all splendidly bound in purple Turkey morocco.

The Lord Bishop of Gloucester and Bristol completed a series of confirmations at Tewkesbury, on Sept. 5th, having visited fifteen different places for that purpose, and conferred that solemn rite on very nearly 4000 persons. His lordship has, for the convenience of the public, confirmed at several places which have not been usually visited by a bishop for such a purpose.—*Ibid.*

The fund for building an additional church at that elegant watering place, Clevedon, has commenced by a munificent subscription of 2500, and a further sum of 1000 towards the endowment, by G. W. Braik-enridge, Esq.; and a piece of ground for the site, and a donation of 50 by the Rev. Sir. A. Elton, Bart.—*Ibid.*

Middleton Church Rate.—The Radicals have been defeated in their efforts to prevent a church-rate for this parish, by a majority of 18. In the townships of Great Lever and Pilsworth they did not get a single vote.—*Manchester Courier.*

Oxford, Aug. 30.—The bishop of this diocese held to-day a confirmation, which was attended by several hundred young persons of both sexes. The ceremony was performed in a very impressive manner.—*Oxford Herald.*

POETRY.

From the Episcopal Recorder.

MORNING.

Lines suggested by Montgomery's "Hymn on Night."

Morn is the time to wake !
To rouse the dream-tired soul
From its lethargic sleep ; and shake
It free from night's control,
To call the wandering ideas back,
From off their fancy-coloured track.

Morn is the time to rise !
To leave the grateful bed ;
When first the sober-tinted skies
Are tinged with rosy red.
To breathe the incense of the morn
That with the coming light is born.

Morn is the time to pray !
The spirit, calm and fresh,
Soars on the wings of faith away
From its cold shroud of flesh ;
Leaves the defiling things of sight
And bathes itself in Heaven's own light.

Ay ! morn's the time to pray
For God's redeeming love !
That through the moments of the day
The thoughts may rook above ;
That through life's lowering path of woe
We may be safe from every foe.

Morn is the time for toil !
To search the elastic page !
The mind when fresh enjoys the spoil
It gathers new from age ;
And all the sons of labor yield
Their willing sinews to the field.

It was upon a morn
That Christ the Saviour rose :
Borne on the wings of angel hosts
Triumphant o'er his foes.
Then let me in the morning die ;
And soar to worlds of bliss on high !

From the Missionary.

"AN EXCELLENT SPIRIT."

In our forty-first number, we inserted, as illustrative of the hold which the Church has on the hearts of the people, a letter from a Churchwoman in a remote village to her friend in one of our cities. We have since learned that we were in error, in supposing that the writer had lived at service. The information which that letter communicated had the effect to procure assistance for the parish whose wants were so feelingly represented. The following admirable letter from the same excellent woman acknowledges the acceptable gifts which her correspondent had forwarded.

Oct. 14, 1837.

"My Dear Betsey—With joy and gratitude did I receive your letter, accompanied by the surplice and Prayer Book for our dear Church. How much do we owe our dear friends for their disinterested kindness ! May they be rewarded an hundred fold ! I beg you will present my warmest gratitude to them, although I have not the pleasure to know their names. Their modesty is only equalled by their generosity. To Miss _____ and Mrs. _____, we are doubtless greatly indebted, as who else could be so thoughtful ? Indeed Miss _____ assisted in rearing the very walls of our Church. Among the few who listened to the appeal for assistance made by the Rev. Mr. _____, I find her name. The surplice is most certainly a very superior article, and far better

than we had even hoped to have. And then that we, in this little, obscure village, should be so kindly cared for by strangers, renders it doubly valuable. How often am I led to repeat the saying of one of my clerical friends, when he introduced himself to me, saying, 'I am an Episcopalian, madam, and wherever we find Episcopalians we find friends.' It is truly so. I feel that we were all members of one great family, bound by the love of the Church feeling an attachment that is not common to other Christians; and though our station in life are different each has a duty to perform, and all may be useful and respectable if faithful in the performance of it.

I rejoice to find how much engaged you are in the prosperity of our little Church. Persevere, my dear girl, in your exertions to build up our Zion, although you may sometimes be led to despair, and say to yourself, 'what can I, in my humble station do ?' If ever such thoughts intrude, banish them at once. There are none so humble, none so poor, but they may do something for the cause of Christ. And if all, in the common walks of life, performed faithfully their duty, we might see the Church prospering where it is now scarcely known. If we have not money to give, we have all one talent which the Lord requires us to improve ; and if our heart's best affections are consecrated to his service, we shall find many ways by which we may promote his glory, and the good of our fellow beings, as well as our own souls. We are not to say, 'If we were blest with affluence we would do so much for the cause of religion ; but as it is we can scarcely provide for ourselves.' That would be reproaching our Heavenly Father. He knows best what is for our good ; and if we do not honor him with such as we have, we should not, though we had more. We read, 'it is accepted of a man according to that he hath, and not according to that he hath not.'

Those who have been nursed in the lap of affluence and ease cannot be expected ever to know the wants of a good part of the world. Those who have never been deprived of the privilege of worshipping at the consecrated altar where the sacraments are administered by those who are duly authorized to perform the same, cannot estimate its value. The wealthy, in many cases, are deprived of the blessedness of giving by their neglect of those in humble stations to inform them of the wants that really exist. Indeed, dear Betsey, the valuable present we have just received through your hands proves the correctness of this. How kind and ready to distribute have your good friends proved themselves when made acquainted with our wants ! How often have I repeated the text of Dr. _____'s sermon, when temped to despond—'the God of Heaven will prosper us ; therefore we thy servants will arise and build : so they strengthened their hands to the work.' He has truly prospered us, and to his holy name be all the praise ! He has raised us up friends when we least expected it, and led us by a way we knew not of. Let us rejoice, and give thanks, and praise his holy name, forever and ever !

How kind in _____ to give us a Prayer Book ! His name is always associated with every benevolent object. I have always admired his character, and shall value the Prayer Book much more highly, as coming from him.

Sunday evening, 10 o'clock.

This day the solemn Liturgy of our Church was performed for the first time since the consecration, in holy garments, appropriate to the occasion. Our minister was highly gratified with the present. * * * You wished me to say how near our stove is paid for. We have paid the remainder for the stove itself, unto one dollar, from the avails of the pincushions which you sold. But we had not sufficient pipe to make the house comfortable last winter, and have decided to get enough to extend through both sides of the house. The additional amount will be twenty dollars. If you can sell more of the pincushions, or any thing else we can manufacture, we will make and send them. We wish to do all in our power towards paying for it, as the few gentlemen we have, have enough to defray the debt that still remains for the building. We have a few willing hands, and are not to be discouraged. Although there have been

times when we knew not where a dollar was to be obtained for the accomplishment of something that was indispensable for the Church, my faith has never been shaken. The Lord has provided ; and, if we do our utmost will still provide. My paper is consumed ; and with it probably, your patience. Accept my hearty love."

What a noble hearted woman ! And how great the power of Christian faith ! Let not the Church despair which engages the efforts of such hands, and the prayers of such a heart !

From the London Standard.

Sir,—Perhaps the following anecdote, illustrative of the amiable character which from first to last distinguished our late beloved Sovereign, may be acceptable to your readers. It is at your service, and I can vouch for its perfect authenticity. I am, Sir, yours, &c.

A READER.
In the year 1779, when our late Sovereign was fourteen years of age, being then a midshipman, he was boarded for some time at Portsmouth, in the family of the late Viscount Duncan, the hero of Camperdown, then Admiral Duncan. In the gallant Admiral's absence, the young Prince was left to the care of his lady, and she has assured me that she never had under her roof a gentler or more obliging guest. As a proof of the latter quality in him, she mentioned, that regularly every afternoon, he went to the Post Office, to fetch her letters. This continued for some time ; but at length the Admiral returned home, and overhearing his lady say one afternoon to her guest, "Prince, it is time for you to go for the letters," he became alarmed at such familiarity, and instantly put a stop to the practice, and, as she assured me, to the prince's great regret. And full 50 years after, when William IV. ascended the throne, he shewed that he had not forgotten the friends of his boyhood, for on that lady's second son, the late Sir Henry Duncan, being presented at court, soon after his accession, he said to him in the kindest manner— "Is your mother still alive? Pray, remember me to her, and say, that I have not yet forgotten the time when I used to run to the Post Office for her letters."

A TRUE ANECDOTE.

A minister was about to leave his own congregation for the purpose of visiting London on what was by no means a pleasant errand—to beg on behalf of his place of worship. Previous to his departure, he calling together the principal persons connected with his charge and said to them, "Now I shall be asked whether we have conscientiously done all that we can for the removal of this debt; what answer am I to give? Brother so-and-so, can you in your conscience, say that you have given all you can?" "Why sir," he replied, "if you come to conscience, I don't know that I can." The same question he put to a second, and a third, and so on, and similar answers were returned, till the whole sum required was subscribed, and there was no longer any need for their pastor to wear out his suit in coming to London on any such unpleasant excursion.

MAXIMS.

The beginning of wisdom is to fear God; but the end of it is to love Christ.

To be truly great is to be truly good, and to be truly good is to be truly happy.

Nothing can be pure that the Spirit does not sanctify.

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