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# THE COLONIAL CHURCHMAN.

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

VOLUME I.

LUNENBURG, N. S. THURSDAY, SEPTEMBER 22, 1836.

NUMBER 22.

From "Memory's Tribute."

## THE BAPTISM.

### Chap. III.

"— In his duty prompt at every call,  
He watched and wept, he prayed and felt for all,  
And, as a bird each fond endearment tries  
To tempt its new fledged offspring to the skies;  
He tried each art, reproved each dull delay,  
Allured to brighter worlds, and led the way."

Goldsmith.

When it was perceived that the immortal spirit had indeed left its clay tenement, all efforts to recall life were suspended; and we stood awhile, and gazed in the deep silence of intense feeling upon the venerable and unbreathing form of this departed Christian. There was even in death, a calmness and serenity that rested upon the fixed and motionless features of Mr. Northend which spoke of the exalted and everlasting peace he had gone to enjoy. Tears were silently stealing down many a cheek in the solemn group that stood around the bed. But as if there had just been enforced by a voice from Heaven, the injunction, "*Be still and know that I am God,*" the stillness of deep and undisturbed solitude reigned through the whole house. After some little interval, prayer was proposed, in which all joined with great devotion.

As Mr. Heyden and myself left this dwelling of sorrow, the truth of the sentiment most forcibly occurred to me, that "*it is better to go to the house of mourning than to the house of feasting.*"

I was so absorbed in the scene that I had witnessed, that I was scarcely conscious where I was, until I found myself in the open air, and beneath one of the most brilliantly illuminated Heavens that I had ever witnessed. It was nearly midnight. The sky was cloudless. The moon moved on through the resplendent vault of Heaven most gloriously; around it twinkled ten thousand bright stars. The waters of the Ontario stretched before us like a sea of glory, beautifully irradiated beneath the soft and mellow rays of the orb of night. Not a sound was heard save the gentle ripple that played over the surface of the lake. We had left the house of death. The scene around us was calculated to perpetuate the deep and solemn feeling that had been already excited.

At length as we passed on, Mr. Heyden pointing to the heavens, said, "Henry Northend has gone to yonder bright world, and will shine like one of those stars in the kingdom of his master for ever and ever." I felt too deeply to make any reply and so we passed on several yards in silence. As we ascended a small rise of ground, Mr. H. slackened his pace and turned a little out of the path: I followed him, and soon saw before us at a short distance, a plain white marble stone, which seemed to mark the spot where the ashes of some departed fellow mortal rested. As we drew near, I perceived that we were in the neighbourhood of a small burying ground, which I afterwards learnt belonged exclusively to the two families of Northend and Heyden. Mr. H. went up to the stone just alluded to, and for a moment fixed his eyes upon the spot in deep silence. I read with some surprise on this stone, for it was almost as light as day, "Sacred to the memory of the Rev. D. P., who departed this life, &c.—"*He being dead, yet speaketh.*" "Do you know any thing," said I to Mr. H., "of the history of this clergyman?" "Yes," replied he, "I knew him well, and have great reason to remember him." "You know," continued Mr. Heyden, "that just as we arrived at Mr. Northend's I was remarking, that recollections of a peculiar character were connected in his mind with the baptism of his children, and you yourself must have observed with what deep feeling, he spoke of '*the baptism.*'"

If the hour was not so far advanced I think you would be interested in the narrative of the baptism and incidents he alluded to; and that narrative would

tend to illustrate the history and character of him whose ashes rest beneath this sod."

I assured Mr. Heyden that nothing could give me so much pleasure as the narration of which he spoke; and that with my present feelings it would be impossible for me to sleep. I, therefore proposed that we should linger around this spot, when he narrated the incidents just alluded to.

A short distance from where we stood, there had shot up, within ten feet of each other, two elm trees, which had attained about half their growth. Between these trees there had been fixed a rude seat, from which, in the heat of the day, there might be viewed in shaded retirement, the hallowed resting-place of the dead, and the wide-spreading waters of Ontario. Here we sat down, and Mr. Heyden proceeded with his narration as follows:

"It is full twenty years since the Rev. Mr. P. first visited these parts. The country was then new, and we were entirely destitute of religious privileges. The want of religious privileges was attended with great, and almost universal looseness of morals. Little respect was paid to the Lord's day; when it was not spent in work, it was usually devoted to amusement. Profane swearing was almost universal, and many were addicted to deep and dangerous drinking.

"It was owing entirely to the restraining grace of God that I did not go all these lengths; for at that time, I was far from being under the influence of a practical and heartfelt religion, the only security for sound morality. The news of the Rev. Mr. P.'s arrival among us was soon spread abroad, and made the subject of much conversation through the whole settlement. At this time it might have been truly said, '*We have heard a rumor from the Lord, and an ambassador is sent among the Heathen.*' All that could, went to hear the missionary preach; and some carried their children, that they might receive baptism. It was intimated to Mr. P., the first time he preached among us, that there were several families in various parts of the settlement, that were desirous to have their children baptized, and among others, Mr. Northend's name was mentioned. Following this suggestion, he visited those families whose names had been mentioned to him, and where it was desired, administered baptism to their children, and exhorted the parents '*to cleave unto the Lord.*'"

"As I had had a previous introduction to Mr. P., he called upon me, and requested me to accompany him on this same errand to Mr. Northend's."

"Mr. N. was at this time among the most careless in the neighbourhood, in relation to spiritual things; but being an Englishman by birth, and very much attached to the customs of his fathers, he was desirous of improving the present opportunity of having his children baptized."

"I conducted the missionary to his house, which was then a small log dwelling, standing at one side of a clearing of about ten acres. This was, at that time, all the land he cultivated. Mr. P. soon apprized Mr. Northend of the errand on which he had come. Mrs. Northend, regretted that she had not some previous notice, so that she might have better clothes for the children."

"The missionary remarked, 'that this, he hoped, would not prevent her embracing the present opportunity of having her offspring '*grafted into the body of Christ's church;*' and he trusted it would hereafter be her constant aim and unceasing effort, to see that her children were clothed in the garments of righteousness."

"Go," said her husband, "and get the children together, we must not miss this opportunity of having them christened."

"Mrs. N. retired to collect the group.  
"Mr. P. asked Mr. Northend if he had a Prayer Book. He answered, 'He believed that his father used to have one.' After much search, an old English Prayer Book was at length found under a collec-

tion of dingy-looking papers and pamphlets that were lodged upon a shelf or board, nailed to the logs that ran transversely across the house and supported the chamber floor.

"The children were now present, except the two oldest boys. They having heard what was intended, had hid themselves in the corn field. While a search was going on for them, the missionary took occasion to speak upon the importance and exalted privilege of Christian baptism."

"Yes," said Mr. Northend, not understanding the spiritual sense in which Mr. P. spoke, any more than the woman of Samaria understood the meaning of the Saviour when he discoursed about the '*living water,*' at Jacob's well. 'Yes, I have always thought I would have my children christened. I have known persons to lose a fortune on account of their not having been christened, or their not having had their names properly registered at the time.'

"While Mr. N. was making this remark, the mother returned with one of the absentees, reporting that the other, the oldest son, a boy about twelve, was nowhere to be found. After some consultation it was determined, that those that were present should be baptized at all events.

"Perhaps they who object to infant baptism, or to the baptism of children whose parents are not pious, would think that all the circumstances I have related go to show, most conclusively, the validity of their objections; but the termination of our story will lead to a different conclusion."

"Perhaps you may think, for I did, that it would have been well for Mr. P., before proceeding to the baptismal service, to have explained the nature and spiritual intent of the holy rite he was about to administer. And in most instances this would undoubtedly have been the true course. But, in this instance, he thought another course preferable, and the result showed that he judged correctly. It was his opinion that no explanations could so luminously or impressively set forth the nature and design of this sacrament as the baptismal service. Without adding one word, therefore, in reply to Mr. Northend's singular remark, he began the service. This service I have always admired, and in point of sublimity and feeling, it is certainly equal to any other part of our invaluable liturgy. I have heard it pronounced, with great solemnity, on numerous occasions; but never did I hear that sublime service uttered in tones so solemn and deeply impressive, as at that time. We all felt its meaning. The missionary had not proceeded three sentences, before the utmost gravity and seriousness were visible upon every countenance. It seemed as though the words he uttered, exerted at the time an instantaneous and almost irresistible influence upon our minds. After the questions had been proposed, just as the minister lifted up his eye to Heaven, uttering these words, '*grant that the old Adam in these children may be so buried, that the new man may be raised up in them,*' I looked at Henry Northend. The big tear stood on his cheek; and his wife had covered her face, agitated by deep emotion, with her hands. Each part of the service seemed very affecting, and that peculiarly so, when the minister, holding the little one in his arms, after having poured the water upon him 'in the name of the Father, and of the Son, and of the Holy Ghost,' repeated these words—'*We receive this child into the congregation of Christ's flock, and do sign him, with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end.*' And there also seemed much meaning and force in the concluding exhortation, and I saw it went home to their hearts; ye must remember it is your parts and duties to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession they have here made by you."

"At the close of the service. Mr. P—, kneeling down, offered up a devout and fervent prayer for this family. Then, with much kindness, but yet with great plainness, he thus addressed the parents:

"You have been making very solemn promises for your children. Let me tell you, that you cannot keep those promises, unless you have an altar to the Lord in your dwelling; unless you gather these children together morning and night, and pray with them. For them you have promised to renounce the devil, to exercise Christian faith, and to lead a godly life. You cannot do this for them unless you are in earnest to do it for yourselves. You can never do this, either for them or yourselves, unless you look up continually to God in prayer. See what a group of young immortals are committed to your trust! These children; in all probability, will be happy or miserable in eternity, according to the course you pursue with them. They have this day been admitted into the congregation of Christ's flock; they have been invested with great and glorious privileges: but whether those privileges will ever be of any service to them, depends, in a very considerable degree, upon you. I do entreat you, therefore, for your children's sake, and for your own sakes, seek with all diligence and earnestness 'the kingdom of God and his righteousness.'

"These words, in connection with the effect already produced by the baptismal service, went home to the bosom of those parents like barbed arrows. From that day Henry Northend began to read his Bible, and think deeply about the salvation of his soul. He left off profane swearing. He never again yoked up his cattle, or went a fishing on the lake, on Sunday. Whenever there was preaching in the settlement, whoever else was absent, Henry Northend was there. He has frequently told me, that for weeks, 'the remembrance of his manifold sins and wickedness was such an intolerable burthen to him, that he often thought he must sink beneath their pressure, into the abyss of unending ruin.' Here Mr. Heyden paused, and turning his eye to the grave, which we noticed in the early part of this chapter, for a moment seemed lost in thought. The continuation of his narrative will be found in the next chapter.

To be continued.

## DIOCESE OF BARBADOS.

### ST. VINCENT'S.

The Lord Bishop of the Diocese arrived on Saturday evening in the brigantine *Fame*, last from Grenada, and landed shortly after under a salute from Fort Charlotte. On the following morning his Lordship preached from the 2d Corinthians, 1 chap. 3d. and 4th verses—And in the evening from the 10th chap. of Luke, 23 and 24th verses—Both of which discourses were delivered by his lordship in his usual felicitous style and with admirable effect. After his sermon in the morning, his lordship held a Confirmation, at which 72 adults and youths of both sexes were confirmed. God is, indeed, no respecter of persons—This was practically exemplified at the confirmation, where were commingled together persons of all grades and colors, young and old, from the fair daughters of his Excellency the Lieutenant Governor down to the swarthy tiller of the soil, and it was truly a gratifying sight to behold the apprenticed laborer pressing forward in the ranks of Christianity, and equally gratifying to reflect that out of the portion of time allowed him for his subsistence, he had appropriated a part to the service of his God—At the conclusion of the imposing ceremony of laying on of hands, his lordship addressed the persons just confirmed, as well as the congregation present, in a strain of eloquence and with a piety so truly christian as sensibly to affect all who heard him. Callous must that heart be upon which his sublime exhortations made no impression! His lordship took a review of the early ages of Christianity, and explained to his Audience that Confirmation was coeval with infant baptism, and was as necessary a ceremony. (?) He earnestly entreated the heads of families to set an example of piety to their children and dependants, by taking especial care that family prayers were read morning and evening, and that their attendance at Church was regular—to those just confirmed and particularly the young, he pointed out their moral and religious duties, and called upon them not to neglect going to Church on the Sabbath day, the Almighty having not only rested from his labors on that day but sanctified it. He expressed his great satisfaction at the progress religion had made throughout the Colonies in his diocese since his first arrival. When he first visited these Islands the Stores and Shops were publicly kept open on the Sabbath day, and the then Slaves were compelled to labor in their grounds on that day, and to assist in the manufacture of produce; these profanations of the Sabbath had passed away and given place to a feeling of religious

duty. Upon this change in the manners of the people he congratulated his Excellency, whose presence upon the present occasion he was glad to observe, as well as that of the many influential persons whom he saw around him, and all of whom he begged to use their influence in fostering a proper sense of religion among those entrusted to their charge, for without religion no man could be truly happy. His lordship, after expatiating upon many other topics, concluded his address, which lasted for nearly an hour, with an earnest blessing upon those just confirmed, and a strong recommendation to them not to omit partaking of the Holy Sacrament.

We never before heard any thing so truly christian, so truly pious, and so truly sublime, as this address of the Lord Bishop, and we do assure those who neglected the opportunity of hearing him and of profiting by his admonitions, that they have incurred a loss, if they value their salvation, which they may never regain.

His Lordship visited the Leeward Parishes on Monday and held a Confirmation at Barrouallie the same day, at which 62 persons were confirmed. On Tuesday he inspected the Schools in Kingstown, and afterwards held another Confirmation at which 13 were confirmed. On Wednesday he went out to Charaib county, from whence he will return this evening, and embark on his return to Barbados to-morrow.

### GRENADA.

In consequence of its having been announced, on Ascension day, that the Lord Bishop of the Diocese would preach and hold a confirmation on the following Sunday, in St. George's Church, nearly the whole of the pews and the galleries were filled some time before the hour of Divine Service; and when his Lordship entered, a little after 11 o'clock, there was not, we believe, even in either of the aisles, a single seat unoccupied. The morning service was read in a very impressive manner by the Reverend Mr. BOVELL, and the Bishop, having taken his text from the 7th v. of the 19th Psalm, "The law of the Lord is an undefiled law, converting the soul," in a very impressive and eloquent discourse, urged the invaluable importance of the Holy Scriptures, and of an unceasing study of the sacred truths they contain, as necessary to our true happiness here and to our salvation in the world to come. Immediately after the sermon, his Lordship confirmed between 30 and 40 young persons, whom he very feelingly and fervently exhorted to a steady performance of their christian duties, and a strict observance of the Sabbath, set apart, by the Almighty, from works of labour, to be employed in piety; the paramount importance of which sacred obligation he also very impressively enforced upon the serious consideration of all present, and particularly of those who from their relatively high stations in life, cannot fail, by their examples and precepts to influence the morals and conduct of their more humble brethren. The earnest devotion of his Lordship during the performance of the solemn and arduous duty of confirmation, and the eloquent exhortation which he so energetically delivered on the occasion, rivetted the attention, and strongly affected the feelings of the most numerous and most respectable congregation that perhaps ever appeared in our Parish Church.—*Chronicle.*

### BARBADOS.

At 11 o'clock on Thursday, the Bishop, accompanied by the Archdeacon and his chaplain, arrived at the recently erected Parish Church of St. John, where he was met by the Rector, Churchwardens and Vestry of the Parish, who requested him, according to the usual form to consecrate the Church. His Lordship then proceeded to the Roving-room, and after having robed, entered the Church and commenced the ceremony, [vide form] preaching the Sermon himself, in which he took occasion to notice the exertions made by the parishioners, not only in the way of subscriptions but also the voluntary labour contributed by the tradesmen and apprenticed laborers, and to pay a deserved tribute of praise to the liberality and unwearied exertions of *Edmund Haynes, Esq.* His lordship alluded also to the present state of these colonies, and touched upon the advantages resulting from influential persons leaving them at the present moment. There was present a number of persons, not merely parishioners of St. John, but from the neighbouring parishes and from Bridge-Town—the Governor's family and personal staff were present. His Excellency having been prevented attending by illness—and also several of the military.—The Church is a handsome Gothic building, highly ornamented but not so much as to be deficient in good taste, and capable of containing from about 800 to 1000 persons. The pulpit and desk are made from a Mahogany tree planted by *E. Haynes, Esq.* The style of pew adopted in it is the open slip, a style advantageous in two respects, as by this means more room is afforded, and also the congregation are not likely to be annoyed by heat.—The arrangement was exceedingly good and reflected much credit upon the Rector and Vestry—After the ceremony many of the persons present repaired to the Rectory to a handsome collation, where a silver trowel, the gift of the parishioners of St. John, was presented by the Bishop to *E. Haynes, Esq.* when his lordship took occasion again to allude to his exertions in the erection of the Church.—*Barbadian.*

## YOUTH'S COMPANION.

For the Colonial Churchman.

### THE OBEDIENT GIRLS.

I relate the following story for the benefit of the readers of the Colonial Churchman, in the hope that some of them at least may imitate the dutiful conduct of the two little Sunday Scholars.

Mrs. N. had two little girls whom she took much pains in instructing in the way to holy and good living. Sometimes she was grieved at their unwillingness to learn, and at their imperfect practice, of the good lessons which their Sunday School Teacher, as well as she herself had taught them. Their general conduct, however, was such as convinced her that they esteemed and desired to profit by the opportunities which they enjoyed.

Having to spend the day on one occasion with a rich neighbour, she told the little girls that she would not return until the evening, but would leave them to spend their time according to their own sense of duty. "Well," said Jane, the younger of the two, "mother is so very kind to us, that I should like very much to convince her this evening, that we are anxious to please her. Now, I dare say that the book which mother was reading last evening, contains some pretty hymn or story that we can learn and repeat to her on her return." They both took up the book, and after hunting page after page of "Sidney's Life of Rev. Rowland Hill" they selected and carefully learnt the following hymn:—

### A PRAYER FOR A GRACIOUS MIND.

"Blessed are the pure in spirit, for theirs is the kingdom of heaven."—5 c. *Matt.* 3 v.

Dear Jesus, let an infant claim  
The favour to adore Thy name;  
Thou wast so meek, that babes might be  
Encouraged to draw nigh to Thee.

My gracious Saviour, I believe  
Thou canst a little child receive;  
Thy tender love for us is free,  
And why not love poor sinful me?

Then to a child, dear Lord! impart  
An humble, meek, and lowly heart;  
O! cleanse me by thy precious blood  
And fill me with the love of God.

Tho' oft I sin, yet save me still,  
And make me love thy sacred will—  
Each day prepare me by Thy grace  
To meet Thee and behold thy face.

Soon as their mother had returned, and the kiss of welcome had been exchanged, the girls hastened to repeat to her the pretty hymn, and thought themselves amply rewarded by her affectionate approval.—Now, was not this infinitely better than if they had wasted their time, and dreaded her return. Let each young reader who approves of the conduct of these nice little girls, shew their approval by what? merely saying so—No! by learning the same hymn in the same lovely spirit. SIGMA.

For the Colonial Churchman.

### HAPPINESS.

Wherein does true and lasting happiness consist? Perhaps the youthful reader may say that it consists in the abundance of his riches, and the pleasures of this transitory scene. But ask the man whose youthful days have long since passed away on the wings of time, and whose heart was then wholly fixed on the passing pleasures of this life, who did then fully enter into them, and as he then thought could not exist without them,—and he will assuredly tell you that he has long since found out, that those delusive pleasures were all a fleeting show; and that the great charm for those pleasures has passed away with his youthful days never more to return. And he will further tell you that true and lasting happiness is only to be found in the service of Him before whom both you and I must give an account of our time at the day of final retribution. Or, inquire of the man of this world when he has retired to his chamber after spending the day and part of the night perhaps in sensual pleasure, and even he will then tell you that all is vanity and vexation of spirit; and such a man

most generally lays himself down (perhaps prayerless) to try to rest his weary limbs; but both his mind and his body are like the troubled sea which cannot rest; his conscience tells him that he has been doing wrong, and he then finds that real pleasure or happiness is not within the grasp of a worldly minded man. No, youthful reader, the mind of no man can be truly happy until his thoughts, words and actions, are guided by the word of life; and his time spent not in heaping up riches and in the shadowy pleasures of this world, but in serving the Lord his God and in preparing for death and the day of Judgment. With such a man true and lasting happiness is to be found, and with him only.

"Happy beyond description he,  
Who fears the Lord his God;  
Who hears his threats with holy awe,  
And trembles at his rod."

Sept. 1836.

From the Church Advocate.

#### THE MINISTER'S DISEASE.

Much has lately been written on this subject.—One who has had some experience of the 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 laborer: 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 determined. The mind is as susceptible of habits as the body. It was 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 tasks, 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 trotting horse, be taken that day. It was some time before the writer could decide, why, on some Sunday's his voice was several tones heavier and much freer.—He at last observed 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 been thus 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 labors. 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 but 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 never so keen.

In addition to this, it might be well, for those who can consult them, to enquire of opera singers, and similar persons, what training they undergo to fit themselves for their public performances. No doubt, useful hints might be gleaned from them; and surely they ought not to be wiser to gather gold, than "the children of light" to win souls.

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 in the same key: only adding to the volume of the voice; according to the size of a 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 hour every day.

Speaking on the tenor key, straining, screaming, 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 labors on Saturday, and protracted writing of a 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 as blessings to the church; when, otherwise they might go down prematurely to the grave mourning over squandered health, blasted prospects, and purposes forever broken off.

#### LOVE OF PLEASURE.

St. Paul, in one of his epistles to Timothy, takes occasion to speak of the 'perilous times' which shall come upon the earth. Having stated some of the worst characteristics of that period, he assures him that men shall be "lovers of pleasures more than lovers of God."

Now let it be remarked, that the apostle does not class these persons with the workers of iniquity merely because they love enjoyment. Pleasure is not sinful merely because it is *pleasure*. It is the source from which it is derived, the circumstances under which it is enjoyed, that constitute the sin. Many pleasures, indeed, the highest pleasures, are perfectly innocent. At God's right hand there are pleasures for evermore. The pleasures of Christian hope, the joys of communion with God, and the abundant comforts attendant on a holy life, may be indulged to any extent without transgression. Many pleasures, too, are sinful only when unrestrained by sobriety. Literary pleasures, domestic pleasures, the pleasures of the ear, the pleasure of the eye, may, in a great variety of cases, be enjoyed without offence. And it is only the pleasures of *sin* which are positively *guilty, corrupt and abominable*. Man must cease to be man, and the whole course of nature must be completely reversed, before pleasure, considered in itself, can become undesirable to the creature, or unholy in the sight of the Creator. The crime of the persons mentioned by the apostle, is, not that they love pleasure, but that they love pleasure more than God.

This great crime is fearfully prevalent, and it is by no means difficult to point out the criminals.—And believe it, reader, if you are indifferent to your religious duties, while you are deeply engaged in following the bent of your own inclination, you are one of this class.

It may be that you are one of those who seize every opportunity of joining with gay society, and of partaking of the hilarity and excitement of an assembly obviously collected for purposes of pleasure. On such occasions you are all cheerfulness and alacrity, and should circumstances prevent the fulfilment of your anticipations, your disappointment is indicated by your countenance too plainly to be mistaken. Now contrast this with the little interest which you take in all that concerns the service of God. Say—is it with a hundredth part of the same alacrity that you go to the house of worship. Do you not permit the most trifling reasons to keep you from the sanctuary? and when you do attend there, is it not rather to see and be seen, and to spend your time in worldly thoughts than to worship your Maker? And say—can your closet testify to your secret prayers? Do you not know that you care little about the growth of religion

in yourself or in others? And is not this to be a lover of pleasure more than a lover of God?

But perhaps, reader, you are a man exclusively devoted to business. You despise what are commonly termed amusements. The gay assembly has no attractions for you. Your pleasures, as well as your occupations, are in your counting-room and your store. Say now, lovest thou thy Master more than these? Is it your great object to gain heavenly riches, to lay hold on eternal life? Are you willing, if need be, to make some sacrifices of your time and of your property for the sake of pleasing God? Or are you conscious that the first consideration in your mind is how you may accumulate worldly wealth? Believe it, if you cannot find time every day to think of religion, to pray, and to read the Bible, you have ground for the most awful apprehensions. Better far that you should give up all your earthly prospects, and die, like Lazarus, a beggar, than thus ruin your soul. If you permit your secular pursuits to interfere with the duties which God requires of every man, you must undoubtedly be reckoned among those who are "lovers of pleasures more than lovers of God."

Now what does the word of God require of you in regard to this subject. It says, "Be not conformed to the world; but be ye transformed by the renewing of your mind, that you may prove what is that good and acceptable, and perfect will of God."

Come out, then, from the world, and be separate. Take up your cross, and follow Christ. Even in this life you will not lose your reward. Religion was never designed to diminish your pleasures; but to substitute for those which cannot profit, such as will improve your heart, and continue forever. The pleasures of the world are like a mountain torrent, which dashes and foams for a few hours, and then is dried up and lost. The pleasures of a holy life are like a deep and noble river, which flows on in majesty, and fertilizes as it flows, until it is lost in the bosom of the deep. You are called to relinquish the pleasing dreams, which in their very nature, are transitory, for such joys as God only can give. Comfort in affliction, tranquillity in the general tenor of your life, a hope cheering you with bright prospects in futurity, a sense of reconciliation with your Maker, a death of peace, and a blessed immortality beyond the tomb.

#### BISHOP STEWART.

The Bishop of Quebec, on a visit to the Bishop of this diocese, preached in St. Mary's Church, on Sunday morning last. He was accompanied by one of his Clergy, the Rev. C. P. Reid, Missionary at Rawdon, who read morning prayers. We are glad to find that Bishop Stewart's health, which has been seriously impaired, is greatly improved. Of a noble family, and beset by the allurements of the world, he very early devoted himself to the work of Missions. He came out to Canada in 1807, and prosecuted with zeal and fidelity the arduous labours of a Missionary, at St. Armand, until 1825, when he was raised to the Episcopate. His late indisposition, and his premature infirmity, have been occasioned by unremitting effort and overwhelming care. We trust that the relief about to be afforded to him by the consecration of his excellent friend, Archdeacon Mountain, as Bishop of Montreal, may tend, under God's blessing, to the restoration of his health, and the prolongation of his valuable life.—*Missionary, August 20.*

In 1796 there were but 20 Roman Catholic Chapels in England and Scotland. At the present time, there are more than 500. In a single county there are 87. Forty more are building and forty in contemplation.—*Epis. Rec.*

Warm passions, and a lively imagination dispose men alike to panegyric and to satire. But 'nimum nec laudare nec lædere,' that is, 'neither to deify, nor to duncify,' seems to be no bad rule for those who would act consistently and live quietly.—*Jortin's Life of Erasmus.*

*Faith*—An assurance of acceptance grounded upon the divine promise.—*Jenkins.*

*Schism* could not exist, if adherence to a visible church were not necessary.

A hypocrite is one that is neither what he seems, nor seems what he is.

From the Gospel Messenger.

"THE OLD PATHS;"

OR, THE APOSTOLIC CHURCH.

By G. Boyd.

II. The holy scriptures also teach that the apostles did ordain 'elders' (or presbyters) in every church. Thus it is written of Paul and Barnabas, both apostles, that when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.' Acts 14, 23. See also Titus 1, 5.

'The functions of 'elders,' as Bishop H. U. Onderdonk well observes, 'as developed Acts 20, were only pastoral. They were to 'feed,' 'tend,' 'rule' the flock; 'take heed' to them; and 'watching' for them, were to 'warn' them against false teachers.' See Episcopacy tested by scripture.

III. For an example of the ordination of 'deacons' by the apostles, see Acts 6, 1—6.

'And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

'Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

'Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

'But we will give ourselves continually to prayer, and to the ministry of the word.

'And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip and Prochorus, and Nicanor, and Timon, and Parmenus, and Nicolas, a proselyte of Antioch;

'Whom they set before the apostles; and when they had prayed, they laid their hands upon them.'

Remarks, I. Thus the primitive Church was constituted, with three orders of minister—'apostles,' (not only the twelve, but others ordained by them to the apostleship)—'elders,' (for presbyters) and 'deacons.'

II. During the life time of the twelve apostles, and for some time after, the names of 'bishop,' and 'elders,' (or presbyter,) were used interchangeably, for the second order. 'In process of time, (says Theodoret, an ancient ecclesiastical writer,) those who succeeded to the apostolic office, left the name of apostle, strictly so called, and gave the name of bishop to those who succeeded to the apostolic office.' Videllius also, a non-episcopal writer, says of Clemens Romanus, mentioned in Phil. 4, 3, that after the death of Linus and Cletus, who were Bishops of Rome before him, 'That Clemens alone retained the name of Bishop, because there had now grown into use the distinction between bishop and presbyter.' See Note, p. 37, to Episcopacy tested by Scripture.

III. There was evidently intended to be a due subordination instituted in the Church of God, for the purpose of edification and peace.—Thus both presbyters and deacons were to be subject to the apostles and bishop, who were over them in the Lord, and the whole flock to their respective pastors, who watched for their souls. See 1 Cor. 14, 36—37. Acts 20; and Epistles to Tim. and Titus.

IV. That there was of necessity designed to be a succession of these orders, *apostles or bishops, presbyters and deacons*, is evident from the nature of the case. That which the apostles did under a divine commission must needs abide unalterable. The risen Saviour gave his authority to them, and to none but them; promising to be with them to the end of the world, which he could not be unless the church and ministry which they had organized should be perpetuated. So long as the Church should last, it would be necessary to have an order of men to preserve unity, and to ordain others, who should preach the gospel, administer the sacraments, transact for Christ in admitting members into his Church, banish and drive away from the Church all erroneous and strange doctrines contrary to God's word, and promote quietness, love and peace among the members of his family.

II. Let us now inquire what do ancient authors say upon the subject of the Church of Christ?

I will adduce three witnesses, all of them apostolic

men. Two of them were disciples of St. John, and the third spoken favorably of by St. Paul: St. CLEMENT, POLYCARP, and IGNATIUS.

I. St. Clement. St. Paul mentions him not only as his fellow laborer in the gospel, but as one 'whose name was written in the book of life.' He afterward became Bishop of Rome, and was placed there by the express direction of one, if not both the apostles, St. Paul and St. Peter.

The following quotations are taken from an Epistle of St. Clement, written by him to the Corinthians between the 64th and 70th years of Christ:

Chap. 19, entitled 'The orders of ministers in Christ's Church, established by the apostles, according to Christ's command. Therefore, they who have been duly placed in the ministry according to this order, cannot without great sin be put out of it.'

'The apostles have preached to us from our Lord Jesus Christ; Jesus Christ from God, — Christ therefore was sent by God, the apostles by Christ, so both were orderly sent according to the will of God. For having received the command, and being thoroughly assured by the resurrection of our Lord Jesus Christ, and convinced by the word of God, with the fullness of the Holy Spirit, they went abroad publishing that the kingdom of God was at hand; and thus preaching through countries and cities, they appointed the first fruits of their conversions to be *bishops* (presbyter bishop) and *deacons*, over such as should afterwards believe, having first proved them by the spirit.'

'Our apostles knew by our Lord Jesus Christ that there should contentions arise, upon the account of the ministry, and therefore having a perfect fore-knowledge of this, and gave directions how when they die, other chosen and approved men should succeed to the ministry.—Wherefore we cannot think that those may justly be thrown out of the ministry who were either appointed by them, or afterwards chosen by other eminent men, with the consent of the whole church, and who have with all lowliness and innocency, ministered to the flock of Christ in peace, and without self-interest, and were for a long time commended by all.'

II. St. Polycarp, Bishop of Smyrna, was a disciple of St. John, and suffered martyrdom, A. D. 147. The Epistle from which I quote, was written by him A. D. 116, or 117, to the Philippians.

Chap. 1. 'Polycarp and the presbyters that are with him, to the church of God, which is at Philippi; mercy unto you and peace from God Almighty, and the Lord Jesus Christ our Saviour, be multiplied.'

'Knowing therefore, that God is not mocked, we ought to walk worthy both of his command and of his glory. Also the *deacons* must be blameless before him as the *ministry* of God in Christ, and not of men. Not false accusers or double-tongued; not lovers of money; but moderate in all things, compassionate, careful; walking according to the truth of the Lord, who was the servant of all.'

III. St. Ignatius, Bishop of Antioch, was also a disciple of St. John. He suffered martyrdom under Trajan, by being exposed to wild beasts in the amphitheatre at Rome, about A. D. 107. Ignatius speaks of 'three orders' in the ministry not less than thirty times. A few examples follow:

'Seeing then, I have been judged worthy to see you by Damas, your most excellent *bishop*, and by your very worthy *presbyters*, Bassus and Appollonius, and by my fellow servant, Sotio the *deacon*; in whom I rejoice, forasmuch as he is subject unto his bishop, as to the grace of God, and to the presbytery as to the law of Jesus Christ, I determined to write unto you.—Wherefore it will become you also not to use your bishop too familiarly upon the account of his youth, but to yield all reverence to him according to their power of God the Father; as also I perceive that your holy presbyters do, not considering his age, which indeed to appearance is young, but as becometh those who are prudent in God, submitting to him, or rather not to him, but to the Father of our Lord Jesus Christ, the Bishop of us all.'—'It will therefore behoove you with all sincerity to obey your bishop, in honor of him, whose pleasure it is that you should do so.'—'It is therefore fitting that we should not only be called Christians, but be so; as some call indeed their governor bishop, but yet do all things without him. But I can never think that such as these have a good conscience, seeing they are not gathered together thoroughly, according to God's command-

ment.'—'I exhort you that you study to do all things in a divine concord, your bishop presiding in the place of God, your presbyters in the place of the council of the apostles, and your deacons, most dear to me, being entrusted with the ministry of Jesus Christ.'—'For whereas ye are subject to your presbyters, as to Jesus Christ, ye appear to me to live after the manner of men, but according to Jesus Christ, who did for us, that so believing in his death, ye might escape death. It is therefore necessary that as ye do, so without your bishop ye should do nothing; also be ye subject to your presbyters, as to the apostles of Jesus Christ, our hope, in whom if we walk, we shall be found in him. The deacons also, as being the ministers of the mysteries of Jesus Christ, must by all means please all; for they are not the ministers of meat and drink, but of the Church of God.'—'See that ye all follow your bishop, as Jesus Christ the Father; and the presbytery as the apostles; and reverence the deacons as the command of God. Let no man do any thing of what belongs to the Church, separately from the Bishop.'—'I salute your very worthy bishop, and your venerable presbytery, and your deacons, my fellow-servants, and all of you in general, and each of you in particular, in the name of Jesus Christ, and in his flesh and blood: in his passion and resurrection both fleshly and spiritually, and in the unity of God with you.' See Epistle to Magnesians, Trallians, Romans, and Smyrneans.

Thus clear, full and conclusive is the testimony from holy scriptures, and ancient authors in favor of primitive episcopacy. Much more to the same effect might have been presented. If any one is desirous of examining the subject further, he is referred to Dr. John E. Cooke's work on Episcopacy.

To be continued.

ANECDOTE OF REV. JAMES HERVEY.

In the parish where Mr. Hervey resided before he became decidedly evangelical in his sentiments, there lived a ploughman, who usually attended the ministry of the Rev. Dr. Doddridge and was well informed in the great truths of Christianity. Mr. Hervey being advised by his physician to follow the plough in order to smell the fresh earth for the benefit of his health, frequently accompanied this ploughman in his rural employment. Mr. Hervey one morning asked him what he thought was the hardest thing in religion? The man replied that as he was illiterate, and Mr. H. was a minister, he would beg leave to return the question. Mr. Hervey said he thought the hardest thing was to deny *sinful* self, grounding his opinion on the solemn admonition of our Lord, "If any man will come after me, let him deny himself." He argued on the import, and extent of the duty; showed that merely to forbear the vicious action was little; but that we must deny admittance, or entertainment at least to the evil imagination, and quench even the kindling sparks of unlawful desire. The ploughman replied, "there is another instance of self-denial to which the injunction extends which is of great moment and the hardest thing in religion, and that is to deny *righteous* self. You know, I do not come to hear you preach, but go every Sabbath with my family to Northampton to hear Dr. Doddridge. We rise early in the morning, and have prayers before we set out, in which I find pleasure; under the sermon I find pleasure; at the Lord's table I find pleasure, &c. but to this moment I find it the hardest thing to deny *righteous* self, I mean the renouncing of our own strength and of our own righteousness, not leaning on the one for holiness, or on the other for justification." Mr. Hervey was struck with these observations and though he did not then fully approve he soon felt their propriety, and became their warm advocate.

The true art of Happiness;—let those who have leisure find employment, and those who have business find leisure.—*Cecilia*.

I know of no better evidence of strength in grace than to bear with those who are weak in it.—*Abg. Leighton*.

The Faith on which so great a stress is laid in the Gospel, is to be understood of a vital operative principle, which purifies the heart and is productive of good works.—*Leland*.

Animal pleasures tear the constitution, and like the lightning of the night, darken the gloom through which they occasionally break.—*Nathak*.

## EPITOME OF THE HISTORY OF ENGLAND.\*

By Rev. Dr. Jacob, Fredericton, N. B.

In the fourth year of his succession to the Papal seat (says the learned and pious Northumbrian Monk; that is, in the year of our Lord 596,) Gregory, admonished by divine instinct, sent Augustine, whom he had designed for Bishop of the English nation, accompanied by other zealous Monks, to preach to them the Gospel. The Abbot (for such was Augustine appointed over the rest,) and his associates arrived safely at the isle of Thanet, in number about forty, besides some of the French nation whom they brought with them as interpreters. Ethelbert, the Saxon king of Kent, to whom Augustine sent a new and wondrous message, stating that he had come from Rome to proffer heaven and eternal happiness by the knowledge of another God than the Saxons knew, directed them to remain where they had landed, and to be furnished with necessaries, while he should consult on what was fit to be done. After some days coming himself into the island, Ethelbert selected a place of conference under the open sky. They on the other side, when invited to his presence, advancing for their standard a silver cross and a graphic representation of our Saviour, came slowly forward, singing solemn litanies; till sitting down at the king's desire, they preached to him, and all in that assembly, the tidings of salvation. Whom having heard attentively, the King thus replied: "Fair indeed and ample are the promises you bring, and such things as present the appearance of much good; yet, since they are new and uncertain, I cannot hastily give my assent, quitting the religion which, from my ancestors, with all the English, I have for so many years retained. Nevertheless, because you are strangers, and have undertaken so long a journey, to impart to us the knowledge of things, which I am persuaded you believe to be the truest and best, you may be assured we will not repay you with any molestation, but rather provide you the most friendly entertainment in our power: nor do we forbid you, whomsoever you can by preaching, to gain to your belief." He accordingly assigned them a residence in Canterbury, his chief city; and made provision for their maintenance, with free permission to preach their doctrine wherever they thought proper. By which, and by the example of their holy life, a life spent in prayer, fasting, and continual labour in the conversion of souls, they gained many; on whose bounty and that of the king, receiving what was necessary only, they subsisted. There stood without the city an ancient Church, built in honor of St. Martin while the Romans remained in the country; in which Bertha the queen (for she, we are informed, being the French king's daughter, had been a Christian before her marriage,) usually went out to pray. Here also the Roman missionaries began to preach, baptize and openly perform divine worship. But when the king himself, convinced by their good life and miracles (says the ancient historian) became a Christian and was baptized, which happened within a year of their arrival, then multitudes daily, conforming to the example of their prince, thought it an honor to be reckoned among those of his faith;—ten thousand, we are told, were baptized in the single year 599. To whom Ethelbert indeed principally showed his favor, but compelled none; for so, the Saxon divine assures us, had he been taught by them who were both the instructors and authors of his faith, that the Christian religion must be voluntarily embraced, not professed by compulsion. At length Augustine, being advanced to the dignity of Archbishop of the English, recovered from its ruins and profane uses a Christian church in Canterbury, built of old by the Romans, which he dedicated by the name of Christ's Church; and adjoining it he founded a seat for himself and his successors: a monastery also on the east side of the city, where Ethelbert at his instigation built St. Peter's, and enriched it with great endowments, to be a place of burial as well for the archbishops as the kings of Kent. The number of Christians began now to increase so fast, that Augustine, ordaining two of his assistants, Mellitus and Justus, as subordinate bishops, sent them out to the work of their ministry. And Mellitus by preaching converted the east Saxons, over whom Sebert, the nephew of Ethelbert, by that powerful monarch's permission then reigned; whose conversion to congratu-

late, Ethelbert founded the great church of St. Paul in London to be their bishop's cathedral; the same Mellitus having the satisfaction but a few years after of consecrating St. Peter's church and abbey at Westminster, founded by the piety and zeal of his more immediate sovereign Sebert. Justus also had his cathedral founded at Rochester; and this, as well as St. Paul's was endowed by Ethelbert with fair possessions.

Thus, according to the most authentic testimony, was the Church of England happily established on the mouldering ruins of its British predecessor. So honorable to all the parties concerned, so perfectly agreeable to reason and nature, was the origin of that religious establishment; which, patronized by successive dynasties, cordially embraced by Saxons, Danes and Normans, justly receiving temporal support in grateful return for the spiritual good which it was found to communicate, and improving in knowledge, purity and utility, with the progress of the national mind, survives the changes of more than twelve hundred years, and has now its bishops and cathedrals on the banks of the St. Lawrence and the Ganges.

But to the Saxons our country is indebted for other great and lasting benefits. The free institutions to which they had been accustomed in their native wilds, their *Synods* and *Wittenagemotes*, or conferences of wise men, were the original source of our English *Parliaments*. The same Ethelbert, who first established Christianity among them, is recorded to have given laws and statutes, after the example of Roman Emperors, written with the advice of his sagest counsellors, and in the English tongue. These laws, improved by Ina, enlarged by Alfred, and collected into a systematic code by Edward the Confessor, form in their substance the *Common Law* of England, on which all our subsequent legislation is founded. Literature also found its best patrons among the Anglo-Saxon kings. To them England owes her first schools for liberal education; Sigebert, king of the East Angles, having laid the foundation of the University of Cambridge; while Oxford justly glories in her founder—the truly learned, wise, pious, brave and good—the incomparable and almost perfect Alfred.

The Danish invasions and the Norman conquest, were little more than the predominance of active and valiant divisions of the same people, over those who had become comparatively disolute and enfeebled. The former had at least the good effect of producing a national union and reformation, with all the benefits which England derived from the government of Alfred. The latter, miserable as was the oppression under which our Saxon forefathers groaned for a time, added what was wanting of solidity, dignity and grace to the English Constitution. To the noble Barons, whom the Norman princes called and treated as their *Peers*, we are indebted for the Great Charter, by which the rights and liberties of Englishmen were consecrated for all succeeding ages. To the wise policy of those princes themselves we must attribute the privileges of our shires, cities and boroughs, from which resulted in course of time the *House of the Commons* of England. To them, and the spirit of princely magnificence which they diffused, are due the castles, towers and palaces, the cathedrals and parochial churches; where strength and beauty, majesty and elegance, are still seen combined in admirable harmony. From them originated that extraordinary union of valour with humanity, which mitigated the horrors of war, while it raised the English hero to an unexampled height of glory.

Of the great and happy effects produced by these and such like means, it is not necessary to speak at length. Not only have "we heard with our ears, and our fathers have told us," but the whole world is well aware, what Englishmen have been in fields of battle and in courts of justice; in public council and under the domestic roof; in the various pursuits of industry, art and science; in the noble speculations of a sublime philosophy, and the noble aspirations of a holy faith; and in all the virtues which bless and adorn a people.

In these latter days the effects are most extensively seen and felt. Defects and errors there are and will be in all which belongs to man. But, under the continued blessing of that benign Providence which we are bound most devoutly to acknowledge, our nation has advanced and improved on the deeds and the cha-

acter of its days of old. The Reformation of the national religion by the happy agreement of the civil and ecclesiastical authorities, and its final settlement on a basis of faith and order, with an unrestrained liberty of conscience and of worship; the consolidation of the Constitution by the *Bill of Rights*, and other measures for the security of personal freedom and the equal protection of the laws; the peaceful union of the sister kingdoms of Scotland and Ireland, productive as it is (notwithstanding peculiar difficulties in the condition of the latter, which time and patience alone can disembarass,) of mutual strength and prosperity; the display of British spirit and energy at home and abroad, by land and by sea; the diligent cultivation of all the resources of the nation, and the undaunted defence of its independence against the most fearful and deadly hostilities; the wonderful extension of the British name and influence by colonies and commerce, portending I know not what kind of empire over the remotest regions of the globe; and the anxious desire and persevering endeavours of our countrymen to communicate to "all the families of the earth" their own blessings—equal liberties and rights, impartial laws, the comforts and enjoyments which are the fruits of knowledge and virtue in this life, and the animating and consoling hopes of a better through our Lord and Saviour Jesus Christ:—these are, all and every one, so many consequences of God's ancient providence over the distinguished nation to which it is our high privilege to belong—so many evidences and manifestations of "what He hath done in the days of our fathers, in the times of old."

What then remains, but that the inheritors of such recollections should adore with grateful devotion the God of their fathers, and call upon their souls to fulfil the duties of the station in which his providence has been pleased to place them? Reflecting on those who have been before us—the Briton, the Roman, the Saxon, Dane and Norman, the wise and great and good of those successive races blended into one nation,—"what manner of persons ought we to be!" Our care it should unquestionably be, to derive all the benefit which the example of our predecessors is calculated to afford; to shun the vices which we may find occasion to deplore, and imitate the virtues for which posterity holds them in honor. And here we cannot hesitate: because our reason, when it looks at characters from a distance, adopts the same general standard of morals. Can we doubt that the men, who have in any age most contributed to the welfare of our country, were the most devout, the most faithful, the most just and benevolent; and that, as far as any have failed in such qualities, they have failed to contribute to their country's good?

But a review of the history of England conveys more peculiar instruction. Not without a divine providence "have we heard (it) with our ears, and our fathers have told us." In other words, the distinguishing and proper character of a people is derived from hereditary associations. It is natural therefore, it is right, it is agreeable to the mind and will of God, that an Englishman should feel an especial interest in things for which his country has been remarkable. And, among many other things, which are thus associated with our nature, I conceive it impossible not to feel, that a King "the Vicar of Christ,"—as our princes of every race were designated from the establishment of Christianity to the Norman conquest, for which "Defender of the Faith" and "Supreme Head of the Church of England" have not unsapiently been substituted since the Reformation; a national Church under Episcopal government— which has existed in the island for upwards of fifteen centuries, even as long as Christianity itself; and a Parliament—comprising, to use the language of Ina in the first enactment of his reign, "the advice and consent of all the Bishops and Chiefs, and the wise men and People of the whole kingdom;"—are our peculiar heritage. Other institutions may have been better adapted to other nations; we may even admit, as the judicious and candid Hooker did with respect to the reconstruction of the Church of Geneva, that social arrangements on a very different plan may have been the "wisest devices, if we duly consider what the present state" of another country might "require." But our duty and our happiness it surely is, to adhere, with all the veneration and attachment which long prescription inspires and justifies, to the ancient Constitution of England; the great objects and obligations of which cannot per-

haps be more justly expressed, than in the language of our Danish sovereign Canute:—"First, above all things to love one God, and maintain one Christian faith unanimously; to love and honor the King; and to study always, by every means, how to advance the national welfare, and how to exalt the true Christian Faith."

Great cause indeed, the greatest cause, we have for humble gratitude to the God of our Fathers, that "the true Christian faith" has been so firmly established in our country. But proportionably great is our responsibility to that divine providence, which has given us so exalted a rule of life. And well does it deserve our serious consideration, what account we shall be prepared to give, not merely in the trials which nations and individuals undergo in this world, but at that bar of "the Judge of all the earth," were Britons, Saxons, Danes, who perhaps once perished for their sins, shall "rise up and condemn" the unfaithful and unprofitable of a far more enlightened and highly favoured generation.

#### DUTY OF PAROCHIAL VISITATION.

Extracts from a charge addressed to the clergy of Kentucky, by the Right Rev. B. B. Smith, D. D.

"The end of our ministry towards the people of God, reminds us, my brethren, of the CHARACTER of that intercourse which should subsist between us and the people of our charge. They are not to be regarded as strangers, to be seen unfrequently and only on terms of the nicest etiquette—but as friends in whose welfare we feel a constant and tender concern. They are not to be treated as pupils or as children, whom you are to manage with an absolute and severe authority, but as fellow immortals, and if Christians, as adopted sons in the same holy family of the meek and lowly Saviour. In a word we must endeavour to live amongst our people as the most kind and obliging of neighbours and friends live amongst their own dearest friends and relatives, visiting all with a becoming frequency not tending to improper familiarity, or an undue preference for some above others; but sustaining a constant, cordial and affectionate intercourse with all alike, without prejudice and without partiality; the friend of the poor, the guide and counsellor of the young, and the comforter of the sick and the afflicted.

The very nature of our intercourse with our people, and the end of our sacred office, point out the DESIGN of parochial visitations. In a lower and subordinate sense, it is to do away with that strangeness and reserve which often prevent the people from conversing with their minister on sacred subjects. But its grand design, like that of all the other parts of our ministry, is to awaken those to righteousness whom the world, their own corrupt hearts, and the power of Satan, hold in bondage; and to promote the growth in grace of those, whose hearts have already been turned to God—in a word, it is to persuade those who are not already Christians to become such, and those who are Christians to become better Christians. Wherever we go we should hold in view these noble ends. We should strive for a spirit of self-recollection, that nothing may induce us to speak or act, in any thing unworthy of our office. But remembering that we are the representatives of the Lord Jesus Christ in the world, we must disapprove, and weep over every thing which would grieve his holy and benevolent heart, and encourage and rejoice in, whatever would fill that heart with gladness.

The best METHOD of conducting family visits, so as to do the most good, is perhaps the most difficult of all the questions of ministerial duty, wisely to solve.

The position has, by some, been taken, that a clergyman ought never to pay a visit without introducing the subject of religion and offering prayer. What, whether the circumstances of the household permit it or not? Are we gratuitously to shock and offend people, for the sake of doing them good? Precious is a word in season, but counsel and prayer ill-timed and obtruded where it is known beforehand that they will be unwelcome, instead of promoting the cause of the Redeemer must sadly retard it.

The view of others seems to be, that if they only make a call, however short, and go through a certain amount of the absolute drudgery of visiting, they have done their duty. But will this answer? Will it do to overlook the grand design of our visits—to promote the temporal and eternal welfare of the souls committed to our charge? Is our work done when we can

say that we have visited every family under our care once, or even three or four times, during the year? Nay! It is not the frequency but the usefulness of our visits of which we should chiefly take account.

Perhaps the few following rules may be useful to us in adopting a method of visiting. It should be regular. So many hours a-day or so many half days in every week should be sacredly consecrated to this part of our work, and if interrupted at one time, we should feel that our people have the strongest of all claims upon us, that we should make it up at another. It should be systematic. Particular portions of our flock should never be neglected for the sake of other portions. We should tremble for fear of being tempted to visit, selectly and partially, for our own gratification, instead of impartially for the sole benefit of our people. It should be wisely directed. Some of the most useful ministers I have known have accomplished their great work by following up their visits frequently and earnestly in the case of certain classes of persons; now the inquiring, at another time the young, and again at another the sick and the afflicted. A wise minister will never be without a great object to be fostered and promoted by well-timed visits.

"Think of the rich train of blessings which would flow from such a course of conduct on the part of every minister of the Lord Jesus. Where would there be a sufferer around us unvisited or unconsolated? How soon would a blessed religious influence penetrate into the abodes of want, nay even into the haunts of vice. How truly would every Church be a family of love, bound together by most devoted attachment to their spiritual father, and growing up in all things a holy temple unto the Lord."

"I charge you, therefore, before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom, preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long suffering and doctrine."

"The duties of ministers and people, my dear Christian friends, are in all things reciprocal. If it be their duty to visit you from house to house, in order to promote your spiritual welfare, it is yours to yield them every facility in the discharge of this holy office. It belongs to you whenever they come amongst you, to lay aside, as far as may be, all worldly cares and employments, and to entertain them with Christian conversation, as if they were to you as an angel from God. You should watch for their coming to ask for the explanation of any difficulties, the solving of any doubts, and the removing of any scruples which may have perplexed your mind. You should receive them with the confidence and love of your very best friend, and lay open your whole hearts to them, upon the great concerns of your souls and of your religious duties. You should never suffer your ministers to be spoken of with disrespect in the presence of your children, but should teach and train them to love and reverence their spiritual pastors; and do every thing in your power to increase and sustain their influence over all the members of your families. On every visit, if the hour and the circumstances invite or permit, how delightful would it be to call upon a servant quietly to place a little table before your minister with a Bible and a prayer-book upon it, as a silent expression of your desire to have him pray with you. He only waits for the intimation that it would not give offence, and this concerted signal would soon come to be universally understood.—When your clergyman visits you in sickness you should remember that his time is precious, and that he needs every facility for approaching the bedside of the sick, without delay and under circumstances the most favourable for his office, quite as much as the physician. It is impossible to describe the anguish of a pastor's heart who has watched for years, perhaps, the thoughtless course of some one of his parishioners, to be told that he is sick, in a state, perhaps, to receive with kindness words of warning so often slighted in health, but at the same time to be told that the physician and his friends think it not best for any one to see him. Oh! it is bitter, it is heart chilling, upon taking pains to visit his house, and almost to obtrude himself in the family circle, to be turned away from the door without permission to administer spiritual counsel to one in perishing need of it. If there be a crime more horrible than the murder of a brother, it is the cruel-

ty of shutting out from the chamber of the dying, the minister whom God hath appointed to warn or to console him, (as the case may require,) in that awful hour!

When the people shall gladly welcome and nobly sustain the clergy in their work, and when the clergy can truly say "that they have kept back nothing that was profitable unto them, but have showed them, and have taught them publicly and from house to house, testifying to all repentance towards God and faith in our Lord Jesus Christ," then and not till then, will the Church be built up, and multitudes be daily added unto it, of such as shall be saved.—AMEN.

#### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, SEPTEMBER 22, 1836.

SHELburne.—There was a meeting of the Clerical Society at this place on Wednesday and Thursday the 7th and 8th instant, attended by the Rev. Dr. Shreve, and Rev. Messrs. Moody and Cochran, in addition to the resident clergy the Rev. Dr. Rowland and Rev. Mr. White. Divine service was performed twice on Wednesday and once on Thursday, on which latter day the Holy Communion was administered. The congregations each time were large and attentive, and the services, as they seemed to be grateful to both clergy and people, it is hoped, will be blessed to their spiritual edification, and the general good of the church. The collection taken up in aid of Sunday Schools was the most liberal that has been made in any of our parishes. We were struck by the number of elderly persons in the congregations, (several of the old refugees of 1783, and one who served under Lord Cornwallis at York-town being present.) And at the Altar there were six communicants, whose united ages amount to 500 years; and the youngest partaker of the sacred elements was nearly thirty, which we trust may not often be the case.

Shelburne is full of interesting associations to the reflecting mind. Its churchyard closely filled with graves, and studded with memorial stones, speaks of days when it could number its tens of thousands of inhabitants, the most of whose very dwellings have been swept away, and whose places literally 'know them no more:' and the solemn enquiry can hardly fail to arise in the thoughtful mind, where are the bustling crowds that once thronged those streets where the sheep now graze undisturbed, and the site of whose gay mansions has now become the cultivated field? And especially the preacher that looks around the spacious and venerable church, where a thousand people have been gathered, will feel impressed with seriousness, in reflecting how the most of those that once listened to his predecessors, are now forever passed away.

Among the marks of former days which the church presents, are the music rests used by the band of the 6th Regt. which occupied the choir about the year 1790.

In the temporal affairs of Shelburne there seem indications of improvement, and we hope they may be regarded as steps to more lasting prosperity than it ever enjoyed. And as a field of ministerial labour, Shelburne presents much encouragement. Besides the congregation in town, there are many settlements within a circuit of 25 miles, where the present missionary occasionally officiates and finds the people generally ready and glad to hear the word of God, and much attached to the church. Indeed this may be mentioned as one of several parishes in this province, where it is utterly impossible for any one missionary, however active and zealous, to meet the spiritual wants of the people.

CANADA.—We have received a pamphlet of 16 pages, entitled "Thoughts on the present State and future Prospects of the Church of England in Canada," addressed to Bishop Stewart and his clergy in general. The object of the writer is to state the present condition of the church in that quarter, and to suggest the means of providing against coming difficulties, and of advancing its prosperity. The wants of the church are, as with ourselves in Nova Scotia, more labourers and more funds for their support. The author gives a striking picture of the spiritual destitution in some parts of that diocese, which might well apply to many portions of our own. The Society in Toronto for converting and civilizing

ing the Indians, and propagating the Gospel among destitute settlers in Upper Canada, are only able to employ *three* missionaries, where one hundred, as the writer thinks, are required, besides forty in the lower province. He calls attention to the want of theological institutions for the education of a native ministry, and mentions that there are now only *three* candidates for holy orders in the Canadas. And he also urges the necessity of devising means for the support of a Bishop when the present excellent one shall be removed (which God grant may be a distant day!) as then the government allowance will cease: and he winds up by recommending the assembling of the clergy "in convocation" in conjunction with *lay delegates*, to consider what should be done in the premises, and to make new laws for the government of the church; and he puts in Italics his conviction that "*nothing less than the adoption of a code of laws, embraced in a new constitution, can bring order and regularity to our church, nothing short of the admission of the laity in our councils will give us strength and energy.*"

The church of England, in that quarter being blessed with the supervision of two as devoted men as ever succeeded the apostles of our Lord, and the clergy being at the regular periods in the enjoyment of a public meeting with their episcopal head, we may safely leave these matters to their wisdom. They are of a grave and weighty character, involving a declaration of independence in regard to the Parent Church, which ought to have strong grounds to sustain it. But though the wisdom and practicability of the author's suggestion may be questioned, good perhaps may be done by thus bringing before the minds of the clergy and members of the Church, its unquestionable wants and difficulties at the present time, as well as those which may ere long be expected.—There can be no harm in consultation upon these points between the Bishop and his clergy, in such assemblies as are known to the Church of England, nor in the adoption of any measures for the local prosperity of this part of the vineyard, which do not contravene established order, or exceed lawful authority.—In the case of Nova Scotia, there is much in common with Canada. Our old parishes are growing too large for the former portion of labour. New fields are white to the harvest. Thousands nominally of the Church, are without the church's ministry and ordinances; and thousands more who never had a name, but would gladly be fed by our means, are 'perishing for lack of knowledge.' And we want labourers in this spacious field, to fill up vacancies in the old parts, and to go forth and cultivate the new. We question whether at the present moment there are even *three* candidates for orders in this province. And we fear that ere long the ranks of the present little band will be thinned to a greater extent than that. O that some of the many young men to whom God has given the ability, would, from the same heavenly source, be endowed with the inclination to devote themselves to that best and noblest and most exalted of all callings, the Ministry of Christ, and help us to bear the glad tidings of the Gospel in the pure censures of the Church to the numbers who are waiting to receive it.—And among our other wants, like our sister Church in Canada, we want funds for the support of these additional labourers, as well as to sustain the ministry of the Word in old parishes, hitherto kept up by foreign aid. On this point, of contributing to the support of religious institutions, it cannot be denied that our laity are far more remiss than those of other denominations, perhaps because the necessity for it, through the liberality of England, has not been so pressing, nor consequently set before them as it must now be.—There is wanting a systematic appeal to the great body of our people, for contributions of what God hath given them, to His cause, and the welfare of their more destitute brethren, no less than for the better support of religious ordinances in their respective parishes. And we are persuaded that, if a duly accredited channel be established, under proper regulations, for the reception and appropriation of such offerings, our people will not be found backward. At present the answer is ready, 'there is no Society formed to receive what we would give for the advancement of the Redeemer's kingdom, especially in the destitute portions of our own land.' We trust the time is not far distant when such a plea will be removed by the forma-

tion of a Society in this province, having such objects as will command the support of every conscientious churchman.

While on this subject we call attention to the following copy of the rules of an institution in the Diocese of Quebec, which we have kept back for some time, in the expectation of appending to them the remarks of a friend in that quarter, which we still hope soon to lay before our readers:—

*Society for Propagating the Gospel among the destitute Settlers and Indians of Lower Canada.*

A general Meeting was held, pursuant to notice, in the National School House, in this city, on the 18th February—the Lord Bishop of Quebec in the Chair—when the following resolutions were agreed to:—

Resolved, I.—That the present name of the "Society for Propagating the Gospel among destitute Settlers in the District of Quebec" be altered to "The Society for Propagating the Gospel among the destitute Settlers and Indians of Lower Canada."

II.—In order to procure candidates for employment by the Society, and subscriptions from the Mother Country, the Society shall solicit the co-operation of any Societies formed, or to be formed in Great Britain or Ireland, in connection with the Church of England, for sending Missionary Clergymen or Catechists to the Colonies, and also of any other Societies or individuals which may be brought from time to time to the knowledge of the Committee—the sanction of the Bishop being first obtained for such application.

III.—That the following Rules be adopted as the Rules of the Society:—

Rule 1.—This Society shall be called "The Society for Propagating the Gospel among the destitute Settlers and Indians of Lower Canada."

2.—The officers of the Society shall consist of a President, Vice-Presidents, Treasurer, Secretary or Secretaries, and a Managing Committee, to be composed of not less than 12 members, 5 of whom shall constitute a quorum.

3.—The President, Vice-Presidents, Treasurer, and Secretary or Secretaries, with the resident Clergy, shall be *ex-officio* members of the Committee.

4.—It shall be the duty of the Committee to make enquiry for and select well-qualified Candidates for employment in the service of the Society, who shall be presented to the Bishop for licence or ordination as the case may require; such nomination to be made with the consent of two-thirds of the members present. It shall also be the duty of the Committee to assign the sphere of duty to the persons employed by the Society, and to furnish them with the necessary instructions, subject to the approval of the Bishop.

5.—The Managing Committee in their enquiries for well-qualified Candidates for employment by the Society, shall consider the following requisitions as indispensable:—

1. Decided piety. 2. Competent knowledge. 3. Aptness to teach. 4. Such a measure of general health and strength of constitution as shall enable them, by the Grace of God, to bear hardness as good soldiers of Jesus Christ.

And the Society earnestly trust that all recommendations of Candidates will be given solely from a sincere regard to the service and glory of Almighty God; and that no worldly motive or consideration shall be permitted to weigh against the good of souls and the furtherance of Christ's holy Gospel.

6.—In order to procure Candidates for employment by the Society, and subscriptions from the Mother Country, the Society shall solicit the co-operation of any Societies, formed, or to be formed, in Great Britain or Ireland, in connection with the Church of England, for sending Missionary Clergymen, or Catechists, to the Colonies; and also of any other Societies, or individuals, which may be brought from time to time, to the knowledge of the Committee—the sanction of the Bishop being first obtained for such application.

7.—The Committee shall endeavour to procure the co-operation of Branch Societies, and of zealous individuals throughout the Province, with a view to the increase of the funds and the furtherance of the general objects of the Society.

8.—An Annual General meeting of the Society shall be held as near to the commencement of each year as the Committee may deem advisable, when the Report of the Committee shall be presented, and Officers appointed for the ensuing year.

9.—Special General Meetings may be called by the Committee; or by any 12 Subscribers who shall specify, in writing, to the Secretary, the purpose of the Meeting. One week's public notice shall be given of such meeting.

10.—The Committee shall meet during the first week in March, June, September and December respectively, and oftener if necessary.

11.—All Meetings shall be opened and closed with Prayer.

12.—No Rule of the Society shall be repealed or altered, nor any new one established except at a general meeting. At least ten days' previous notice of the proposed alteration shall be given to the Secretary and by him published for the information of the Subscribers.

Resolved IV.—The Society earnestly requests the formation of Branch Societies, and the co-operation of zealous individuals throughout the Province, with a view to the increase of the funds, and the furtherance of the general objects of the Society.

V.—The Society respectfully request that the Lord Bishop will be pleased to direct that an Annual Sermon in aid of the funds be preached by the Clergy throughout the Province of Lower Canada.

MR. ROBERTSON'S TREATISE ON BAPTISM.—We have not fully perused this work, but have seen enough to induce us to recommend it to all who desire a fair statement of the whole question between Antipædobaptists, and those who "suffer little children to come unto Christ and forbid them not." Of course on a subject so often and so fully discussed by the ablest hands, nothing new will be expected and yet there are some forcible arguments in this work of Mr Robertson, which we have not met with before. Those that relish the bitterness of controversy will be disappointed here; for we have as yet seen nothing in the book at variance with the spirit of christian meekness and true charity—nothing which will hereafter create a painful feeling, or a compunctious visitation in the author's mind,—and that is more than can be said of every work that has been sent forth on this subject from the colonial press. We regard this Treatise as supplying what has been a desideratum with all Pædobaptists amongst us since the appearance of Mr Crawley's book, which those who are credulous might have considered unanswerable because unanswered.—Mr Robertson however, is not to be regarded as entering the lists against him or any other disputant. In his excellent introductory address to the congregations under his charge, he says—

"My sole object is to put it in your power to judge for yourselves, and to form an opinion of your own, respecting the chief matters in debate.

"With this view I have traced, as briefly as is compatible with perspicuity, the history of the various controversies that have at different times agitated the christian church, with regard to the Sacrament of Baptism; endeavouring to point out such general features in the character of the question, at different stages of its progress, as appeared deserving of your notice. And being well convinced that the word of God, in so far as it elucidates the subject, is the best possible arbiter in that, as well as in all other controverted points, I have referred you chiefly to its declaration. In doing so, I viewed the Bible as a whole, and admitted the authority of the Old Testament, where it seemed to explain or throw light upon the text of the New: because they are both of equal value in making known to mankind the will of God. The general tendency of the great doctrines of human redemption, I have also endeavoured to point out in connection with infant Baptism, and thence to deduce a strong argument in its favour. Lastly, I attempted to illustrate the Baptismal offices of the church of England, by reference to texts of Scripture; shewing that she inculcates nothing in this Sacrament, but what is fully supported by the word of God."

We trust that the work will meet a ready sale, and that the Reverend and well-read author who has done this service to the cause of truth and of the church, will be encouraged to extend the benefit of his labours, by a judicious abridgement of the present Treatise, for wider circulation.

A few copies of the 'TREATISE' may be had at this Office, and at the stores of Messrs. Scott, Gatz & Zwickler, and H. S. Jost.

"W. W."—The excellent communication under this signature in our last, on "the Wandering of the Mind in Prayer," is perhaps, the last contribution of the late Bishop White to the religious Press, having been sent by him to the Protestant Episcopalian for July, on the 17th of which month he rested from his labours.—We hope this interesting circumstance may lead our readers to turn to the article again, and give it an attentive perusal.

Bishop Mountain, of Montreal, was expected to be in Canada about the middle of this month.



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

To be continued.

For the Colonial Churchman.

#### CHURCH PROPERTY AT THE REFORMATION.

##### Essay 9.

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

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

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

There is here sufficient proof of the integrity of

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

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

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

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

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

From the Sunday School Visiter.

#### BROKEN TIES.

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

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

*The friends, the loved ones of our youth,  
They too are gone, or changed;  
Or, worse than all, their love and truth  
Are darkened and estranged.*

*They pass us in the glit'ring throng,  
With cold, averted eyes,  
And wonder that we weep our wrong,  
And mourn our broken ties.*

*Oh, who in such a world as this,  
Could bear their lot of pain,  
Did not one radiant hope of bliss  
Unclouded yet remain.*

*That 'hope' the sov'reign LORD hath given,  
Who reigns above the skies;  
That 'hope' unites our souls to heaven,  
By truth's enduring ties.*

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

#### KING'S COLLEGE—LONDON.

The Annual Meeting of the Proprietors and friends of King's College was held on Saturday at the theatre of the Institution: The Archbishop of Canterbury, as Visitor of the College, presided. His Grace was accompanied on his entrance by the Bishops of London, Winchester, and Llandaff, the Marquis of Bute, Lord Bexley, Sir Robert Ingles, Bart, Alderman Thompson, Alderman Winchester, and other members of the Council, and distinguished persons. The Report was read by the Secretary. It stated that in 1834 the number of scholars in the senior departments was 93, in 1835 it was 105; in the medical department it had increased from 80 to 100, and in the junior school from 381 to 473. The regular receipts for the year over the ordinary expenditure presented a surplus of 85£l., and the cash in hand at the present time, over and above all liabilities, was 1,500£l., which sum it was deemed expedient to keep in readiness for any alterations that an increased and increasing business might require. The Dean of Salisbury moved a vote of thanks to the Council, for the zeal and ability displayed by them in conducting the affairs of the College. The Bishop of London returned thanks. The favourable appreciation of their labours was the reward they aspired to obtain at the hands of the Proprietary. The Council already possessed a rich reward in witnessing the rapid progress of the College, which, founded on the soundest moral and religious principles, must, under the blessing of God, go on more and more prospering, and prove a powerful auxiliary to the Church in the diffusion of the principles and practise of true religion and solid learning. He begged to state that the Archbishop of York, as Chairman of the Council, intended to have been present, but was prevented by an imperative official engagement. As a member of the Council, he felt it due to state that they received the most efficient practical assistance from the Principal, and the various Professors and tutors of the College.—*London Record.*