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# COLONIAL CHURCHMAN.

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

VOLUME II. LUNENBURG, N. S. THURSDAY, MAY 18, 1837. NUMBER 13.

For the Colonial Churchman,

SHORT SERMONS—NO. II.

"I leave all to God's Spirit and the reader's meditation to work on."—*Dr. Hammond.*

*The Justice and Mercy of God—31 Exod. 6, 7.*

Is there not enough revealed to leave in the breast of each individual the fullest persuasion of the mercy and justice of God? Has not each one of us at this moment the power, if he will use it, to revoke the sentence of condemnation which we may justly suppose to be suspended over our heads? It is the same enemy of mankind that whispers in his heart, as in the heart of our first parents—"Thou shalt not surely die." But did our first parents therefore escape? We know the consequences of the first fall, and may God grant that neither of us may feel the utter misery of a second!

*Rennel, A. D. 1825.*

*Christians required to be Spiritual—2 Cor. 5. 7.*

The very essence of the Gospel is SPIRITUALITY. Its constant aim is to raise us above the objects of sense, to make us walk "by faith and not by sight." It bids us

Deny ourselves—16 Matt. 34.

Abstain from fleshly lusts—1 Pet. 2. 11.

To stifle self-love, malice and revenge—5 Matt.

Prefer the interests of others before our own—12 Rom. 10.

Perform the best acts in secret, without hopes of reward from man—6 Matt. 4.

Concentrate in our own persons every moral excellence—2 Pet. 1. 5.

To aspire to heavenly perfections—5 Matt. 48. 1 Pet. 1. 15.

Yet, after all, we must cast down every high imagination, and confess ourselves unprofitable servants.

*Dr. Chandler, 1825.*

*Immortality of the Soul—2 Cor. 15.*

This doctrine is the anchor of the soul when beaten by the storms and blasts of adversity—it is of absolute necessity, in order to sustain and invigorate the spirits of suffering innocence under discouragements—it provides the most effectual restraint upon the evil passions of mankind. The writings of Moses were specially adapted to encourage the belief of a future state.—*T. Lancaster.*

*True Repentance—3 Matt. 2.*

Repentance is either on account of the consequences attending sin;—so Judas repented, or on account of the heinous nature of sin;—so the godly in all ages have repented. The former has nothing of that ingenuous grief that ariseth from love to God, and a holy self-loathing for having offended and dishonoured him: the latter has. Nothing can be more reasonable than for him who committed sin to be sorry with all his heart and soul,—not merely on account of consequences, but as being offensive and dishonourable to the ever blessed God.—*Fuller, 1812.*

"As long as he (Uzziah) sought the Lord, He made him to prosper"—2 Chron. 26. 5.

God will be in no man's debt. So long as Uzziah sought the Lord, "He made him to prosper."—Even what we do out of duty, cannot want a reward. Godliness never disappointed any man's hopes: oft hath exceeded them.—*Bishop Hall.*

Satan would have me wile away my life in inactivity, under pretences of modesty, diffidence and humility, and he is never wanting to furnish me with excuses for sluffing or delaying services.—*T. Scott.*

## MISCELLANEOUS.

### AFFECTIONATE REMONSTRANCE WITH A BACKSLIDER.

Several things of late have put me, my dear Sir, into apprehensions for your spiritual welfare, particularly your absenting yourself from the Lord's table on Sunday. I feel for your temptations, and pray for you. But turn not from the God of all grace: give not up the use of the means of grace, whatever may have been your falls, whatever are the accusations of your conscience, however strong and violent you feel your corruptions. It is the cruel suggestion of Satan, which tells you there is no help for you in your God—that so long as you have striven, and not yet got the mastery over your besetting sin, it is in vain to strive any longer; for in Christ Jesus there is plenteous redemption: and though He often suffers us to be wounded and terribly too, yet He will heal, He will deliver the praying soul, those that are bowed down with the weight and chain of their sins. If you, alas! fall into wilful transgression, and as the case is, do not make it worse, by rejecting the only possible remedy—if you are overcome of presumptuous wickedness, go to Jesus, with your conscience accusing, and under all the aggravations of guilt which can possibly attend your fall. He has a heart to forgive all affronts put upon Him.

Will you then, my dear young man, in whom I have taken so much pleasure, as one devoting yourself in the flower of youth to Jesus—will you forsake Him.

When He whom your righteousness cannot profit, promises to love you freely, and heal your backslidings, and be a covert to you from the wind of temptation, will you, who stand in absolute need of these mercies, keep away?

You will say, I cannot pray, I am a hypocrite: I cannot lament and weep for my sin: I feel a love for it—Go to Jesus with this confession—repeat it again and again, upon your knees—or as you walk about—tell Him it is impossible for you to resist the devil, and your own desperately wicked heart, in any strength of your own, and I have no doubt you will be recovered gloriously.

On the other hand, my dear fellow-sinner, put the case, that, uneasy, and galled with the sight and sense of your provocations, you fly from Christ, you leave off receiving the sacrament, reading God's word and prayer. Alas! I am ready to weep at the terrible consequences: Sin and Satan must then necessarily prevail. Conscience will become a sharp accuser, and haunt you like a ghost! You will expose the cause of Christ to shame and reproach amongst His enemies; you will discourage the young people who have begun to run well; you will be ashamed of seeing your companions in the good ways of the Lord. And at home—what I most tremble to think of, if you forsake the good path—into what shocking behaviour will you be betrayed! The mother who bore you, who has prayed for you day and night, will be an intolerable reproach to your guilty mind: this will excite in you peevishness and anger, and even hatred and malice, so as to grieve her by hard speeches: for the same heart which inclines you to forsake God, and the same enemy that urges you to leave off the means of grace, will lead you on from bad to worse, till who can say what you will not be led to do.

Yours,

H. VENN.

It pleased God to bless this letter to the recovery and establishment of the young man.

### MOSQUE OF ST. SOPHIA.

Sept. 9, 1836.—Have visited to-day the celebrated Mosque of St. Sophia, Stamboul's richest treasure, the glory of the Ottomans. I entered with some friends, in the train of one of the ambassadors, which

is the only mode, excepting by bribe, of gaining admission. Entering upon the western side, we came into a wide passage, running the whole length of the building. Passing through this, we mounted at the opposite end, by a spiral ascent, paved with stone, which conducted us to the galleries. Here the pavement first attracted our attention. It was composed of a light, blue veined marble, each slab of which was about ten feet long, by five broad. The galleries were supported upon tall and graceful columns of Egyptian granite, and over these rose others of the same material, sustaining the lofty roof. The ceiling between was a gently rounded arch, in the centre of which sprung the magnificent dome. The surface of the dome is covered with rich mosaics, which time has robbed of their original lustre. Thousands of these mosaics have fallen, without in the least injuring the appearance of the dome. They are gathered by the Turks and sold to visitors. Around the interior of the dome, at its base, is a narrow gallery which we were not permitted to ascend. After observing the irregular and formless mass, which the building presents from without, I was surprised at the symmetry of the structure within. It is in the shape of a cross, and although not so simple and uniform in its architecture, as the Mosque of Saleiman, it is more grand and imposing. At the inner extremity, is an arched recess like those frequently seen in the churches in New England. Here is the station of the Imam, on the spot where the altar of Christianity once stood. On the wall within the recess, are several Turkish inscriptions; and on either side are those of God and Mohammed, in large gilded characters. On the faces of the side galleries at the four corners, appear the names of the first Caliphs. On the ceiling above, and just without the dome, are representations of the Seraphin, described by Isaiah, vi. 2. "Each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." These have their interest as having been there when the church was entered by Mohammed II., and being almost the only ornaments spared by the ruthless hands of his warriors. Their respect for the bible, and especially for the prophecy of Isaiah, in which the Mohammedans think they find some predictions concerning their prophet, saved them from destruction the only remaining memento of those, who once worshipped in this holy place. Soon after we entered the Mosque, we heard the voice of the Muazzim calling to prayers.—*Rev. R. Southgate's Journal.*

### A SPIRITUAL MIND.

Sweet and refreshing thoughts of God enter easily into such a mind. It is a pure spring, whose waters come bubbling and sparkling up of their own accord. It is not necessary to dig for them and fetch them up with laborious effort. And as the waters of a fountain go forth to fertilize the ground, so do the serious thoughts and pious suggestions of the spiritual mind, flow forth to enrich other hearts.

It is no task for such a mind to think of God. Thoughts of Him come into it from all His works, as the light strikes the eye from every luminous object. It beholds the divine image every where. It has not to say "where is He?" It can say, "where is He not?" Every thing below sends its thoughts above, it has not to drag its meditations back from the world. They flow quickly to spiritual and holy themes. They revert to them, when present need, and lawful occupancy with the world is over, as the divided waves return to smoothness again after the passing keel.

We have the exhortation to this attainment from the eminently spiritual mind of archbishop Leighton. "Consider yourselves my brethren, and trace yourselves into your own hearts, whether often in a day your thoughts run this way, finding the meditation of God sweet to you. You might entertain divine and

heavenly thoughts, even while about your earthly employments and refreshments. Make it your business to learn more of this wisdom; call in your hearts; commune often with yourselves and with God; be less abroad and more within and more above; this is by far the sweetest life. Beg of God to wind up your hearts, when you find them heavy and dull, and need much pulling and hauling from your hand. A touch from his hand will make them mount up easily and nimbly."—*Boston Recorder*.

#### A PASTORAL ADDRESS ON CONFIRMATION.

By a country Clergyman.

My young friends,—I cannot meet you on this occasion, without feeling a more than usual concern for your present and eternal welfare. It is a solemn and affecting period, when those, over whose infancy and childhood, parents, minister, and instructors, have watched with anxious care, are invited to come forward in the name of the Lord, and publicly to devote themselves to his service.

I cannot but admire the wisdom of our venerable reformers, in preserving this ancient and apostolical custom in the Church. It has had the sanction of the wise and good, in all former ages; and has a tendency of the most useful nature. At the same time, I grieve to see the ignorance and carelessness with which it is by many too often abused.

You know how earnest I have been in my endeavours to enforce upon your minds, both publicly and privately, what a solemnity of feeling ought to be found in your hearts at this particular time. O! think, my youthful disciples, what it is to trifle with holy things, and thus to offer to insult God, and provoke him to wrath.

I rejoice, with trembling over you. Some amongst you, I am truly happy to observe, give proofs of a serious impression on your minds. I believe it is your first wish to be found, not only in name, but in reality, "members of Christ, children of God, and inheritors of the kingdom of heaven."

Others of you, alas! who offer yourselves as candidates for Confirmation, appear too plainly to be careless, ignorant, perverse. It is time, that you should know your sin, and your danger. Yet I have lively hope, from witnessing the blessing which has on former occasions attended upon exhortation and instruction at these seasons, that it may be the will of our merciful God, now to make even some of you, for the first time sensible of the lost state of a sinner; and the absolute necessity of applying to the blood of Christ, for "wisdom, righteousness, sanctification, and redemption."

The Church has left me, as your minister, a discretionary power, with respect to whom I may "think fit to be presented to the Bishop to be confirmed." I hope to act in this matter with faithfulness, as well as the tenderest regard for your true interest.

Nothing can be more consistent with scriptural order and pious watchfulness over the spiritual welfare of her young members, than the succession of ordinances and christian instruction, which the church of England has enjoined us to pursue.

No sooner is the child born than the church exhorts the parents to dedicate their infant to God by baptism.—We are mindful of the covenant of grace revealed to Abraham, in whose seed all the families of the earth were to be blessed; and whose children from generation to generation, were commanded to receive the sign and seal of the same covenant; by the Sacrament of infant circumcision. We, therefore, give our infants the sign and seal of the same covenant in the sacrament of baptism; which, as we learn from St. Paul. (Col. ii. 11, 12.) has succeeded to that of circumcision. We rejoice in thinking, that the privileges which God bestowed upon the children of believers, under the Old Testament dispensation, are not withdrawn in the New Testament, but abundantly confirmed by the word of God, and the practice of the first Christians.

Our faith and hope in this matter are strengthened by the recollection, that the promise is not only to us, but to our children. (Acts ii. 38, 39.) We love to remember that in this, as well as in all the spiritual privileges of the church Jesus Christ is "the same yesterday, to-day, and for ever."

As the household of Abraham, and the households of the first Christians, (Lydia, Stephanas, &c.) were received into outward covenant relation, by the ordinances, res-

pectively appointed of God; so we received you in your infancy into the bosom of the visible church; knowing that, "if ye be Christ's then are ye Abraham's seed, and heirs according to promise," (Gal. ii. 29.)

May the charitable presumption, which was then entertained and professed in your favour be realized through the blessing of God, on the means of grace; and so may you prove, through faith, the spiritual children of Abraham.

At the baptism of infants, the church calls upon God-fathers and Godmothers, to make a promise and profession, that the baptized child shall be educated in the principles of that gracious covenant, of which water is the outward and visible sign. Your friends were then charged to see, *not only* that you were called "to hear sermons, and learn the Creed, the Lord's Prayer, and the Ten Commandments: "but" all other things which a Christian ought to know and believe to his soul's health;" and that you "should be virtuously brought up to lead a godly and Christian life.

My children, has this been the case with you? Have you been taught these things; and do you know and believe them to your soul's health (i. e. salvation)? Has the outward sign of water been followed by marks of the inward and spiritual grace of Christ, in a godly and Christian life? Are the hopes and prayers of the church fulfilled, in your lives and conversations?

Farther, the ministers of the church are enjoined to be diligent in catechising and explaining the Scriptures to the young of their flock. Has not this been done amongst you? And do you hope, that you have profited by so wise and necessary an attention of the church to your Christian growth and progress in Divine knowledge? Is your Catechism felt in your heart, as well as fixed in your memory?

The next step taken in your behalf is, that of calling upon you, when you come to years of discretion, to declare in your own person, what is your faith and hope, and what your resolution, through Divine grace, as to life and conduct. Parents, friends, ministers, and other teachers, are supposed to have been long labouring to bring you up in the nurture and admonition of the Lord. And now the church invites such of you as know, and are willing to acknowledge the blessings which has attended on their labour, to "go up higher" in the house of God, and unite, with his faithful people, in partaking of the Lord's supper.

As a solemn preparation for this, the order of Confirmation is provided and ordained. It used to be called by the first Christians, "the perfecting of baptism," and was always preserved as a distinct ceremony. In this order the church, by adding the public profession of faith and repentance, on the part of the now adult Christian, completes what was began at the previous baptism of the infant.

As in the Jewish church, the infant was circumcised at eight days old, in the faith of Jesus the Messiah; and at thirteen years of age, was brought publicly before the congregation, to make an open confession of his faith; so we use the rite of Confirmation on a similar ground. And where the spirit of the institution is rightly attended to, the greatest benefits, both as to private edification, and the public order and decency of the church, may justly be expected to follow.

By this means an opportunity is afforded of ascertaining, so far as outward testimony can do it, in what cases the baptism of the spirit appears to have accompanied the washing of water. Hence a presumptive evidence may be drawn, who are of the generation of this world, and who are the children of light.

Most anxious do I feel, that the marks of this spiritual and saving change, may be evident in you, and that this may be a time of real Confirmation; that is, of *strengthening* to your souls in all holy knowledge, in affectionate love to Jesus, your Saviour, in hunger and thirst after righteousness, in thankfulness for mercies received, and in a prayerful desire for the increase of every spiritual gift and grace. I hope to see you confirmed in your love towards Him, who first loved you: and to witness the proofs that you are so, by letting "your light so shine before men, that they, seeing your good works, may glorify your Father which is heaven."

Ponder these things in your hearts. Meditate much upon the high privilege of communion with the

Lord, at his table. May we soon behold many young Christians approaching that ordinance, with true repentance for their former sins, a steadfast purpose to lead a new life, a lively faith in God's mercy through Christ a thankful remembrance of his death, and a cordial charity with all men. O, that thus ye may be found, "meet partakers of these holy mysteries."

Read over and compare, very attentively together, the office of infant baptism, the church Catechism, and the office of Confirmation; to which you should add, that for the Sacrament of the Lord's supper. You may also, with great propriety, read the office for the baptism of persons of riper years. You will in that service, see the exact state of knowledge and disposition in which you ought to be found previous to Confirmation.

In examining the Confirmation service in the prayer-book, take into most serious consideration, what you say and mean in the use of those words; where the persons to be confirmed answer the question proposed to them by the bishop, by saying, "I do."

Remember, that you then "do" in the "presence of God, and the congregation, renew the solemn promise and vow that was made in your name at your baptism." You "do" then "ratify and confirm the same in your own persons;" and you acknowledge "yourselves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you." Such being the meaning and extent of the words, it is my prayer, that it may please God to perfect his strength in your weakness; and to give you grace not only to say, but do so "with the Spirit and with the understanding also." So shall the prayer which the church offers up for your sake be heard and answered. You shall be strengthened with the Holy Ghost, the Comforter; and be daily increased "in the manifold gifts of grace, in the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of holy fear."

To you my young friends, who are really in earnest I may say: you are thoroughly convinced, that by nature, you are the children of wrath; that the "imagination of man's heart is evil from his youth;" that you are naturally dead in trespasses and sins;" and that "of yourselves, you have no power to help yourselves." But these very considerations are the ground of the warmest thankfulness in your hearts, when you think of the love of Christ to such helpless, undone sinners.

Meditate on the astonishing work that He performed, and is performing. Think, *who* it was that did it, and for *whom* it was done. Ask yourselves, what, and for whom, Christ suffered; and be amazed, whilst you make the reply.

He left the bosom of his Father, and came into this lower world. For whose sake? For sinners.

He became a man of sorrows, and acquainted with grief. For whose sake was this? For sinners.

He was despised and rejected of men crucified, dead, and buried. For whom were these things done? For sinners.

He rose again from the dead to justify. Whom? Sinners.

He ascended into Heaven, leading "captivity captive," and spoiling the principalities and powers of darkness: He now sitteth at the right hand of God, and ever liveth to make intercession for them that come unto God by him. For whose sake were all these things accomplished? Still we reply, for sinners.

Is He not thus the sinner's friend, the sinner's God?

Learn then, as pardoned sinners, to love, worship, and obey the Saviour who redeemed you with his precious blood. Give him the first fruits of your heart's affection. Ask him to create a clean heart, and renew a right spirit within you. His may you be, and him may you serve. Come to this solemn ceremony of public Confirmation, with prayer and praise in your hearts, as well as in your lips. For-ake the foolish, and live." "Renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh."

"Come out from among them, and be ye separate," saith the Lord, "and touch not the unclean thing; and I will receive you, and will be a father unto you"

and ye shall be my sons and daughters," saith the Lord Almighty. (2 Cor. vi 17, 18.)

May the blessing which was so abundantly poured out upon the churches of the first Christians, be renewed in you. Pursuing the footsteps of the ancient flock of Christ, go forth in the strength of the Lord; cast away all pretensions to merit of your own; and rest with the simplicity of a little child on the will, power, and grace, of Christ to save you. Trusting in him, you shall be delivered from every snare and temptation; and in all these things "be more than conquerors through Him that loved us."

*For the Colonial Churchman.*

ADVICE FROM A MINISTER OF THE CHURCH TO A SICK FRIEND.

Dear Mrs. J—,

Let me exhort you not to defer a preparation to meet your God! A solemn thought! Think of it again. To meet the infinite, omnipotent, omniscient, and ever adorable Lord God—the Creator—the Preserver of the Universe—the final Judge of all men. What preparation should we not make to meet a prince, an emperor, a conqueror of nations! How humble in aspect; how clean in person; how reverential in behaviour! This we may do, and yet not give the respect of the heart. But God cannot be deceived, in whose sight the heavens are not clean, who charges his angels with folly.

Consider again the end of this meeting. It is for no trifling purpose that the spirit returns to God who gave it. It is for an event of the deepest importance to its everlasting destiny. It is to undergo the strict scrutiny of Divine wisdom—the close investigation of unerring truth. It is to give an account of the deeds done in the body, to this Judge of all the earth. It is to receive that sentence which involves everlasting happiness or endless woe.

Consider then the preparation necessary to meet such a God, and for so important an end. O Lord, if thou art extreme to mark what is done amiss, who shall be able to stand? Who shall be prepared to meet his God, or to stand when He appeareth? Alas! man is by nature born in sin, and the child of wrath;—for God has declared, that sin shall not go unpunished. Man is born a rebel against his God, with the seeds of disloyalty deep sown in his heart, and disobedience in his members. Can, then, childhood with its folly—youth with its levity,—or ripen years with deliberate transgression, find the righteous Judge with approbation.—Ah, Lord! in thy sight shall no man living be justified. All are included under sin, that the righteousness of Christ might be made known to all. For what the law could not do through the weakness of the flesh, the Son of God in the likeness of sinful flesh, condemned sin in the flesh.

As then in no stage of our existence can we be accepted of God in our natural state, neither can we recommend ourselves by our best performances—the discharge of moral and social obligations, observance of the sabbath, regular attendance upon the ordinances of the sanctuary, and correctness in the ordinary transactions of life. Alas! in every instance we have come far short of our duty; and wherein we have discharged it, it has been but imperfectly performed. Our very offerings must be washed in the cleansing fountain of a Saviour's blood. Our tears are embittered with sin,—our prayers an abomination—our sinful flesh encircling even the spotless Son of God, was for a time rejected and forsaken!

What preparation then, you are ready to ask, can I make to meet my God? He is holy; his law is holy, and His people must thus resemble Him? It is my desire; but my nature is sinful, and to that I have added actual transgression. Neither can I, you say, recommend myself; wherewith then shall I appear before the Lord, or how shall I ascend into His holy hill?

My dear friend, this is the chief object in what I have already written. It is that your inability by nature may appear—that you may see the total want of adaptation in your own righteousness, and seek that which cometh from God only. It is that you may inquire, "what shall I do to be saved?" Oh! let me then point you out the Lamb of God which taketh away the sin of the world, through whom alone you are enabled to do all things.

And herein is the preciousness of Christ to be found—that He has a supply for all our wants. Though our disobedience has rendered us poor, by His obedience we may become rich: and though we have long despised His proffered mercy, when we repent and return by an active faith, all His merits are our own—pardon, justification and redemption. Oh! the depth of the riches of that grace, which has thus not only enabled us to perform what God requires of us, but renders it acceptable to God: for our imperfect services through Christ become perfect. God in Christ, is a God all mercy; out of Christ, is a God all wrath: and thus it is, whilst the actions of some, however devotional, are an abomination, those of others, externally not more so, are a sweet smelling savour in His sight. Although the christian has therefore to lament his frequent aberrations, both of body and mind, from the right path, and like the holy Paul, cry out, "O wretched man that I am, who shall deliver me from the body of this death," he is not to be cast down or to despair; for when looking out of himself to Christ, whose merits he is entitled to by his baptismal covenant and a living faith, he can with the same inwrapped apostle, exclaim with joy, "thanks be to God which giveth me the victory through our Lord Jesus Christ." In himself he has nothing to hope for, but in Christ, every thing. There he sees God reconciled—His Law fulfilled—his honor vindicated—His justice satisfied;—his imperfect services are therefore rendered acceptable, offered up with the holiness and perfection of his Redeemer. Oh! how sweet is Christ to the believer in the hour of danger. He is the altogether lovely—the only desirable. He is the city of refuge—a hiding place from the wind—a covert from the tempest,—as rivers of water in dry places—as the shadow of a great rock in a weary land. Oh! what comfortable reflections, that God pities our weakness, and through Christ accepts our feeble endeavours. And though we have sinned, we still have an Advocate, our righteous Redeemer, who can offer a propitiation for our sins! In the flesh he pleased God, being in every respect tempted like as we are, yet without sin. Thus has our flesh been redeemed through Him from the bondage of fear, and we are again born unto a lively hope by the resurrection of Christ from the dead. Grafted into Christ and united to Him by a living faith, you shall pass through the grave and gate of death to a joyful resurrection.

Seeing then this Saviour is so adapted to all your requirements, it is only necessary to exhort you to embrace His salvation. Thank God the only fitness required to procure His favor is, that you already feel your need of Him; your lost condition without Him; your desire to be saved; your inability to save yourself. To you therefore is the encouragement, 'Come unto me all ye that labor and are heavy laden, and I will refresh you.' Whosoever cometh thus, with a sense of his need, and a desire for deliverance He will in no ways cast out. Though your coming be with weakness and fear, still it is coming, and therefore will obtain his favor; for He is a strong hold in the day of trouble, and knows them that trust in Him. A. B.

YOUTH'S DEPARTMENT.

*For the Colonial Churchman.*

THE REASONABLE SACRIFICE.

When some read or hear of the troublesome and sometimes costly sacrifices which the Jews were required by God perpetually to make to Him, do you not feel thankful, my young readers, that the offering which the Almighty hath required since the sacrifice of our blessed Saviour, (offered up once for all) is that of the heart and life, rather than of animals or birds? Our heavenly Father requires us to "offer and present unto Him, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Him." (Communion Service.) This sacrifice is not by the death of brute beasts, but by living according to His holy law, and right reason. You know that when offerings were once set apart to God, they ceased to belong to him who had owned them; so should we offer up our immortal souls to Him who made us, and who is ever most ready to redeem us. If God by His holy Spirit graciously enable us so

to offer our hearts and souls, our lives will be happy, and our deaths will but introduce us to life eternal. You have read, perhaps, of that nobleman (Wolsey) who, when he came to die, exclaimed, in agonies of remorse—"Had I but served my heavenly as I have served my earthly Master, He would not have left me alone and in misery, in my grey hairs." Another is said to have uttered in the horrors of approaching dissolution—"It is impossible for me to express the vast uncertainty I am struggling with! every doubt wears the face of horror. Great God! how have I employed myself! what enchantment has held me! I have been treasuring up dust and sporting myself with the wind." If you would avoid their horrid doubts, shun also their former carelessness about heavenly things, and give to God your heart—your soul—love Him—as your Bible and the catechism teach—with all your soul and with all your strength."

I would readily urge on you the importance—the delight and the everlasting benefit of early dedication of yourself to God, but you would probably prefer reading the following excellent lines from an American paper—to which I have made some alterations, that you might more readily understand, and (with God's blessing) profit by them. All—especially you who are about to be confirmed, or who present yourselves at the Holy Sacrament, consider well that it is the heart which God requires from each of us, and which confers the value on our offerings to Him who giveth us all we possess. "My Father! take my heart, such as it is, and make it such as it should be—take possession of it, and set up Thy throne in it."

"MY SON, GIVE ME THY HEART."  
23 Prov. 26.

How grateful, Lord, my heart should be,  
For ev'ry gift of thine,  
For light and love diffused by Thee,  
To bless both me and mine!  
Sweet as the hamlet's friendly ray,  
To wanderers through the night,  
Thus sweetly o'er my erring way,  
Thy mercy smiled in light.

What offering shall my soul prepare,  
Will gold and incense please?  
Will flow'rs delight whose balmy air,  
Perfumes the grateful breeze?  
Will bounteous streams or oceans blue  
Which circle southern isles,  
Or nature's gems—the kindly dew,  
Or spring's delightful smiles?

Lord! all these glorious gifts are Thine,  
'Twas Thou didst paint the rose,  
And hung on high the clouds which shine,  
At evening's purple close:  
The stars which stretch their boundless maze,  
And reach Thy glorious throne,  
Reflect through all their wondrous ways,  
The hand of Thee alone,

Lord! thou hast named the sacred prize,  
Which we must freely give.  
A gift e'en thou wilt not despise—  
The heart by which we live.  
Oh! make that heart Thy dwelling place,  
Thy temple and Thy throne,  
And Thou shalt all its stains efface,  
Because 'twill be Thine own.

Accept the gift for all things bright,  
Its living thoughts attend,  
The bloom of flow'ers, the diamond's light,  
With them their beauty blend;  
And may we through those thoughts behold  
Thy grace and glory beam,  
As fountains flow o'er sands of gold,  
Which sparkle through the stream.

It must be thine—its deep recess  
With such affection glows,  
As man can neither prize nor bless—  
But God, our Father, knows.  
Then let us like that Indian tree  
Whose branches bend to earth,  
Rest all our hopes and thoughts on Thee—  
For Thou didst give them birth.

*For the Colonial Churchman.*  
Messrs Editors,—The following is an answer to the Riddle in your paper of the 20th ultimo.—  
When faithful Abraham of old  
Stretch'd out his hand to slay his son,  
His faith and works were fully prov'd,  
And with united beauty shone. E.

## CHURCH IN CANADA.

The following statements are extracted from a letter addressed by Bishop Mountain of Montreal, to the Secretary of the Society for the propagation of the Gospel in Foreign Parts, and published in the Correspondence of the Society for 1836.

The case of the Church in Canada, with respect to the formation and maintenance of its Establishment, is very briefly this: the territory having been acquired by the crown of Great Britain in 1759, a Protestant population by degrees flowed in, with the prospect of course of continued accessions. Measures were therefore taken by the Government to provide for the spiritual wants of this population. In 1791, when the two distinct provinces of Upper and Lower Canada were established, by what is commonly called the Quebec Act—the royal instructions to the governors having previously declared the Church of England to be the established religion of the Colony, to which instructions a reference is introduced in the Act—a reservation of one-seventh of all the lands in Upper Canada, and of all such lands in the Lower Province as were not already occupied by the French inhabitants, was made for the support of a Protestant Clergy. This measure was introductory to the appointment of a Bishop, who went out in 1783, and whose diocese was expressly comprehended in the province of Canterbury, in the same manner as any diocese in the same province in England. The Bishop procured the erection of a cathedral at Quebec, which was consecrated in 1804, and invested with all honors, dignities, pre-eminences, and distinctions of right belonging to an episcopal seat and Cathedral church.

The little value attached, in the earlier stages of British possession, to tracts of wild land, and the hopelessness of obtaining a *tenantry* upon the clergy-*lo's*, so long as the fee-simple of the same quantity could be obtained in the way of grants, or for a trifling consideration caused that property to be for a long time of necessity unproductive; and it was, in a manner, disregarded by the Government, in whose hands the management of it resided. In 1806, however, measures were taken to erect a Corporation in each province, for the management of the reserves; but it was not till 1819 that the Corporations went into operation. About this time, and at intervals since, several parishes of the Church of England were legally constituted by the Government in the Lower Province. In 1821 each province was erected into an Archdeaconry; and in 1825, the Upper Province was divided into two—the Archdeaconry of York, and that of Kingston. It was in this year that the decease of the first Bishop of Quebec took place, and in January following his successor was consecrated. The Government has since engaged a house for his Lordship at Toronto, (the present name of the seat of Government in Upper Canada,) to give facilities for dividing his residence between the two provinces.

I have been desirous of thus exhibiting at one view the successive steps which have been taken towards the regular establishment of the Church of England in Canada, in order distinctly to show, that a proper branch of the Established Church of England has been there constituted and recognised by formal, solemn, and repeated Acts of the Government and Legislature of Great Britain.

If, then, after all that has been here stated, the protection of England is to be withdrawn, according to the tenor of late proceedings and declarations of authority, from this branch of the Establishment, it would appear that such a dereliction must be founded either upon the fact that the experiment has failed, and the means which have been provided are without an object in the country which calls for their applications; or else that the country itself can now afford those means in some form which had not been anticipated, and that not only the season is come for weaning the infant Establishment from the bosom of the parent State, but that new supplies have offered themselves upon the spot, which dispense with all necessity for retaining the provision originally assigned to the Church.

Now, with respect to the first point, the fact is as opposite to the supposition just taken as can be well conceived. The demand for the ministrations

of the Church of England in the Canadas has been constantly progressive from the date of the conquest; the supply has never at any one period been sufficient; and its inadequacy is at this moment felt more severely than ever. Upon the arrival of Bishop Mountain, he found six Clergymen established in the whole diocese, with, I believe, fewer churches. During his episcopate, the number of Clergy was augmented by means of the bounty of Government and the Society to upwards of fifty, and a corresponding number of churches was erected. The number of both (I am not speaking with minute precision) has been since doubled. I am in possession of abundant documents to show that the applications to the Bishops for Ministers, during all this period, have far exceeded the means at their command to answer them; and that even on the part of religious bodies, not originally episcopal, there has existed, in many instances, a decided disposition to coalesce with the Church,—a disposition which might have been improved to the happiest advantage for the permanent interests of religion in the Colony, but for the frequent inability of the Bishops to provide for the demand, and the unsettled condition of questions relating to the reserves.

Of the fruitful and prosperous labours of the present Bishop, when a Missionary, for the space of twenty years, either stationary or itinerant through the whole diocese, it must be unnecessary to speak; the churches of which he procured the erection, the congregations which he formed, the happy change which he was often the instrument of effecting in the habits of the people, are the witnesses of his acceptance among them, and the monuments of his success. It is indeed difficult to suppose that the Clergy would have persevered in the fatigues and exertions which, in numerous instances, they have undergone, unless they had been stimulated at once by experiencing a desire on the part of the people for their ministrations, and a hope in their own breasts, from what they had been permitted to effect, that the Divine blessing was with them in their work.

I could furnish multiplied details of this nature, which have been little known to the world, and which, on that very account, are the more valuable, as being exempted from all suspicion of parade. I leave them under the veil as it regards the names; but since the Society has been sometimes reproached with a presumed character of inertness attaching to the Clergy in Canada, and since that bounty, which is so greatly needed from the British public, is proportioned to the estimate formed of its profitable application, I cannot forbear from adverting to a very few simple facts, as examples of the statements which might be put forth in recommendation of the Canadian Church. I do not, of course, mean that the labours of all the Clergy are in accordance with the picture which I proceed to sketch—some are, from situation, not exposed to any necessity for hardships or severe exertions; and it must be expected to happen that some should be less devoted than others to the cause of Christ; but not to speak of the episcopal labours which, from the prominent situation of those who have successively discharged them, are of necessity better known, I could mention such occurrences, as that a Clergyman, upon a circuit of duty, has passed twelve nights in the open air, six in boats upon the water, and six in the depths of the trackless forest with Indian guides; and a Deacon, making his *insolitus nisus* when scarcely flegged, as it were, for the more arduous flights of duty, has performed journeys of 120 miles in the midst of winter upon snow-shoes. I could tell how some of these poor unpaid servants of the Gospel have been worn down in strength before their time at remote and laborious stations. I could give many a history of persevering travels in the ordinary exercise of ministerial duty, in defiance of difficulties and accidents, through woods and roads almost impracticable, and in all the severities of weather; or of rivers traversed amid masses of floating ice, when the experienced canoe-men would not have proceeded without being urged. I have known one minister sleep all night abroad, when there was snow upon the ground. I have known others answer calls to a sick bed at the distance of fifteen or twenty miles in the wintry woods; and others who have travelled all night to keep a Sunday appointment, after a call of this nature on the Saturday. These are things which had been done by

the Clergy of Lower Canada, and in almost every single instance which has been here given by Missionaries of the Society for the Propagation of the Gospel in Foreign Parts.

There are several straggling and ill-tended flocks, from the paucity of shepherds, in the settlements which lie up the Ottawa River; among these the inhabitants of a settlement called the Gore, are situated eighteen miles from the parish of St. Andrews, the station of the Rev. W. Abbott, on the River Ottawa, and are visited by that gentleman on a *week-day* once in a month. At the time when I was there, there was scarcely an exception to the profession of the Church of England among these people—none, I believe, to a willingness of disposition to conform to that Church; not a few were warmly affectionate and devout members, and the number of communicants was stated to be eighty. They are strangers, however, to the ordinances of the Sabbath; and if the mercy of God does not raise up help for them, it is more easy than encouraging to forebode what will be their condition in another generation. In the township of Kilkenny, lying near to Montreal, I have been assured by one of the principal inhabitants that there are 120 families, and that they all belong to our own Church. I do not think that any of our Clergy have ever penetrated to this settlement; and I have no reason to doubt the melancholy truth of an account given me, that the people hearing of a Protestant minister whom some circumstance had brought into the adjoining seigneurie, came trooping through the woods with their infants in their arms, to present them for baptism in the name of the Father, the Son and the Holy Ghost, to one who was a preacher of the Unitarian persuasion! The station of the Church of England nearest to Kilkenny is that at Rawdon, but there is no communication except by making a prodigious circuit; and the proper charge of the Missionary at Rawdon is itself far more extensive and more scattered than can be well provided for by the labour of one man.

In the county of Megantic, in the south of the St. Lawrence, nearly opposite to Quebec, where new settlements are now opening in different townships every year, and where, according to the last census, the members of the Church of England constitute a majority of the whole population, the Rev. J. L. Alexander, Missionary of the Society, is the only Clergyman of the Church of England. His residence is at Leeds, where a church has been erected. I am persuaded that he is faithful and pious, and he divides his labours as he best can; but he experiences the same difficulty which is experienced by many other servants of the Society: if he concentrates his exertions upon the head-quarters of his mission, he leaves many outposts neglected, and exposes the Church in his person, to many complaints; if he attempts to spread his ministrations over the face of the surrounding country, his principal and immediate congregation suffer by necessary consequence, and no decided fruit and effect of the Gospel ministry among his people are seen any where within the limits of his charge. A neat church has been built at a place called St. Giles, in this neighbourhood, which remains as yet unassigned to any single denomination, but which would have now belonged to the Church of England (according to the intention of the original projectors, and, in particular, of a lady at home, who has an interest in the spot, and following up the intentions of her deceased husband, gave communion-plate for the church), had means been at the command of the Bishop of Quebec to clear off a small incumbrance upon the building, and to promise some stated ministrations to the people. I conceive that there is an ample field for the labours of two more Missionaries in the county.

To be concluded in our next number.

Antonius, archbishop of Florence in the fifteenth century, after long, laborious life, often, in his dying moments declared, as he had frequently done in health, "To serve God is to reign."—*Church History*. It will not avail to heat a man off from drunkenness into a sober formality; a skillful master of assemblies lays his axe at the root; drive still to the heart.—*Dr. Owen*.

In my pursuits, of whatever kind, let this come to my mind, "How much shall I value this on a death bed?"—*President Edwards*.

Ireland.—The state of Ireland, says a correspondent of the British Magazine, is a matter of deep interest to every one; and he proposes, in order to illustrate it, to give a series of well authenticated anecdotes from private sources. It would seem from these that Ireland is in a state similar to that of England on the eve of the Reformation:—*N. Y. Churchman.*

In 1830, a parochial school was opened, and Mark P.—, who was then twelve years old, occupied a similar situation in the kitchen of the popish priests' curate to that which his father had filled in the kitchen of the priest himself many years before. Shirtless, shoeless, and almost naked, he was in the habit, for a long time, of standing near the school-room windows, to hear the hymn sung at the opening of the school; but one day, looking through the window, and seeing a boy coloring a drawing, he could withstand no longer, and the next morning he walked into the school; he then merely knew the letters. In a day or two he was flogged by the priest, but still continued to attend the school, and again and again received the same treatment, his parents joining in the persecution; but he persevered notwithstanding, and attended regularly, attracting no particular attention from me, beyond my observing that he was rapidly acquiring knowledge of every kind which the school afforded.—In this way he continued for two years, when, by mere accident, it was discovered that he had been for some time in the habit of reading the Scriptures at night in the cottages of the poor.—He told a person who sent for him, on hearing this, that his mind had sometime been convinced of the errors of the Romish religion, and that he had ceased to go to mass, to pray to the Virgin, or believe any of the additions they have made to the true Catholic faith. On asking what he had substituted for his popish prayers, he answered, 'I know no prayers, but I thought I could not be wrong in praying the Bible, and so I read a psalm on my knees, morning and evening.' He yet feared to go to church, but soon after he ventured. He was seen to shed tears of joy when he lifted up his hands before the poor of the congregation, in the church-yard, after service, to give God thanks. Still he was the shoeless, shirtless, naked boy. His coming to church openly was, of course, a signal for fresh persecution; the whole popish population was against him: he was attacked with stones on the road, beaten and pooted from place to place; even his parents turned him out of doors, and refused him a refuge: by day he was in the school, by night most frequently he lay in the fields. This continued for nearly a year, and still no temporal relief, or prospect of relief, was afforded him.—About this time, I met him on the road. Seeing he had something concealed under his coat, I asked him what it was. 'A French grammar sir.' 'A French grammar!' I said, in surprise, 'what do you want with French?' 'Oh, sir! Francis, Mr. —'s servant, cannot read English, and I teach him to read the Bible, and he teaches me French.' I asked him what plans he had formed for himself, and what he meant to do. He said that 'if he could get some clothes, he intended to go to Kerry, as he felt his heart big for learning.' [The county Kerry has a great reputation in Ireland for learning. Many of the peasantry there can understand, and even speak, Latin.] Struck more than ever with the boy, I resolved, after some time, and after well weighing the matter, to send him to Galway to school, give him a fair trial, and at the same time test his steadiness. We made a fire of his rags, provided him with clothes, and in October, 1833, he went, alone, and without a friend, to Galway. Since then, I have never had cause for a moment to regret having taken him up: His singular steadiness, and unchanged humility, have raised up for him, by God's blessing, all the well thinking at Galway to befriend him; and great and trying as the ordeal was through which he has passed, the Lord has thus far preserved him. There are very many traits of character which it would be weary to read, but are calculated to raise him greatly in my estimation, and, you may well suppose, I feel no common interest in his well-being. Poor fellow! perhaps, by taking him from his poverty, I may have inflicted upon him the severest injury; but, I can truly say, I had but one object in view—the glory of God. Now you have his story: may God open your heart to befriend him!" \* \* \* \* \*

There was a great commotion in the village of —, last Sunday, in consequence of a woman who became a protestant, and openly went to church. The story, as I heard it from good authority, is as follows:

It seem that this woman, who is a resident of —, and whose name is —, was, until lately, a most bigoted Romanist; but her sister had, some time ago, become a protestant in the parish of —. Mrs. — was in the habit of visiting her sister constantly for the purpose of bringing her back to what she then imagined was 'the old faith;' and while thus engaged, she used secretly to study the Bible for the purpose of refuting her sister's arguments, and supplying herself with materials for the controversy. Thus it came to pass, that instead of recovering her sister to the Romish faith, she herself became convinced that truth lay on the other side, and determined upon the bold, and, in this country, not a little dangerous step, of openly confessing her convictions. On Sunday last, January 1st, to the utter amazement of priest and people, this enthusiastic champion of popery actually went to church, although her friends had warned her that it might cost her her life. The mob that surrounded the church was so great, that they were obliged to keep the doors locked during service; and the situation of the congregation was anything but agreeable, for the church-yard was filled with 300 or 400 people, and they expected an actual assault upon the church every moment. However, no violence was attempted; and after the service, the rector of the parish, the Rev. M. —, went out alone to the mob, and asked them what they wanted. They replied that they wanted the heretic. He reasoned with them awhile; and, after some persuasion, they left the church-yard, but still continued to line the roads. Meanwhile, the woman remained with the congregation in the church, and the difficulty was, how to convey her out so as to escape the mob; however, she declared her intention of walking out boldly into the midst of them, assured, as she said, that God was able to protect her. She went out, according, after the rest of the congregation had dispersed, accompanied by the rector, the mob still continuing to shout, 'Where is the heretic?' She told them they ought to do as she had done, and that if they would read the Bible, they would find out, as she did, the errors of the Romish faith.—They allowed her to pass without any attempt at violence, and, strange to say, she has since been left unmolested."

From the British Critic.

#### BISHOP KEN

Seems, in an especial degree, to have been called to the Baptist's office of constantly speaking the truth, boldly rebuking vice, and patiently suffering for the truth's sake. He is described as a man of the most perfect simplicity of manner and unaffected piety. He was educated at Winchester, where he was a schoolfellow of Bishop Turner: they were afterwards together as fellows of New College. Afterwards he became chaplain to Moreley, Bishop of Winchester, and then to the Princess of Orange, in Holland. Here he incurred the displeasure of the prince, by forcing one of his favorites to perform a promise of marriage. He was appointed afterwards chaplain to Charles the Second, in 1684, and was prebendary of Winchester. The Court was to pass the summer there, and he closed his doors on the infamous Nell Gwynne. Notwithstanding, he was appointed and consecrated bishop the same year. He shut out the wretched Duchess of Portsmouth from the death-bed of Charles the Second, where Bishop Burnet describes him as praying like one inspired. Nor was he less open in speaking the truth where there was greatest danger of error. He is mentioned in Evelyn's memoirs as twice preaching boldly in defence of the principles and faith of the Church of England, concluding once with a kind of prophecy, that however it might suffer, it should, after a trial, emerge, to the confusion of its adversaries and the glory of God. One of the sermons, that on the 7th chapter of Micah, 8th, 9th, and 10th verses, is printed in the appendix to a short account of his life. It describes the calamity of the Reformed Church of Judah for her sins, and God's delivery of her on her repentance, and draws the parallel between her and our reformed

Church. He well understood and realized to himself the true strength and latent energies of the Church of England, the real depth of its spirit. His whole life and soul appear to have been identified with it. Nothing can be conceived more sublime, and yet more truly practical, than the way in which he felt the blessings of communion, and the spirit in which a humble Christian mingles with the worship of the invisible Church.

"Give me a place at thy Saint's feet,  
Or some fallen Angel's vacant seat;  
I'll strive to sing as loud as they  
Who dwell above in brighter days."

He was active and most useful in his diocese. Few it was said, were ever seen more able or more earnest to do good. His special attention was directed towards the infants of the Church and the poor. Catechising he looked on as the grand and only means of laying the foundation for better times. He had been one of the seven bishops, and his words to King James are so firm and impressive that they cannot be omitted—"We are bound to fear God and honor the King—we desire to do both;—we will honor you—we must fear God." On the answer of the king, "I will be obeyed," with the same dutiful resolution, replied, "God's will be done." He could not reconcile himself to the new oaths; and, if any one came to consult him, seemed always distressed at any debates about the matter. He recommended study and prayer as the best casuistry: things which might help men to answer many more questions than any power of argument on difficult or indifferent questions. Like Kettlewell, he turned all into one continued lesson of Christian practice. There is a greater strength, but perhaps Ken's character might be described as the poetry of Kettlewell's. His life seems to have been one of habitual prayer and praise. His eyes prevented the night watches. He rose at midnight to give thanks. How little can we appreciate the hymns by which he is best known—the Morning and Evening and Midnight hymns, at the hours at which we are wont to sing them. He seems to have spent the remainder of his life in such fervent expressions of piety. He found a hospitable asylum at Long Leate, the seat of Lord Weymouth, where he vented his passion, as he expressed it, "in hymns, not in disputes." Like Kettlewell too, he constantly realized to himself the prospect of death. He always travelled with his shroud, and himself put it on just before his death, with the words so habitual to his mind,—"God's will be done."

He was the survivor of all the bishops, and died at Long Leate, March 19th, 1710. His declaration states, perhaps, more clearly and emphatically, the sense of the non-jurors' principles, than any other. Perhaps, there is no better account, in so short a space, of our Church of England doctrine. "I die in the Holy Catholic and Apostolic faith, professed by the whole Church, before the disunion of East and West. More particularly I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the Cross."

*Temperance Societies in India.*—There appears to be a prevalent disposition among the English bishops to give their countenance to temperance societies. It is stated that at a meeting held at Madras on the 13th of June, the excellent Bishop Corrie presided. The Madras Christian Observer gives the following account of the proceedings.

"An animated and most amicable discussion was for some time sustained by the garrison chaplain, and ably supported by the adjutant general, that, by making total abstinence, and not mere temperance, the rule of the institution, hundreds of soldiers would feel obliged to refrain from becoming members. Many, it was alleged, who had become members of temperance societies, as at present constituted, had found themselves unable to keep their agreement; and had withdrawn their names and openly returned to their former excesses, or had played the hypocrite and drank hard in private. The bishop, the archdeacon, several other ministers of the gospel, and the second member of the medical board, gave it as the result of observation and experience among the troops serving in India, that there is no safety for soldiers except in absolute abstinence."

From the Episcopal Recorder.

## THE PRAYER BOOK.

The church had dropped her garb of mourning and humiliation, had arrayed herself in her garment of praise, and her faithful sons and daughters had come up to celebrate the festival of Easter—happy, holy Easter—the “day of days”—the “queen of feasts”—the “Sun of other days.”

It was a bright and beautiful morning, and the sun's light was very cheering though it shone upon leafless trees and barren fields, for nature with us, does not, as in our mother land, keep pace with the church at this season, and tell by her bursting buds and blossoms the tale of hope and resurrection. But there was enough without her echoing voice to cheer the Christian's heart, to strengthen his hopes, and bid him go on his way rejoicing.

The solemn and interesting services of the morning were over in one of our village churches, and its worshippers had assembled for those of the evening.

“Chalice and plate and snowy vest” had been removed, and in their place stood the simple silver font. The memorable events of the day of Pentecost, contained in the second evening lesson, had been read, and the clergyman descended from the desk and stood beside the consecrated basin. A mother approached the chancel, leading her only child, a boy of nine years. She was alone, and, in her dress of pure white, was a most interesting object—the ceremony of adult baptism commenced—the lovely parent knelt, and was received into the congregation of Christ's flock. The boy stood apart, watching the scene, with his eye intently fixed upon the clergyman. The service concluded, the mother took her son's hand and presented him at the font. All are familiar with the beautiful rite of infant baptism. The young soldier was duly sworn into the service of the Lord Jesus Christ, and his maternal sponsor assumed for another the promises which she had just made in her own name. The ceremony was soon over—the mother and child quietly returned to their seats—the organ pealed forth the inspiring chant, and the regular service was resumed. It was a common and simple occurrence—the dedication of two souls to God, but a peculiar interest was excited by this baptism.

The circumstances that had thus drawn this mother into the holy precincts of our church, were singular and seemed almost accidental unless viewed as links in that chain of providences by which an Almighty hand draws the wanderers, one after another, into his fold.

Some months since, three young men were walking together through the streets of one of our large cities. As they sauntered idly along, the attention of one of them was arrested by three books which appeared to have been dropped by some one, and were lying unclaimed upon the side-walk. They were picked up, and proved to be three copies of the Book of Common Prayer. The brothers each took one, and, placing them in their pockets, they proceeded on their walk.

Some time after, one of these youth visited his home in the country, where his sister, the subject of this little sketch, resided. He found her in circumstances of affliction, peculiarly distressing. She had lived without God in the world, and had no refuge in the hour of trial. When trouble came upon her, she began to consider her ways, and, at the time of her brother's return, was anxiously seeking some new foundation on which to rest her broken hopes. In “all time of prosperity,” the Bible had been a scaled book, but now that the clouds had gathered she occasionally opened its sacred pages—but the “scales” still obscured her mental vision, for they had not been touched by that Holy Spirit which is promised to all who seek it.

As she was arranging her brother's trunk, she found one of the volumes of the Prayer book, of which we have spoken. Being the only book there, she was curious to see what it was, and set down to look it over—she became interested and took it to her room. The next day she resumed her examination, and, to use her own language to the clergyman who baptized her, “found in it every thing she wanted.” It pointed her to God, her Creator—to Jesus Christ, the author and finisher of her faith, and to the Holy Scriptures which revealed that God and Saviour's will, and it

taught her to pray for grace that she might “read, mark, learn, and inwardly digest them.” She now made the word of God her daily study, and in the light of its hallowed pages became sensible of the sinfulness of her heart, and was brought a weeping penitent to her Saviour's feet.

In a town about eleven miles from her home, there was an Episcopal church. Thither with her son and her Prayer-book she went, and found in its scriptural services, all that her heart desired. At long intervals, she was enabled to visit the sanctuary of her choice. She sought an interview with the clergyman, and made known to him the state of her feelings. He guided, counselled, and encouraged her, and she went on step by step, adding to her faith knowledge, and to knowledge the graces of the christian life, and when the sweet festival of Easter came forward, she stood at the baptismal font, and dedicated herself and her child to the service of their risen Lord.

*Parliamentary proceedings relative to the Church of England*—The English ministry has prepared a bill for the abolition of Church Rates, which “is now avowed on all hands,” says the Christian Observer, “to involve the whole question of a church establishment.” The Church Rates are levied by the vote of the parishioners in the respective parishes to provide for the repairs of their churches, and keeping them in proper order for public worship. If these be abolished, the expense must of course be provided for in some other way, and it is now proposed by the ministry to make the estates of the bishop available for this purpose, by taking them from their control and putting them into the hands of a Board of Commissioners, to be used for the benefit of the bishops and other purposes.

HOUSE OF LORDS, March 9th, 1836.—The Archbishop said,—“the plan was neither more nor less than a scheme for placing the estates of the dignitaries of the church under the management of a Board of Commissioners, invested with full powers of granting leases, of settling reversions, mortgaging or alienating the property. (Hear, hear, and cheers.) Who was so blind as not to see the effect of this plan would be to make the dignitaries of the church (to use the mildest terms) annuitants (hear)—to deprive them of all the influence and advantages which were annexed to the possession of land, and to render them dependent on a Board of Commissioners, persons nominated by the government? (Loud cries of ‘Hear.’) Why, considering the very violent changes that had taken place at different times, a state of affairs might arise in which the aggregate of the whole of the property might be swept away at once. (Cheers.) He had said enough, he hoped, to show the injustice of the scheme that was proposed—its invading effect on the dignitaries of the church, and the danger with which it was attended to the property of the church itself. Objections without end could be urged against the measure, but as many of them were matters of detail, although involving principles of importance, yet he would not further remark on them. He felt himself obliged to come forward, not only in compliance with his own feelings on the subject, but on account of his having being authorized to express the sentiments of others. A meeting of bishops had been held that morning, at which they assembled to the number of fifteen, being nearly all the prelates who were in town; and he had been authorized by them to express their unanimous concurrence in the sentiments he had expressed, and their determination to resist the proposed measure by all proper and justifiable means. (Cries of ‘Hear, hear.’) There was another consideration which impelled him to come forward. It was that the names of the Archbishops of Canterbury and York, and the Bishop of Llandaff, as Dean of St. Paul's, were placed amongst the names of the Commissioners in the proposed bill. He objected to this, as it had not been done with their concurrence. (Hear.) The Right Rev. Prelate then concluded by presenting petitions in favour of church-rates.”

Lord Melbourne said—“he did not pretend to be master of all the calculations on the subject; but if there was one part of the measure on which he entertained less doubt than another, it was with respect to the financial question; for he was fully sa-

tified that the lands would produce funds ample—fact, more than sufficient—for all the purposes to which it was proposed to apply them. He admitted that there was much weight to be attached to what the most Rev. Prelate had stated. He admitted that the question was between the purposes to which the funds were to be applied and the wants of the church. His opinion was, that when the House came to argue the question further, and when it went into the details of the measure, it would be of opinion that the preference should be given—and he should give it with great reluctance, being most anxious for the augmentation of small livings—in favor of the plan which had been detailed to their lordships. The most Reverend Prelate asked if a better produce could be obtained, whether a portion of it would be given to any sect of men? He [Viscount Melbourne] could say that it would be given to meet the general exigencies of the State—for the general interests of the community—and to secure that object, of all others the most desirable, peace, harmony, tranquillity, and concord, which certainly was a great object with him, [Viscount Melbourne,] whatsoever it might be to the most Rev. Prelate and his Right Rev. brethren.”

From this it seems that no sacrifice of the rights of the church, no spoliation of its property, must be resisted if “peace, harmony, tranquillity, and concord” are thereby to be promoted! On this principle it is only necessary for violent men to raise a clamor, and to purchase peace, their demands must be granted to an unlimited extent. Such men are to be found in every country, and their numbers and importunities will increase with every concession. Their motto may well be the language of the victorious Brennus to the Romans, when they agreed to purchase his favor with gold. “Væ victis,” *vox the conquered*, was the reply to their expostulations against the addition of his sword to the stipulated weight. And well may the English bishops anticipate the loss of the whole property of the church, if the principle is once admitted that it is to be put into the hands of Commissioners, and used under any pretext or in any degree for “the general exigencies of the state.” We cannot see what right the Parliament has to interfere with property which the church never received from it, any more than it has to seize the possessions of Lord Melbourne himself, for the benefit of the community.—*Ibid.*

*Baptisms and Marriages in Manchester, Eng.*—On Christmas day the extraordinary number of 204 children were baptized at the Collegiate Church. On the morning of the same day, there were 43 marriages at that church, and on the following day 27 more.

## THE COLONIAL CHURCHMAN.

LUNEBURG, THURSDAY, MAY 18, 1837.

TEMPERANCE.—This good cause is not much indebted to the “Reformers” for late enactments. We grieve to find that the new licence law will open (or rather has already opened) wide, the floodgates of intemperance, and deluge the land once more with all the iniquity of which that vice is the fruitful parent. Before, the high price of licenses, and the restriction as to the quantity sold, tended greatly to abate the evils arising from the consumption of ardent spirits, and to assist the endeavours of those who were striving to substitute sobriety and independence for drunkenness and poverty in the habits and circumstances of the people. Much was thus saved to the country and to individuals, and an incalculable amount of comfort conferred on families before rendered wretched by their intemperance of their heads. The idle and worthless were thus becoming industrious and useful members of society, and Temperance was bringing in its smiling train—blessings of peace and virtue as inmates of every cottage in the land. If over such a state of things the heart of a patriot and the christian could not but rejoice, it cannot but be cast down at the prospect now before us of an unhappy reverse. So far from any check being now imposed upon the vicious propensities of the intemperate, every facility is afforded them by the existing law. The price of the license is reduced one half,—the shop-keep-

may sell in quantities as low as a quart; the tavern-keeper may sell to the same extent without the limits of his house. The effect of this change has soon appeared in this quarter, where more licenses, we understand, than ever have just been granted. There are no less than five taverns now licensed in the space of three miles,—thus multiply the temptations, already too abundant, to spend in what ought to furnish bread or clothing to suffering families. Disheartening though it be to see such obstacles thrown in the way of efforts for the release of our land from the worst bondage that can enslave it, we yet trust that these efforts will not be slackened, but rather increased in proportion to the call for their exercise. Let members of temperance Societies be united, persevering, and resolute, in their attacks on the fell destroyer of millions. Let every proper and discreet endeavour be used to add others to the ranks, and to discourage in every way the consumption of ardent spirits. Let there be no dividing of strength, already too little to contend with the common enemy; no broaching of new and doubtful plans,—no extravagant or offensive appeals, which have already been so injurious to the cause. By such a course of moderate, but at the same time zealous and well-directed effort, much may under the Divine blessing be accomplished by temperance societies, to stop the reach which has just been made in the wall. And if the laws for the regulation of taverns be likewise duly executed, much evil will be prevented.—If Magistrates will steadily fine every one found in a state of intoxication; and if that clause of the Lord's-day-Act be strictly enforced, which forbids persons belonging to the place to enter and spend their time in public houses, under penalties upon the parties thus found, and upon the keeper of the house—intemperance will be greatly kept down. We are promised an abstract of this law, which we shall publish. It is required to be read in every church on the first Sundays of June and December in each year, which is perhaps seldom done, but might seasonably refresh the memories of all concerned.

**VISITATION.**—This is the day appointed by the Lord Bishop of the Diocese for a Visitation of the Clergy of this province, to be held in St. Paul's church, Halifax.—We hope that there will be a full meeting of the Brethren, and that the spirit of our Master may be present to bless the occasion, to the comfort and edification of us all. Independently of the usual advantages arising from these assemblies of the inferior clergy to hear the public Charge and private admonitions of their spiritual Father, and to take sweet counsel together as friends and brethren and fellow-labourers in the ministry of the Lord,—we trust that some new measures will now be taken for the strengthening of our beloved Zion, and for extending the benefits of our apostolical institutions to the destitute portions of the vineyard. We doubt not that prayer will be readily offered by many who shall see this in time, and by all others who love their church, and know of this meeting of the priests and Deacons with their Episcopal head, that He who "alone worketh great marvels, would send down upon them and upon all congregations that may be then gathered, the healthful spirit of His grace, and pour upon them the continual dew of His blessing."

**CORRECTION.**—In an article headed "Eastern Shore" in the Christian Messenger of the 5th inst. we observe some inaccurate statements, at which we are the more surprised as the Editor previously mentions his having read the letter of the Rev. Mr. Stevenson, in which he must have seen something at variance with those statements. "The people generally" (on that shore), says the article, "question, 'as far as we can learn, are Catholics or Dissenters, either Presbyterians, Methodists, or Baptists.'"—The writer might have "learnt" from Mr. Stevenson's report in the Colonial Churchman of April 6, that, "of the population in that quarter, nearly three fourths are members of the Established Church; and every year is adding

to the number and swelling the majority; and that between 4 and 500 have been confirmed by the Bishop, of whom one third have become communicants." It appears also from the interesting journal of this indefatigable missionary, that these sheep are not left without such care as their own shepherds are enabled to give them.—We find that in the year reported, "the whole circuit of the shore was performed by the Rev. C. Weeks, and part of it by the Rev. J. Stannage, and three times by Mr. Stevenson, who is not contented with a "Sunday sermon and a prayer," but spent his time in teaching and preaching daily, from house to house," endeavouring "through grace to turn, keep up, and confine his discourse to religious subjects in all his intercourse with the people." The fact we believe to be, that, destitute as those people are of the continual services of the ministry, they are yet indebted to the Church for the most of their religious instruction, excepting perhaps those parts visited by the Rev. Mr. Spratt and other Presbyterian ministers. And through the exertions of our Visiting missionaries "a chain of twelve lay-readers and ten Sunday schools now environs the coast." One church is already built, and two others are in progress, aided by the Venerable Society for promoting the Gospel in Foreign parts;—and we hope and believe the period is not distant, when a visiting missionary will have the regular charge of that interesting portion of the vineyard.

**THE COUNCIL.**—We extract with pleasure from the Times the following conclusive remarks on that part of the budget of provincial grievances which pertains to the Church. Real causes of complaint must indeed be rare, when such as these are the gravest that the zeal of our fiery patriots can discover:—

The next complaint is, that while Dissenters in this Province are much more numerous than the members of the Church of England, nine churchmen are members of the Council, and only two Presbyterians, and one Catholic, leaving the numerous body of Baptists and others altogether unrepresented,

The first observation that suggested itself in reply to this complaint is, that the Council are not the Representative Branch of the Legislature, and if it were, it is quite a new principle of Representation to classify all the religious sects in the country, and apportion the Representatives who are to compose a Legislative Body according to the relative number of each.

The language of liberty has recently been, that men should be selected for the discharge of political duties without reference to their religious creeds, but this liberality it appears must not be extended to the members of the Established church.

H. M. Council are confident that with the exception of the Bishop, who rarely attends their meetings, not one gentleman was ever called to the Council on account of his being a member of the Church, but solely because the Governor for the time being thought him an eligible person.

Admitting the relative numbers of the various religious sects in this Province to be correctly stated in the Address, the people themselves have not acted upon this new principle of Representation, for it will be found that a much greater number of churchmen have been elected, and are now Members of the Representative Branch of the Legislature than this principle would warrant.

The numerous Body of Dissenters in this province, contains many persons of intelligence and respectability—but H. M. Council think it right in order to vindicate the conduct of the Governors who recommended the several members who now sit at the Board to state, that a great number of the loyalists who settled in this Province after the American revolution, were Churchmen. Among these were men of education and comparative affluence, who were then better enabled to bestow a liberal Education upon their children, than those who were struggling for a subsistence in a new country—and hence it arose that a greater proportion of churchmen have often been found qualified to fill public stations, than a mere reference to their relative numbers, would have led us to assume; but this accidental superiority is fast wearing away, and all recent appointments show that the Government cannot be justly charged with any undue preference to members of the church. Neither of the three last appointed councillors, before alluded to, are churchmen. The Master of the Rolls,—the Attorney General—the Solicitor General—the Clerk of the Crown, are all Dissenters, and have been appointed within these few years to their respective high offices, and the patronage of the

Government will be found to have been exercised as it respects other minor appointments, without any reference to the religious creed of the various candidates for office.

The present period therefore, appears to have been not very opportunely chosen to bring forward the presence of so many churchmen at the Council Board, as one of the prominent grievances of Nova Scotia.

If H. M. Council could entertain any other feeling than that of deep regret, at the attempts which have been made to excite discontent in this hitherto and peaceful Province, they would be gratified to discover this proof of the difficulty of finding real grievances here.

The framers and supporters of this Address have devoted a great part of the session to this subject, yet this prominent grievance remains unsupported by a single fact—not one instance of partiality for churchmen in the exercise of patronage has been adduced; but his Majesty is told, that he will readily perceive that the mere circumstance of one body of christians having such an overwhelming influence in the Council; "has a tendency to excite a suspicion," that in the distribution of patronage the fair claims of the Dissenting population are frequently overlooked.

It is worthy of remark that four of the churchmen now at the Board were appointed by Governors who belonged to the church of Scotland, (Lord Dalhousie and Sir James Kempt,) while three Dissenters recently called to the Council owe their appointments to Sir Peregrine Maitland, a zealous member of the church of England.

In connection with this complaint is the intimation of dissatisfaction, because the Bishop has a seat in the Council. To this complaint the reply is easy—The Bishop of the Established church is ex officio a member of the Council by the appointment of His Majesty, because that Church with its Liturgy, and rites, and ceremonies, was introduced into this colony at its first settlement by the Royal Instructions, and was afterwards established by Law, in the first session of the first General Assembly convened here. The Bishop is its natural and most proper Representative. Its interests often require explanation and protection in the Legislature, and such have uniformly been furnished when necessary to the satisfaction of the Council, and as they confidently assert, without injury or just cause of dissatisfaction to any other denomination of christians.

**LETTERS received.**—Rev. Mr. Balfour, with remit.; Rev. H. N. Arnold, Rev. C. Elliott, Rev. S. S. Wood with remit.; Major Stannus, with do; W. B. Phair, Esq. with do; Rev. Geo. Jarvis, with do.

**MARRIED.**

At Halifax on Saturday 6th inst. by the Right Rev. the Lord Bishop of Nova Scotia, George Augustus Elliot, Commander of H. M. Ship Melville, to Aliria Anne, the only daughter of the Hon. Thomas N. Jeffery, Collector of H. M. Customs.

**DIED.**

At Liverpool, on Monday the 8th instant, Joseph Freeman, Esq. in the 70th year of his age.

**THE CHRISTIAN KEEPSAKE**

And **MISSIONARY ANNUAL** for 1836, and 1837; Doddridge's Family Expositor; Doddridge's Rise and Progress of Religion in the Soul; Cooke's General and Historical View of Christianity, 3 vols; Brown's Life of Hervey; Brown's Essay on the Existence of a Supreme Creator, 2 vols; Bickersteth's Scripture Help; Bickersteth on prayer; Bickersteth on the Lord's Supper; American Almanac, and Repository of Useful Knowledge for 1836, and 1837; New Brunswick Church Harmony; Bibles and Common Prayer Books various sizes & bindings; Burkett on the New Testament, 2 vols; Stebbing's History of the Christian Church, 2 vols; Lardner's (Rev. Nat. D. D.) Works, with a life by Dr. Kippis, 10 vols; Mason on self-Knowledge; Murray's Historical Account of Discoveries and Travels in North America, including the United States, Canada, the Shores of the Polar Sea, and the Voyages in search of a North West Passage, with Observations on Emigration, illustrated by a Map of North America, 2 vols. for **TEN SHILLINGS!** the Republic of Letters, 4 vols; Robertson's Works complete in one vol; Gibbons' Rome in one vol; Rollin's Ancient History in one vol; Saturday Magazine, in monthly parts, parts 1 to 9, or in vols. vols 1 to 9; Scott's Bible, 6 vols; Triggott Evangelists, interlinear; Valpy's Greek Testament with English notes, 3 vols; Walker's Key to the Classical Pronunciation of Greek, Latin, and Scripture proper names. For sale by

C. H. BELCHER.

Halifax, May 7th, 1836.



## POETRY.

To the Editors of the Colonial Churchman.

Gentlemen,

By inserting the subjoined beautiful Hymns, all touching on a subject at present so familiar with many of your readers, you will probably please some of them; and at the same time gratify one who has been called upon to part with dear friends.

Yours,

A SUBSCRIBER.

TO A DYING INFANT.

By Mrs. Sigourney.

Go to thy rest, my child !  
Go to thy dreamless bed,  
Gentle and undefiled,  
With blessings on thy head ;  
Fresh roses in thy hand,  
Buds on thy pillows laid ;  
Haste from this fearful land,  
Where flowers too quickly fade.

Before thy heart might learn  
In waywardness to stray,  
Before thy feet could turn  
The dark and downward way ;  
Ere sin might wound the breast,  
Or sorrow wake the tear,  
Rise to thy home of rest,  
In yon celestial sphere.

Because thy smile was fair,  
Thy lip and eye so bright,  
Because thy cradle-care  
Was such a fond delight ;  
Shall Love with weak embrace  
Thy heavenward flight detain ?  
No ! Angel, seek thy place,  
Amid yon cherub train.

THE FATHER TO HIS MOTHERLESS CHILDREN.

By the same.

Come, gather closer to my side,  
My little smitten flock,  
And I will tell of him who brought  
Pure water from the rock—  
Who boldly led God's people forth  
From Egypt's wrath and guile,  
And once a cradled babe did float  
All helpless on the Nile.

You're weary, precious ones, your eyes  
Are wandering far and wide,—  
Think ye of her who knew so well  
Your tender thoughts to guide ?  
Who could to wisdom's sacred lore  
Your fix'd attention claim ?  
Ah ! never from your hearts erase  
That blessed Mother's name.

'Tis time to sing your evening hymn,  
My youngest infant dove ;  
Come press thy velvet cheek to mine,  
And learn the lay of love ;  
My sheltering arms can clasp you all,  
My poor deserted throng ;  
Cling as you used to cling to her  
Who sings the angel's song.

Begin, sweet birds, the accustomed strain,  
Come warble loud and clear ;  
Alas ! alas ! you're weeping all,  
You're sobbing in my ear ;  
Good night—go say the prayer she taught,  
Beside your little bed,  
The lips that used to bless you there,  
Are silent with the dead.

A father's hand your course may guide  
Amid the thorns of life,  
His care protect those shrinking plants  
That dread the storms of strife ;  
But who, upon your infant hearts,  
Shall like that mother write ?  
Who touch the strings that rule the soul ?  
Dear, smitten flock, good night !

A MOTHER'S LAMENT OVER HER DEAD INFANT.

By the same.

How can I weep ? the tear of pain  
Thy placid beauty would profane,  
Darken thy cheek's unsullied snow,  
And wet the white rose on thy brow.

How can I sigh ? the breathing deep,  
My baby, might disturb thy sleep ;  
And then, with that unclouded smile,  
Wouldst seem rebuking me the while.

How can I grieve, when all around  
I hear a sweet unearthly sound ?  
The waving of my cherub's wings,  
The hymn my infant-angel sings.

Yet lovely, tranquil as thou art,  
It was so cruel to depart,  
To close on me thy laughing eye,  
Unclasp thy little arms, and die !

But one hath whisper'd Love ! to thee,  
"Suffer my child to come to me."  
Then, Saviour ! meekly I resign  
My baby, now for ever thine.

From the Episcopal Recorder.

THE WORD SPOKEN IN SEASON.

I had once a young friend in whom I felt a deep and peculiar interest. She was the child of an early companion who had been called from this world at the moment her daughter was most exposed to its temptations and trials. To shield Elizabeth from their influence—to pray that they might not have dominion over her—to guard the first springs of thought and will in her youthful heart, were objects sufficiently powerful to reconcile the mother to a continued sojourn in this scene of sorrow. But when she heard her Master's voice, she obeyed it without a doubt of fear—her trusting spirit failed not—the promise was to her and her children, and He was faithful who had made it.

Elizabeth wept bitterly at the grave of her mother, and for many months a mourning garb enshrouded her form, and a settled sadness rested on her countenance. But the elastic bow was not broken, and after nature had been allowed its course of sorrow, she returned again to the world, to its busy scenes and allurements, with as much eagerness and satisfaction as if death had never cast upon her path its dark and warning shadow.

Elizabeth had renewed her baptismal vow in the rite of confirmation, and before her God, had promised to renounce the "pomp and vanities of this wicked world." As she stood at the altar in her youthful beauty subdued, penitent and bathed in tears a thousand prayers arose that her heart might go with her lips, and that she might lead the residue of her Christian life according to this beginning. The offering was a sincere, but an incomplete offering—there was that sinful keeping back a part of the price which has kept so many wholly out of heaven. That "wicked world" held out its rosy wreath and gilded trifles, and decked them in colors so fair, that the serpent was concealed. An indulgent father looked with fond admiration on the grace and loveliness of his child—friends not only looked, but spoke—and a regardless world sang the syren song of unmixed flattery.

I found Elizabeth immersed in a ceaseless whirl of dissipation. I found her at the same time scrupulously observing the Sabbath, and most of those ordinances which her religious profession enjoined—in short, she was making a most vigorous effort to reconcile the service of God and mammon. I asked her if she could engage with interest in her devotional reading and other exercises when so much of her time was given to company.

"O certainly," she replied ; "I never omit a single religious duty, however much I may be engaged, or however late I may stay out."

I believe this was the case—one evening she came home at about twelve o'clock, and after giving an animated description of the amusements of the evening retired to her room. An hour after I was led to her chamber, and found her sitting by her table—her lamp burnt dimly before her—her Bible was open

and a hymn-book lay beside it—her head was bent—her fair hair lay upon the holy volume, and her whole attitude seemed one of deep interest—I approached her—she was sleeping over these hallowed pages!

I aroused her, and begged her to retire to bed. "O no," she replied. "I must first finish my chapter." Yes, the chapter must be read, and the evening form passed through; but she had forgotten how little bodily exercise profiteth, and that it is the effectual fervent prayer alone that God has promised to hear.

Again was Elizabeth arrayed in the garb of fashion, and ready for the amusements of the ball-room. As she stood at the glass, placing the last rose amidst her clustering locks, she hastily turned round and said to me—"Why, what makes you look so sad? What is the matter?"—and she threw her arms around my neck and embraced me with all the enthusiasm of her young heart. "Come, don't be sad any more—put this lovely rose in my hair, and see how sweetly it will look."

I kissed her cheek, and as I bade her good night, whispered "Can you ask God's blessing on the dance, Elizabeth?" She gave me a quick, earnest look, and then hurried down the steps.

At an earlier hour than usual, I heard Elizabeth's voice at the door. I was in my chamber, and when I went down to meet her, I found that she had retired to her room. I followed her thither, wishing to see her a few moments before I slept. She supposed that all the family had retired; and her door was unlocked. I entered, and found her on her knees before God—her hands uplifted and her streaming eyes raised to heaven. "Hear my prayer, O Lord, I beseech thee, and let my cry come before thee."

I returned to her room in about half an hour, and welcomed her home.

"Yes," said she, "I have got home—in that bewildering ball-room, I danced with the merriest, and laughed with the loudest, but there was an arrow here," and she laid her hand on her heart.

"God's blessing on the dance—why, those words rang in my ear at every turn, and I rejoice that they still ring there. O, if God will forgive the past, if he will yet receive me, I will turn my back upon all this gilded folly, and lay upon his altar what I once promised to lay there—my whole heart."

We knelt together, and asked God to strengthen the resolution now made in his name. Our prayers have, we humbly trust, been heard, for among the group of lovely disciples who kept near their Lord, walking in his footsteps, and bearing his cross, few are more humble, consistent and devoted, than the once gay and thoughtless Elizabeth G ———.

SCRAPS.

Why do not we advise with our spiritual physician? for they are appointed by CHRIST himself to direct the ignorant, confirm the doubtful, and comfort the disconsolate. Scripture commandeth it, Jas. v. 16, and we have examples, in those of holy writ who did confess their sins to John Baptist, Matt. iii. 16, and to the apostles, Acts xix. 8; and in all the primitive times the Christians did repair to their bishops and ministers not only to confess their faults, but to be satisfied in their doubts, and assisted in order to a pious life.—Comber.

A sermon should be made for a text, and not a text found for a sermon.—Burnet.

Am I more fit to serve and enjoy God than I was last week?—S. Pearce.

In preaching, study not to draw applause, but groans from the hearers.—Jerome.

Our want of usefulness is often to be ascribed to our want of spirituality, much oftener than our want of natural ability.—A. Fuller.

The Christian minister should endeavour to turn the eyes of every one of the hearers on himself.—R. Hall.

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