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# THE COLONIAL CHURCHMAN.

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

VOLUME I.

LUNENBURG, N. S. THURSDAY, FEBRUARY 11, 1836.

NUMBER 6.

## COMMUNICATIONS.

TO THE EDITORS OF THE COLONIAL CHURCHMAN.

Gentlemen,  
In perusing the second number of the Colonial Churchman, I was much gratified with the account of the Clerical Societies which are formed in the western part of Nova-Scotia. I fully agree with you that "such associations, when properly conducted, can not but be highly comfortable and edifying both to ministers and people, and conducive to the best interests of the Church.

In the early history of this province, I need scarcely say there were very few Clergy of the Episcopal Church: but those few found their interest in such meetings. They were at once a source of happiness to themselves, and of spiritual advantage to their people.

The parishes were very extensive (a mission frequently embracing two or three of them) with roads so bad as to be almost impassable; the difficulties consequently attendant upon the discharge of parochial duties, were many and great: yet when the clergy met, they cheered each other in the discharge of their arduous duties, by the wisdom of their counsel and the piety of their conversation. The elder Clergy imparted to the younger the benefit of their wisdom learned by experience, as labourers of the vineyard; and the younger encouraged the elder, by youthful vigour and ardent zeal, in the performance of their Master's work. To such meetings of the Clergy and the mutual advantage, to themselves and their people, arising from them, may, I doubt not, be traced, the early growth and much of the present prosperity of the church in many parts of New-Brunswick.

The clergy of this province have been for some time past desirous to hold an annual convocation of their whole body, to consult for the general interests of the church. They argue the necessity of such a convocation from the practice which prevails among all other bodies of Christians in the province; nor can it be doubted that they derive great accessions of numbers and influence from their yearly conventions. But even if the clergy were to hold an annual convocation, I see no reason why local societies also might not meet, and meet with much advantage.

By forming Clerical Societies such as you describe as having been done in Nova-Scotia, the clergy of one or two counties could easily meet together, could without inconvenience be accommodated in each other's parishes, and consult, preach, and pray, for the good of themselves and their congregations; and thus by the blessing of the Almighty upon their prayers and exertions, much advantage might redound to the church at large.

I should rejoice to see such societies formed in this province. They would draw the clergy together in bonds of brotherly affection; which, of itself, in the estimation of the writer of these remarks, would be a sufficient and cogent reason for the formation of such associations.

Of course I should consider it indispensably binding upon such societies, that they shall be entirely subject to ecclesiastical authority; that they shall gladly receive any suggestions from the Bishop, and readily dissolve themselves, when a request to that effect should be made by the diocesan.

Will not some of my clerical brethren express their opinions on this subject? It may be that after the subject has been weighed and discussed, the plan which I have in view may be carried into effect, and some of the benefits arise from it which I have anticipated; and I need scarcely add, that it would afford much happiness to

A Presbyterian of New-Brunswick.

For the Colonial Churchman.

### THE FAITHFUL PASTOR AND HIS HUMBLE FLOCK.

He, lavish of his intellectual store,  
Scatters (best aims!) instruction to the poor;  
His ends, with sleepless energy pursues,  
And those the noblest ends that man can choose:  
A star! to guide the wanderer as he strays  
O'er life's dark ocean, and its trackless ways.

Sharp.

In July 1768, Oberlin married the orphan daughter of Professor Witter, of Strasbourg. She was possessed of a sound understanding and religious mind. In selecting that lady he seems to have been guided by the spirit thus expressed by Bishop Beveridge—"I love the image of Christ, as the best mark of beauty I can behold in a wife, and the grace of God as the best portion I can receive with

her." Their marriage proved happy, and Mrs. Oberlin became a most valuable assistant—her prudence tempering his zeal, while her economy enabled them to extend their benevolence.

In order to afford the means of intercourse with the city and neighbouring villages, Oberlin caused enormous masses of blasted rock to be transported to the banks of the River Bruche, and for a mile and a half erected a permanent wall, for the support of the road. Previously the rocks crashing from the mountains frequently blocked up the pathway or the rushing torrents spoiled it. He systematically distributed implements of husbandry, procured from his city friends; diverted the torrent-courses; built other walls, blasted and removed barriers of obtrusive rocks, and by 1770, had completed bridges, and rendered the important road to Strasbourg, convenient and secure. One of these bridges is still called 'Le pont de Charite.' The Bridge of Charity! A memento to its philanthropic projector, more enviable than all the 'animated busts and sculptured urns,' which flatter the pride of man. To his own funds he added those which his interest procured from the more wealthy abroad, in order to establish trades, and to respond to the cry of the needy. Cabins excavated in the rocks he new-modelled, and soon Art began to rival nature as the architect of the Ban. He acquainted its inhabitants with the diversities of soils and seeds; with the arts of composting and grafting, and he so successfully encouraged planting useful trees, herbs and grain, that we are informed that 'the villages and their inhabitants gradually assumed the air of rural happiness.' He also established agricultural societies, and taught them to mix the seed of the cockle, (*agrostemma githago*) with corn, in making their black-bread; and to produce *piquette*, (a sort of wine) from wild cherries, and to distil another refreshing beverage from elder berries.

Each Sabbath found the philanthropist preaching of love and kindness, and other virtues, which each week-day he practised before 200 fellow labourers.—Difficulties and discouragements lifted their confronting heads, but his noble spirit rose adequate to each emergency. When he started his plans, the French peasants expressed the utmost amazement: but he kindly yet energetically would answer, 'Let all who feel the importance of my propositions work with me.'

But the duties more peculiar to his sacred office were never forgotten or neglected. Every Sunday the children sang in the Church, the hymns they had learnt, and recited religious lessons to him, and received the exhortations of their common Father.—The following is offered, Messrs. Editors, as an humble attempt to translate one of these hymns.—The metre of the original adapts it to the 15th air of the Melodies—"Hilf, Herr, Jesu! lass gelingen."  
"Help, Lord Jesu! let (us) prosper."

#### NEW-YEAR'S HYMN,

Used in the Ban de la Roche—translated from the French of Oberlin.

Into Thy hands I now confide,  
My plans and person Lord!  
Renew my Soul, for none beside,  
A new-life can afford.  
Oh! guide me by Thy gracious light;  
Sustain by Thy love's ray;  
Through each new day, and shades of night,  
Shield me from error's way.  
Free me from Sin's polluted ways,  
Excite my youthful heart;  
Oh! may my will in future days  
From Thine no more depart.  
Almost from earliest, infant hours,  
Thy laws I have transgress'd:  
Tis time I bend, Lord! to Thy power  
And thus be ever blest.  
To make my happiness secure,  
Give me a holy dread,  
That I may through this year procure,  
Thy mercy on my head.  
During the New Year now begun,  
Increase Thy grace in me;  
And let Thy Spirit, like the Sun,  
On me shine bright and free.  
Make my heart firm in Thy true faith,  
Snatch it from Satan's rage:  
Whate'er befall me—life or death,  
Make me thine Heritage.

January, 1836.

O.

For the Colonial Churchman.

### RETROSPECTIVE REVIEW.

*The Life and Time of WILLIAM LAUD, D. D. and Archbishop of Canterbury.* By John P. Lawson, M.A. published in 1829.

Concluded.

Laud's character is given at length and with great truth by Mr. Lawson; but we prefer that recorded by Clarendon, because of its brevity. 'He was a man of great parts and very exemplary virtues, allayed and discredited by some unpopular natural infirmities: the greatest of which was besides a hasty sharp way of expressing himself—that he believed innocence of heart, and integrity of manners, was a guard strong enough to secure any man in his voyage through the world, in what company soever he travelled, and through what ways soever he was to pass; and surely never any man was better supplied with that sort of provision: an excellent preacher, and a scholar of the most sublime parts: his learning, piety, and virtue, have been attained by very few; and the greatest of his infirmities are common to all, even to the best of men.' Such then was Archbishop Laud, according to the testimony of those who knew him best, and who were best qualified to pass an opinion on his character.

The character of the times in which he lived, is not however so easily depicted. Party spirit in politics; fanaticism in religion,—and extreme violence in both, render the reign of the first Charles a most remarkable period in the annals of the English nation. The country had been some time previously freed from the spiritual thralldom of the Romish Church, and had enjoyed the benefits of an enlightened government, together with the blessing of education which had then begun to be generally diffused. Toleration was extended to every class and sect of worshippers: yet as if actually intoxicated through excess of liberty, the victim was led on, step by step, in the career of self-destruction, and rested not, until its monarch and its best and most virtuous subjects, were involved in one common ruin. Civil war, in its most revolting aspect, followed, carrying death and devastation into every corner of the land. At last the government centred in one individual, who like all other rulers in similar circumstances, was a military despot.

But let us take a rapid glance, at the several parties or factions which then took the lead in political matters, and destroyed by their violence, the best interests of the nation.

1. There were the Roman Catholics, who formed a powerful faction, and who, still full of ambition and eagerness to attain power, did not hesitate to join any party, no matter which, that promised to obtain for them the object nearest their hearts. That object apparently was, to wrest the crown from the monarch's brow,—to confound the principles of the English Constitution with individual interests,—and to bring once more the people of England into subjection to the Spiritual jurisdiction of the Roman Pontiff.

2. Again there were the Puritans, who composed the great body of the malcontents among the lower classes of society. They were not satisfied with the extent to which the Reformation had been carried in the Church of England, and separated from it on the plea that its ritual and doctrine savoured too much of Popery.—Their object therefore was to pull it down, and to erect what appeared to them to be a purer fabric in its stead. This was the most violent party of the whole: and their representatives in the House of Commons were the chief leaders of the Revolutionary movement.

3. The members of the Church of England were divided into two parties. The one was distinguished by the reception of Calvin's doctrines respecting Predestination and free grace. They were less scrupulous in their attendance to the prescribed Rubric of the Church, than the more orthodox body of the clergy and laity. They appear to have looked upon the

forms of the Church as decent and scriptural: but did not think it incumbent upon them to follow her in every particular. Archbishop Abbot, Laud's predecessor in the primacy, was a patron of this party.

4. The orthodox party again believed that the Constitution of the Church, as delineated in the reign of Edward VI. and afterwards in that of Elizabeth, ought to be considered as a final measure. They thought and argued that any change in its doctrine or discipline might endanger the safety of the State, and leave the interests and rights of posterity unprotected throughout the land. These were moreover stigmatized for their attachment to the doctrines of Arminius on the subject of *free will*, which were directly opposed to those taught by Calvin. The enmity between these two parties was of the most bitter and inveterate nature: and perhaps it is not too much to assert, that if they had continued united as they ought to have done, in defence of the Altar and the throne, the fatal catastrophe which overwhelmed them both and plunged the nation in civil war, would never have come to pass.

Now both the Papists and the Puritans differed widely among themselves: but united heartily in their hatred and opposition to the established Church. The members of the Church were divided, and quarrelling about points of doctrine and discipline. This threw the advantage into the hands of her enemies,—an advantage which was very soon perceptible in the votes of the House of Commons. The branch of the Episcopal Church which was established in Scotland, was voted to be an incumbrance. Its revenues were seized by the nobility and most zealous covenanters, by whose descendants they are retained to this day.

On the 14th December 1640, the Commons of England resolved that the Clergy had no power to make canons, to bind either Clergy or laity: and on the 10th of March the following year they voted, that no Bishop should have a vote in parliament, or bear any authority in temporal matters; and that no Clergyman should be in commission of the peace. In the May following, a bill was brought into the House of Commons for "the extirpation of Bishops, Deans, and Chapters, and all ecclesiastical corporations; and for the appropriation of their revenues to purposes of a temporal nature."

Thus was the Church of England laid prostrate in the dust, and robbed of her revenues. Shortly afterwards, an act of the same body of Legislators declared the royal prerogative to be extinct, and directed the great Seal to be seized for the use of the House of Commons. War immediately followed: and every reader of English history, knows the melancholy consequence.

Now to the attentive observer of the great political movements of the present day, there must appear an amazing similarity in their general character and tendency, to the remarkable events just noticed. The Repeal of the Test and Corporation act in 1828, was the first inroad made upon the British Constitution. Lord Eldon made a powerful and eloquent speech upon that occasion, in which he predicted, as if endowed with prophetic inspiration, the events which should in time result from that measure. The Catholic Emancipation Bill was passed in 1829; and thus a door was opened by which the enemies of the Church, which forms an integral part of the British constitution, were permitted to enter into the councils of the nation. In 1832 the Reform Bill passed: and in the same year, it was put to a vote of the House of Commons for the first time since the reign of King Charles I. whether or not the Church of Ireland should still be upheld as a national institution. It passed through the severe ordeal: but it did not escape unscathed. It was shorn of many ornaments; and the extinction of twelve bishopricks is the price which it was made to pay for its present precarious existence. In all those measures the prophetic declarations of the venerable Earl of Eldon have been fulfilled to the very letter: and that with a rapidity which even his political opponents did not anticipate. This effect has been produced by the same combination of parties which effected the destruction of the Church and the throne in the time of the Long Parliament. Let us sincerely pray that the similarity—the remarkable similarity, between the transaction of these two periods of our national history, may stop here; and that the demon of strife and contention may not again break forth beyond the walls of Parliament, and carry desolation, and calamity to the

remotest corner of the land. Let us earnestly hope that the Church to which we belong may ever yet prove the palladium of British liberty and freedom, as well as a refuge to the weary pilgrim in his progress through the howling deserts of this world.

Remote as we are in this province from the mother land; we cannot be so much alive to, nor sensible of, the mighty struggle which shakes her to her very foundations. But believing as we solemnly do believe, that the flame which came down from heaven, is burning with greater purity and brightness in the Sanctuary of our venerable Church, than elsewhere upon earth,—to what other quarter should we look for the element, which is to overcome, and to purge off the baser fire now glaring around her, or to save us from the deceitful lights which are dancing before us, and alluring us to our destruction? For this reason it is that we never cease to invoke whatever is yet among us of constancy, of virtue, of piety, and of devotion, to watch over this sacred and celestial fire, and to guard it from pollution or extinction. We call on the friends of the Church to see that the Sanctuary be cherished, to labour that our Zion may be an eternal excellence, and a joy of many generations. If they would pray and travail for the prosperity of Jerusalem, that peace may be within her walls, and plenteousness within her palaces, let them remember that it is mainly for the sake of the house of the Lord that they should seek to do her good; that her chiefest glory is that to her the nations of the world are looking up, as to the fortress, in which is deposited the ark of the testimony of Israel; and that when this glory shall depart from her, the abomination which maketh desolate is near at hand.

Under these impressions it is that we have risen from expatiating over those times when the altar and the thrones were laid in the dust. And so long as perfect integrity, and sanctity of purpose, with a heart devoted to the service of his God, his sovereign, and his country, can win, for any human being, the reverence of posterity, so long must an illustrious place, among English prelates be in all righteousness, assigned to Archbishop Laud.

CRITO.

#### For the Colonial Churchman.

#### REVIVALS.

Circumstances having of late called my attention to those vicissitudes of religious feeling which generally go by this name, I am induced to offer a few observations on the subject. That all who have the advancement of true religion at heart, will desire to see a genuine revival of its strength and influence upon the souls of men, is what none will deny. He that loves God, and feels the blessedness of being adopted into his family, through the merits of his adorable Son, cannot but rejoice when sinners are turned from the error of their ways, the careless awakened to concern for their souls; and the formal worshipper changed into one that "worships God in spirit and in truth." For such a 'revival' as this in our land, where is the sincere follower of Christ that will not ardently pray,—and endeavour to promote it, by exhorting those daily, over whom he may have influence, while it is called to-day, lest they be hardened by the deceitfulness of sin. But is this what is generally understood by the term 'revival?' From what I have heard and read of them in other countries, and from the specimens we have seen in this, I believe not. There is said to be a 'revival' of religion in a place, when 'a great stir' is made in any denomination. That is, when a number of persons under the influence of excited feelings make loud and public professions of their experience, declaring their sinfulness and their happy conversions from darkness unto light; those only being pronounced truly converted, who will thus come forward in a public manner. That on such occasions the apostolical injunction—"let all things be done decently and in order"—is too often directly violated, is what all must know who are acquainted with such scenes. Where all are allowed to give utterance to their feelings, and where the reality of religion is judged of by the vehemence of the gestures and the cries of those who profess it, we may expect disorders very unseemly in an assembly of worshippers of 'a God of order.' And accordingly the unlearned stranger that would walk into such an assembly at a time like this, while listening to the vociferations of the preacher, and the responsive out-

cries of the hearers, will not easily be persuaded that 'God is in them of a truth.'

Far be it from me to speak a disrespectful word, much less a severe one, of any who love the Lord Jesus Christ in sincerity, however many may be their weaknesses and delusions. But yet I hold it to be a duty to expose the errors of those who set up standards of religion which are not founded in the word of God: There we find no such evidences as these laid down to help the anxious enquirer to decide what manner of spirit he is of.

We are constantly enjoined to judge of 'the tree by its fruits.' We are taught to test our spiritual safety by the presence in our hearts and lives of the effects of God's Holy Spirit, which are in many places, and especially in the 5th chapter of the Epistle to the Galatians, clearly laid down:—and among these effects we shall look in vain for those that are the usual accompaniments of modern 'revivals.'

Nor will they be found in the conduct of Him who 'has left us an example that we should follow his steps.' It will be admitted by all, that the great perfection of christian attainments is to be 'made like unto Christ,' that the more exactly we imitate Him, the more excellent will be our piety, and the more acceptable to 'his Father and our Father, to his God and our God.' But where, in the records of his spotless life, shall we find a countenance for the disorders practised by some of his followers of later times, under the name of Religion? We read there, of nothing like these, but we read of a calm, a beautiful, and fervent piety towards God, and unwearied kindness, gentleness and love to man. We read of no such proclamation of His inward feelings to those around him, nor of his endeavours to excite a tumultuous expression of them in others. But we hear Him enjoin us to enter into our closets and shut the door, and 'pray to our Father in secret.' We read of his retiring into solitary places, into the mountains and into the wilderness, apart even from his chosen companions, in order to indulge in the expression of His more fervent devotion towards His heavenly Father. And so it is believed still, that the plant of genuine piety which He planteth, will ever court the shades of retirement, as most congenial to its growth. That the christian most likely to 'continue unto the end,' is he who reserves the free expression of his inward feelings, whether of contrition for sin, or 'of joy and peace in believing,' for the ears of God rather than of man,—at the same time that he will not shrink from confessing Christ before men by word and deed, and will feel it delightful unostentatiously to 'tell of his loving-kindness every morning, and of his truth in the night season.' The piety of the soul that thus walks humbly with God, will increase and flourish like the cedars in Libanus; while that of louder professors will pass away as 'the morning cloud and the early dew.'

But while offering these remarks in a kind and friendly spirit, let not the cold and heartless professor of religion construe them into any approval of his formality. God must be worshipped in spirit and in truth; and the people that draw nigh to Him with their lips, while their hearts are estranged from His ways, wedded to the world, or under the dominion of sin, are doubtless an abomination very grievous in His sight. The writer ardently prays that all who read this may be filled with that spirit of Christ which will shew itself in the works of soberness and righteousness. He especially desires to see the members of the Church of his heart more alive to God, more anxious for their salvation, more heavenly-minded in their lives and conversations than many of them are. But he deprecates such zeal without knowledge as pronounces 'a band of youths and young men' to be 'bearing the cross of their Divine Master with faith triumphant,' merely because on a certain day they have thought they felt "convincing and converting grace."—He recommends a further trial, before their 'triumph' is pronounced complete—even a trial whether 'they endure unto the end; there being some who 'receive the word with joy' but at last 'fall away.' And he would rather hear of a seeking for the 'still small voice' in private, than of prayers for a "provincial blaze," under which singular expression a writer in the Temperance Recorder (no doubt sincerely) asks for an outpouring of the Spirit.

THEOPHILUS.

When a christian thinks he can go alone, he is then nearest falling.

For the Colonial Churchman.

## ON GROWTH IN GRACE.

When a man has been awakened by the grace of God, to a sense of his sin and danger, and made to apply to Christ for pardon and peace, his may be called the beginning of a new or spiritual life. 'Being born again, not of corruptible seed, but of incorruptible;'—old things have passed away with him, or are passing away with him, daily. The old carnal mind and inclinations are wearing off: old habits and the old will are changed, whatever was old and carnal is now become new, and spiritual;—new affection—new inclinations, new dispositions, and a new conversation:—'Behold all things are become new.'

That there is an inward operation of the Holy Spirit which does constantly exert itself in the soul of the believer, but especially in his conversion, is a truth none who have a saving knowledge of the scriptures can deny;—and though in the most advanced state of religion on Earth, we are but infants in comparison of what we hope to be when in Heaven—yet we must be very solicitous to know whether we are growing in grace.

The enquiry, Christian reader, now is, whether you are making any progress in the Christian race. Whether religion be on the advance in your soul; for you must bear in mind, if it be not on the increase, it will be (it is greatly to be feared) on the decrease.—I would therefore entreat you to bring your heart to answer such enquiries as these.

Do you find the love of God and man advancing in your soul? Do you realize a sense of his presence more than you formerly did, and does that sense grow more delightful to you? Do you discern, not only the necessity but the reasonableness, and the pleasure of obedience. Do you find an ardent desire to please God,—and therefore are you doing all the good you can, from a principle of love to Him? Can you maintain a more steady calmness and serenity, when God is striking at your dearest enjoyments in this world? Will you then realize the hand of God, and own that it is just, and that he punishes you less than your sins deserve? Will you then compose yourself and glorify his name, by a patient submission to his will, and view afflictions as chastisements of his love, and think within yourself, 'It is thus that God is making me conformable to his Son—thus he kills my corruptions—thus he strengthens my graces—thus he wisely continues to bring me nearer to himself, and makes me fit for Heaven?'

Examine your heart as regards the other evils of life. Have you fewer foreboding fears and disquieting alarms than you once had, as to what may happen? Can you trust the wisdom and goodness of God, to order your affairs for you, with more cheerfulness and resignation than formerly? Examine also, whether you advance in humility. Do you feel your mind more emptied of proud and haughty thoughts; and do you more tenderly observe your daily slips and miscarriages, and find yourself more disposed to mourn over those slips and failings, before the Lord,—that once passed with you as slight matters? Do you feel a deeper apprehension of the infinite Majesty of God—of the glory of his natural and moral perfections, so that you feel yourself as nothing before him? Do you in consequence of those feelings, frequently renew your sincere, steady, and determined application, to the righteousness and blood of Christ;—as being sensible how unworthy you are to appear before a pure and holy God, otherwise than in Him? Are you more earnest to obtain the influences of the Holy Spirit, to help your infirmities;—and have you such a sense of your own weakness, as to depend entirely in all you do, upon the communications of his grace to assist you in your Christian course?

Do you also advance in zeal for the service of God, and the happiness of mankind? Can you view the sorrows of others, with tender compassion, and not only pray for them, but do all in your power to help and relieve them; and are you more deeply convinced of the vanities of the world? Is your mind more weaned from its allurements, so as to have less relish for any worldly pleasure—'Having your affections set on things in Heaven, instead of things in the Earth?' Do you find yourself willing to leave the world at the shortest notice or warning, so that if God should see fit to summon you away on a sudden, though it should be in the midst of your pursuits and expectations, you

would willingly consent to that remove, and be enabled to say—'Behold thy servant, O Lord, is in thine hand, do with me as it seemeth good in thy sight?'

And lastly, do you feel your heart filled with holy gratitude and love to God, when you reflect on the unnumbered blessings and mercies that he has from time to time bestowed upon you?—When you survey the goodness of God and his Fatherly care that commenced with your being—when you look back, I say, upon your past life, and see the many instances of the goodness of God,—but especially his having brought you by his grace, out of a state of darkness and ruin, and made you to taste of his pardoning love—when you seriously reflect upon all this,—if you have made any growth in grace, your soul will overflow with thankfulness and love, and will constrain you to give utterance to your feelings in language such as this—

"When all thy mercies, O my God,  
My rising soul surveys—  
Transported with the view, I'm lost  
In wonder, love, and praise."

M.

From the British Critic.

## COMPARATIVE EXCELLENCE OF EXTEMPORE AND WRITTEN DISCOURSES—concluded.

A long chapter might be written upon the state of preaching in this country at this day. But we have only room for a few words. At no period, probably, has the Church of England possessed a larger proportion of sound, good and effective preachers; but we confess that of the pulpit eloquence which is most popular, at least in towns, our opinion is very low. It is a thing *sui generis*,—it constitutes a peculiar style. It is like the miserable thing which we sometimes see in the streets,—a boy, or girl, gaudy with worn tinsel, tricked out in a smart dress unusually extravagant, and walking upon stilts. There is no simplicity in it, no nature, no depth; little or nothing but a flood of confused metaphors and bombastic exaggerations. It proceeds upon fundamentally wrong principles, fostered by the publications whose business it is to print, week after week, the tumid and declamatory rant, which passes, we fear, with too many for the climax of sublimity. For the taste of the hearers is still, perhaps, generally bad, because the education of the lower division of the middle ranks is still lamentably deficient in masculine and solid instruction. Our criterion is, that preachers who are most followed and extolled, when they step into any other walk of composition, or address themselves to the ear of general readers, become notoriously the laughing-stock of the nation. We must smile and sigh at the same moment, to behold a score of ministers of the Gospel spinning out to a far more inordinate length the gorgeous amplifications of Dr. Chalmers; or fantastically gay in the cast-off finery of Mr. Melvill. We apprehend, indeed, that the tendency of pulpit eloquence is now, more than ever—although it cannot last—to florid declamation, and the clap-traps of a false style. Whether it be, that in an age when serious persons debar themselves—and perhaps most wisely—from other and more worldly kinds of excitation, they sometimes go to a sermon, as to a sort of religious entertainment;—or whether it be, as has been sometimes insinuated, that the female part of the assembly forms a much larger proportion to the whole than in any other meetings, which it is the business of the public speaker to address;—certain, however, it is, that the preacher who is lavish of ornaments, or softens into pathetic tenderness, or melts and flares by turns, or scatters flowers with an unsparing hand, is tolerably sure to carry away the suffrages of the majority of his audience. Here, therefore, is a very sore and perilous temptation, against which a young and aspiring man needs, most particularly, to be put upon his guard.

The modern eloquence of the pulpit too often conveys the impression, not that the words have been used to explain the matter, but that the matter has been dragged forward to introduce the words. The best style, as Coleridge has remarked in speaking of Southey, is that which forces us to think of the subject, without paying attention to the particular phrases in which it is clothed. The true excellence of style is to make us feel that words are absorbed in things; and to leave upon the mind a strong impression of the sense and tenor of reasoning, rather than a broken and piecemeal recollection of particular expres-

sions and images. The result on the contrary, if not the intention, of too much pulpit oratory, is to fill the ear with a multitude of grand terms, and bewilder the fancy with a crowd of tropes; while it is comparatively ineffectual in stamping the general argument or exhortation upon the understanding. It is not the steady prosecution of an important topic, half so much as a collection of fine bits: putting us in mind of Sir Robert Peel's happy description, at the Merchant Tailors' dinner, of what he calls, 'that elaborate concatenation of phrases, which is sometimes called eloquence, in which you have the smallest possible quantity of common sense, enveloped in the greatest multitude of equivocal words.'

In truth, if the distinctive feature of the favorite style could be expressed in one word, that one word should be amplification. We do not mean the amplification like that of Barrow, or Jeremy Taylor, which consists in the multitude of ideas and ingenious illustrations arising from the affluent fertility of an exuberant fancy; but the mere amplification of words and sounds. Thus, the great size of a thing is, 'the gigantic amplitude of its colossal dimensions;' and the whole race of the Tudor family of words,—if we may borrow an execrable pun,—such as amplitude, altitude, plenitude, latitude,—and well might we add, *platitude*, is in especial request, together with all others which are grandiloquent and polysyllabic, puffing themselves out like the frog in the fable.

These faults, we conceive, are inevitably aggravated by the custom of extemporaneous preaching, which we have already examined. When a clergyman preaches without notes, or principally if not entirely at the inspiration of the moment, to follow up a logical argument, or to do justice to any particular subject of doctrine or obligation, becomes a task of peculiar difficulty, which only the highest minds can overcome. The obvious resource, therefore, is to run into general declamation; to slip more and more,—unconsciously, perhaps, and by almost imperceptible degrees,—into an eternal iteration of the same ideas, and the same phrases. Then comes, as we have already said, the addition of a turgid swelling kind of eloquence, which seems to increase upon us day by day; while all its drafts upon applause and popularity are duly honored. We mean the measureless expansion of a few obvious and almost threadbare notions. A single example may explain our meaning. A writer, or speaker, with a bald and common style might say, 'No man ever thought so.' But observe the process of indefinite circumlocution. First it is, 'no man alive;' then, 'no human being under heaven;' then, 'no human being who lives and breathes under the canopy of the skies;' then, 'no sentient, intelligent, rational, accountable immortal being, who inhales the gladsome breath of human existence'—or, perhaps, 'who plods his weary way through this howling wilderness of earth, under the azure vault of the empyreal canopy'—so on 'ad infinitum.' In the same way, 'has ever thought so,' comes out as, 'has ever entertained the shadow of such an imagination in the caverned chambers and curtained recesses of his inmost mind.' But, really, our specimen is very poor. We are mere tyros in the art. The adepts themselves—those magnificent gold-beaters of language—would hammer out the thought to a far more glittering and prodigious length. For practice makes perfect and appear almost to spin sentences by a receipt; like unfortunate boys at schools, who, when they are at loss for ideas, eke out their Latin verses by culling a very liberal wreath of synonyms, and phrases, and epithets, from the *Gradus ad Parnassum*.

In fact, we might almost produce a specimen of a popular sermon, which should be a fit companion to 'Verses by a Lady of Quality.' It ought to contain some mellifluous compounds about 'the melodies of the ether regions,' and 'the harp-notes of the angelic squadrons;' and its shortest word ought to be 'incomprehensibility.' Perhaps, indeed, it might begin, 'The incomprehensibility of the apparatus developed in the machinery of a creation-God may be considered a supereminent manifestation of his stupendous majesties. Whether a man stands upon the platform of his own mind, and ponders scrutinizingly on its undecipherable characters; or whether he looks abroad over the magnificent equipments and regalities of nature, surveying its amplitudes in all their scope, and its unfathomabilities in all their profundity,' &c. But we stop; for we may be treading on almost sacred ground, although a school-girl might make such a sermon, 'stans pede in uno;' and the style is really not so difficult, with the help of a dictionary.

SEXAGESIMA SUNDAY.

Epistle. 2 Cor. xi. 19. Gospel. St. Luke, viii. 4.

In this concise Collect we have and an opening of the whole heart to God. In the first part of it, there is a plain disavowal of 'trust in any thing we do.' In the second, is a petition, that divine power would afford the defence we need 'against all adversity.' This disavowal of trust in ourselves, is made with an unreservedness, which invites, (though humbly,) the scrutiny of Him, who seeth and knoweth all that we do and think; and reminds us of the zealous earnestness which characterized the answer of Peter to his enquiring Lord,—'Lord! thou knowest all things: Thou knowest that I love thee.' What can be a more convincing mode of affirming our sincerity, than an appeal to the omniscience of an all-seeing God? 'Thou O God, seest all things—thou seest and knowest, that we put not our trust in any thing we do.' Nothing but sincerity could prompt such an appeal:—nothing but faith could offer it. Happy they, who can so lay open their hearts—their desires, their intentions, their motives,—to Him, from whom no secrets are hid! Aware of the many adversities, to which in life they are continually exposed, they trust for support under them, not to any thing they do, but solely to the power of God; granted for his mercy's sake, in Jesus Christ.

The Epistle teaches us how far we should be from reckoning what we endure in the cause of Christ as matter of sorrow or shame. St. Paul, in comparison of the other apostles, was a labourer called in at the eleventh hour. And he thought as he taught the Philippians to esteem it, a particular grace that it was given him, *not only to believe in Jesus, but to suffer for his name.* The methods used for the exercise of his patience and virtue instruct us that God would be served by Christians, with constancy, indefatigable diligence, and diffusive charity:—and that ease, and idleness and luxury and effeminate declinings of trouble, when the salvation of souls is at stake, are by no means consistent with genuine Christian discipleship. Thus the apostle, in this, as in the last Sunday's service, by his own example encourages and prepares us for the discipline of the season drawing on: a great design of which is, to resist the propensity to indulge 'the sinful lusts of the flesh,' and to inure us to *endure hardships like good soldiers of Jesus Christ.* In which warfare, the less we spare our own persons, the more we may depend upon his protection and support, and thus be enabled to raise brighter trophies to his glory, and the good of souls, in his day of triumph and joy.

Scarce any passage, in the whole course of the year, is more worthy our serious consideration, than that which our Church hath wisely appointed to be read for the Gospel of this day. That heathens and Jews, professed infidels and enemies to Christianity; that they, who want opportunities, of knowing their duty, and would gladly use them if they could; that others, who live within the pale of Christ's flock, and have opportunities, but will not use them when they may; that these several sorts of people, I say, should continue unfruitful, is nothing strange. But that many who have them, and do use them, nay, and use them gladly too; they, who 'come' to the public assemblies for religious worship, as 'God's people cometh,' and 'sit before his' prophets 'as God's people sitteth,' and attend to the preacher with eagerness and a sensible delight; that these, after all, should prove barren and unprofitable, is matter to be sure of great grief, and must be allowed to carry somewhat of difficulty and of wonder in it. And yet that so it is; that the ministers of Christ often sow where they never reap, but lose the desired effects of their pious intentions and most zealous endeavours; our blessed Saviour acquaints us in the Scripture, and our own daily experience does but too visibly confirm the truth of it. So that it concerns every Christian diligently to examine into the causes of such lamentable disappointments; which, that we may know and effectually prevent, our Lord hath laid them down at large in the parable and application now before us.—*Episcopal Watchman.*

## RESOLUTIONS FOR THE SABBATH.

1. To rise early; and in order to do it, to go to sleep early Saturday evening.
2. To use some extraordinary devotion in the morning.
3. To examine the tenor of my life, and particularly the last week; and to *mark* my advance in religion, or recession from it.
4. To read the Scriptures methodically, with such helps as are at hand.
5. To go to church *twice*.
6. To read books of divinity either speculative or practical.
7. To instruct my family.
8. To wear off, by meditation, any worldly soil contracted during the week.

Such were the resolutions of Dr. Samuel Johnson; a man whose intellectual powers made him the most illustrious ornament of the literary world.

## THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, FEBRUARY 11, 1836.

BISHOP CHASE IN ENGLAND.—We are indebted to the New-York Churchman of the 9th January, for the following extract from a circular of Bishop Chase of Illinois, who is now in England soliciting aid to build up the Church in that "new and pathless region," to which the tide of emigration is daily setting with such rapidity and volume—The Bishop well deserves of the Church the title of "Episcopal Pioneer of the West," and we doubt not that the statements which follow will prove interesting to our readers:—

Bishop Chase late of Ohio, now of Illinois, is at this time in England; and begs leave most respectfully to address his friends, and the Christian community of this favoured land.

Nearly twelve years have passed since he once before presumed to do this, in behalf of the fold of Christ then committed to his pastoral charge in the Diocese of Ohio.

As, notwithstanding all the dark clouds which at that time hung over his path, all that he then said and stated has proved to be true, even so he indulges the hope that his words now may be heard with favour; and that the cause which he is about to plead, in the name of the great and heavenly Shepherd, for his sheep in the wilderness of Illinois, may meet with kind attention.

But, as many whom he now addresses may be unacquainted with the causes of his translation from the Episcopate of Ohio to that of Illinois, Bishop Chase thinks it his duty to give a brief history of such of his proceedings, from his leaving England to the present time, as may be relevant to his object.

In the summer of 1824, Bishop Chase returned from England to America, and was hailed with much joy by his beloved diocese. As he had committed the power of locating the Theological Seminary, for which he had obtained the necessary funds in England, into the hands of the Convention of Ohio, he prevailed on them not to fix it in or near a town, but in the country; and on a large tract of land, which, being owned by the Institution, might be guarded from the mears and temptations to vice. This object was accomplished on the then very wild and uncultivated, but now delightful and elevated spot; which in honour of his noble and beloved benefactor, but now deceased and much lamented friend, he named *Gambier*.

Bishop Chase took charge of this great and laborious work in person; because no one, who had the requisite ability, would undertake the task of directing the primary settlement, and of clearing off the wild wood, and of sleeping on the cold ground for the sum which the funds of the Institution could reasonably afford. This, then, he was compelled to do himself; and, in remembering the suffering which he then endured, it gives him pleasure to know that they were not in vain. First, was reared the camp on the naked ground; then, the log hut, in which he and his family lived for years; then a stone building for the Professor of Theology; then, the main building, 110 feet long and four stories in height, whose foundations were deep and large; then, the capacious chapel, with its sacred chancel, was founded; and then, the many other dwellings. All of troubles past is pleasant in remembrance as the refreshing dew, and is mentioned here only as connecting history.

Foreseeing the advantages which would accrue to the students preparing for holy orders, by having the power vested in the Theological Seminary of conferring degrees in the arts and sciences without the trouble and expense of sending them to other merely secular colleges, Bishop Chase had applied to the State Legislature, in 1826, to grant to 'the President and Professors of the said Theological Seminary'—the Bishop being, *ex officio*, President—the power of conferring such degrees. This the Legislature of Ohio readily did; and, according to the Bishop's request, allowed it to be done in the abbreviated and convenient style and title of the President and Professors of Kenyon College; the Bishop having given that name to the Institution, in honour of that worthy nobleman who bears it—his much esteemed friend and benefactor.

Bishop Chase continued his exertions in connection with the College till the year 1831, when many of his friends made known to him their judgment, that the

power of conferring degrees was vested, not in the President and Professors of the Institution as a theological seminary, but as a literary college; thus, as Bishop Chase conceived, taking the Institution out of that Episcopal superintendance and control which he could not under all circumstances of the case, conscientiously surrender. For the peace of the Church, therefore, as well as for his own peace of soul, he thought it his duty to resign his charge. It was an extraordinary case, and required an extraordinary sacrifice. He left the Diocese, therefore, with the partner of his toils and burdens, and their children, not knowing whither to turn his thoughts for support and food convenient for them; but, by the All-gracious God, who hitherto had guided his steps, and been his support and stay, he was strengthened for this painful trial, and has now good reason to say that all has been well. \* \* \*

But to return. The support which Bishop Chase had received being now no longer enjoyed, he moved his family into the woods, on the almost wilderness lands belonging to his niece's daughter, and the gift of his paternal grandfather. This place was about twenty miles from Gambier; and has been named by the Bishop the 'Valley of Peace,' in memorial of the mental satisfaction which opened there to himself and his family.

Here he continued performing divine service every Sunday, and preaching the Gospel to his new neighbors, till the following spring and summer; when he again moved his family a distance of 300 miles, nearly westward, into the Territory of Michigan, on the very beautiful wild lands near the waters of St. Joseph's River, not far from the line which divides that Territory from the State of Indiana. From the facilities which this region of country affords to immediate cultivation, being in part prairie and in part open wood-lands like the finest parks in England, he was enabled, by the small means which he possessed, joined with timely assistance in donations sent him from his beloved brother in Vermont, to obtain his living, and still to perform the duties of his priestly office with regularity. He did the work of an evangelist, though not that of a bishop; and this, not only in his own neighbourhood while rapidly settling, but in the regions for many miles round. There is a custom in the Episcopal Church of America, which admits of the enjoyment of public worship according to our primitive liturgy, by means of what is termed 'lay-reading': a devout layman, being authorized by the bishop, can perform the Service of Morning and Evening Prayer in all its parts, except those which involve the priestly office; and, by this salutary regulation, which the great deficiency of ordained ministers has made necessary, much good has been done, and is still doing, to our apostolic Zion. Peculiarly situated as Bishop Chase found himself in going to Michigan, and most anxiously wishing to benefit by his ministry the destitute places for many miles around, without neglecting the spiritual wants of his own family and immediate vicinity, it afforded him great comfort to find in his own son, a youth of seventeen years, both inclination and fitness for the office of a lay-reader: thus the work of God was kept up at home, while the Bishop made his excursions abroad.

But, amidst all these humble prospects of doing good the Bishop felt the great deficiency of a regular school for his children, four in number; and for those of his neighbors, now increasing fast around him. Some young men also, partially educated, were desirous of studying for holy orders, under his instruction. These circumstances induced him, very limited as his means were, to erect a small building for a chapel, and dormitories for students. With a view to this, he had invited the Rev. Samuel Chase, of New-Hampshire, his distant relative, to come to his assistance. This worthy friend entered heartily into his plans; and commenced teaching in the Bishop's house, while the school-house and chapel were building: and much reason had he to rejoice at the prospects before him.

But subsequent events showed that God had appointed him to a more extensive field of labor. The State of Illinois—a large portion of it 300 miles still farther west—was destined for his spiritual charge; and great was the struggle of his mind when this intimation of the Divine Will was providentially made known unto him. When the appointment was sent to him by the Secretary of the Convention newly formed in Illinois, there was no proffer of any reasonable

earthly support: on the contrary he was told that there was no ability to afford any: add to this, the consciousness of his declining years, incapacitating him for that great activity necessary in travelling through trackless regions, and for the endurance of that personal fatigue, privation and suffering, which had been required of him while Ohio was settling, and which Illinois now, still more new and pathless might again require. On the other hand, and to counteract these discouraging circumstances, there was imprinted on his remembrance the obligation of his consecration vows, 'to seek for Christ's sheep that are dispersed abroad' in the wilderness, and to 'feed and provide for his children, who are bought with his death, and for whom he shed his blood.' Earnestly did he pray for grace to follow, though at great distance, in the steps of God's servants in primitive days, who, through faith in the promises, found strength in the day of trial, and the means to perform the divine will where it was evidently required to be done.

On the 4th of May last Bishop Chase set off from Gilead, as he had called the place of his residence in Michigan; having in company the Rev. Samuel Chase and his wife—the daughter of the Bishop's niece, and a worthy lay-reader and Sunday school teacher. Their course was through Indiana, to Chicago, on the shores of Lake Michigan—thence to Juliet, on the Deplain River—thence to Peoria, on the Illinois River—thence to Lewiston, and Rushville, and Beardston, and Springfield,—thence to Jacksonville,—and thence back again to Springfield, nearly in the middle of his Diocese; having travelled thus far about 600 miles, and having preached and performed divine service in all these places, and in others on the road where it could be done.

In this recollection of the course of sacred duty performed in this his first and rapid tour through a large portion of his future scene of labors, Bishop Chase finds so many things claiming attention, as to create great hesitancy as to what he should issue forth in this most respectful Address."

PROTESTANT EPISCOPAL MISSION TO CHINA.—It may be known to some of our readers, that in the month of June last, two Clergymen of the Protestant Episcopal Church in the United States, the Rev. Mr. Lockwood and the Rev. Mr. Hanson, sailed from New-York, as Missionaries to China; where, it would appear from the reports of the late lamented Dr. Morrison, (not without reason called the 'Apostle of China') as well as from those of Mr. Gutzlaff, that there is a door opened for the evangelical labourer. We are happy to perceive from the following letter, that these missionaries from our sister church had nearly reached the place of their destination, where we earnestly pray, that the blessing of the Lord may attend their endeavours to make known His saving health to the millions that are strangers to Him, and to the Gospel of Salvation.

Ship Morrison, off Java Head, Sept. 7th, 1835.

Rev. and dear Sir,  
We have just been gratified with the first sight of land since leaving New-York. This, you may well suppose, is no small gratification after an unbroken prospect of sky and water during ninety-seven days, and performing a journey of not less than 14,000 miles, even though it be a land of strangers. Angier, the place at which ships usually touch for fresh supplies, and leave letters for home, is at the western point of Java, about eighty miles from Batavia.— There are a few Dutch residents, but the place is unimportant except for the reason above mentioned. The view of the country around is delightful, varying into high and broken hills covered with beautiful verdure, among which the tall cocoa-palm is easily distinguished.

In addition to his attentions to us personally, Captain Ingersoll has given us his hearty co-operation in all our efforts for the spiritual benefit of the seamen. Though a member of the Baptist communion, he seems to entertain very little prejudice against the Prayer-book, in the use of which he and most of the crew have joined with us every Sunday morning. What may be the results of the little we have been enabled to do it is impossible to tell; still I cannot but hope our labors will not be found to have been entirely in vain. From the limited observation of a single

voyage, I should infer that seamen are an equally, if not more promising class of persons, in reference to ministerial labor, than people of the same rank on shore. That they have been sadly neglected previous to the laudable efforts of the Seamen's Friend Society, is sufficiently obvious; nor are they altogether insensible to that neglect. The beneficial effects of temperance principles must appear to every one acquainted with them, to be very great. No ardent spirits, except what the medicine chest contained, were allowed to be brought on board the Morrison. The crew has been orderly, diligent, and respectful; no serious accident has occurred except the falling of one man from aloft, and they have been, the Captain says, unusually attentive to religious services. Scarcely a profane word has been heard on board. The change that a few gallons of liquor might have produced, may be easily imagined.

We hope, by the continued favor and protection of God, to be, at the end of two weeks more, on the field of our future labors; whether the attention and interests of so many of our beloved Church have been directed. That their prayers and desires toward the object of our mission may not be disappointed, and that they, with all the excellent and now more beloved friends, whose personal kindness has been experienced, may enjoy the fulness of God's blessings, is the sincere prayer of,

Dear Sir, your unworthy brother in CHRIST,  
HENRY LOCKWOOD.

SERMONS INTENDED FOR THE PROPAGATION OF THE GOSPEL.—By Edwin Jacob, D. D. Vice-President of the King's College, Fredericton; formerly Fellow of Corpus Christi College, Oxford. Fredericton, N. B. 1835.

We have been favoured with a small volume of twelve sermons, bearing the above title. The preface informs us that they 'are selected out of many, which the author has found occasion, in a Missionary capacity, to address to several Congregations, divided by vast tracts of unoccupied forest, in the Province of New Brunswick. They are committed to the Press, to serve for memorials of certain views of religion, which he regards of primary importance, as well to those who may have heard them preached, as to others to whom they could not be orally delivered.'

Speaking of the rising prosperity, and increasing population of New-Brunswick, the author with high satisfaction refers 'to the endeavours of his Majesty's Government, and the Provincial Legislature and Authorities, to extend to all ranks and collections of the inhabitants the benefits of a liberal education; provision having been made for a sufficient number of Schools in every Parish, a superior Academy in each County, and an University on the English model at the Provincial Capital.

'That these wise and beneficial measures may be followed by an adequate religious establishment, properly adapted to the condition and circumstances of the people, and securing due pastoral care for this part of the flock of Christ; is the most patriotic prayer, which the Author's observations and reflection have taught him to offer for those among whom his lot is cast. Unfeignedly esteeming every upright Christian, and regarding with honour the voluntary efforts of individuals and societies to diffuse what they conceive to be divine truth, he must yet avow his decided conviction, that a well-constituted national religion is essential to national happiness. Without this—without THE STANDARD OF THE CROSS erected and maintained, the incomparable blessings of the British Constitution can be but imperfectly enjoyed or appreciated; education, with a free press, will be productive of interminable discord and contention; and, although the powerful arm of public justice may for a time repress external violence, the spiritual and moral state of the neglected district will too sadly illustrate the misery of that error, which, in leaving the unguided mind to invent or choose its own religion, disregards the admonitions of all history, and contradicts the principles of every divine institution.'

We have only room at present for the following extract from the concluding part of one of the Sermons, on the 'Still small Voice.'—1. Kings, xix—11, 12.

'In conclusion, let me request you to observe who are the persons that may expect to hear 'the still small voice.' They are not the vain and thoughtless children of the world, who fall in with the prevailing customs and fashions of their time, consult their present interests or pleasures, and serve mammon instead of God. They are not the people who, when arrested by any striking event become serious, abandon their idols, and adopt good principles for a day; but on the morrow return to their former course. They are not even those, who outwardly indeed adhere to the Lord their God, speaking and acting in his name; but indulge

ungodly tempers, anger, or envy, or revenge, or discontent. They are not those who still need to be alarmed or subdued by the displays of divine power and vengeance. But they are those servants of the Lord, who calmly watch and patiently wait for the manifestation of his will; who attend to him as he speaks by his providence, by his word and ministers, and by the whispers of his Spirit; and who are ready to go and to do, as he shall be pleased to direct them. These shall understand the way of the Lord, and find the knowledge of God; these shall know and enjoy his goodness to them he shall reveal himself more and more, until, having walked and led happy converse with God here below, they shall be admitted to his unclouded presence above, 'see him as he is, and know as they are known.'

'Let us then my Brethren, if we would be partakers of such blessed privileges, cultivate continually such a disposition. Let us, in the first place, resolutely forsake the sin and follies of the world, and say in our hearts, 'The Lord—he is the God; the Lord he is the God!' Let us, in the next place, restrain and suppress every turbulent and unuly passion, that we may pay a due attention to 'the still small voice' of the Lord. Let us, like Elijah, have our solemn seasons for 'wrapping the face in the mantle, and going out and standing in the entering of the cave'—excluding from our view all earthly objects, leaving our secular cares, and communing singly with our own hearts and with our God.'

EPISCOPAL MISSION TO PERSIA.—We perceive that the Rev. Mr. Southgate, of the Protestant Episcopal Church of the United States, is about to proceed as a missionary to that interesting field.

'We regard,' says the Southern Churchman, 'with a very deep interest, this embryo mission. That here the light of christianity early dawned, and the church extensively flourished—that this country was probably the region from which they came who were first to do homage to the newborn Saviour—and in his person to the religion of which he was the author—that here christians were in the early age of the church exposed to those persecutions which contributed to preserve it pure for a time, and nobly won 'the martyr's crown'—that now upon the ruins of the christian church the Mahomedan imposture has a waning existence; and that in modern times it has been the scene of the labours of the devoted Martyr—give to it, as a field of missionary labor, a very deep and peculiar interest. Recent reports from that region present a most encouraging prospect for those who will enter upon the field. The Romish church exists in some parts of the country in a very corrupt and degraded state. The Nestorians here have their habitations, of whom we have heretofore given some account. That the Episcopal form of government is that shape in which the christian church is already known in Persia, and a liturgy the medium by which they are accustomed to perform their religious services, is a reason why Episcopalians should be most active in endeavoring to correct their errors and enlighten their ignorance.'

It will be perceived from the following extract from the Christian Mirror, a paper published in Portland, Maine, that the Rev. Mr. Southgate has been addressing the members of the church in that city, upon the subject of this mission.

'His expected destination suggested the topics of his address; and in illustrating them, he showed that he had employed all available means for learning the claims and prospects of Persia, as a missionary field. There was some encouragement to christian effort to be derived from the intellectual character and habits of the Persians. They are far more enlightened than most other nations professing Mahomedanism. In the estimation of one of their best historians, two-thirds of the male portion of the population are able to read. They have incomparably less bigotry than the Turks—indeed, they are, to a great extent, free-thinkers, and disbelieve many of the dogmas of their own religion. They are fond of religious discussions, and allow of an appeal to the Bible. Indeed, there is among them something of a predisposition to reverence the Scriptures, on account of their antiquity, and their agreement, on some points, with their own sacred book, the Koran.'

\* \* \* \* \*  
'No christian can have read the adventures and labors in Persia of Henry Martyn, the most accomplished for his years of all modern missionaries, without deep regret that his efforts could not have been followed up by equally competent heralds of the Cross. We rejoice that our Episcopal brethren have turned their attention to that field, and resolved, in good earnest, to occupy it. We doubt not that the finger of God is in this determination—that he who adjusts the means to the ends to be accomplished, will herein make his own wisdom illustrious. We rejoice that one born and trained among ourselves, after doing what man can to count the cost, is ready to encounter the

hazards, while he aspires to the honor of bearing the message of Christ's love to that distant and interesting people. God speed our young brother in his errand, and raise up a great company to follow him.'

**CHURCH AT ROME.**—For the following brief narrative of the rise and progress of a Protestant Episcopal Church at Rome, we are indebted to the Gambier Observer.—*N. Y. Churchman.*

As early as the winter of the year 1816-17, the English families residing in Rome became so numerous as to think of procuring a place of worship. The idea was new and startling. Inmemorial usage and existing laws seemed utterly to preclude the hope of success. At length, however, after considerable difficulty, through the influence of Signor Luigi Chiaveri, a private room was obtained near the column of Trajan; and thus began the service of the Reformed Church of England in the 'Holy City,' the duties of the desk and pulpit being discharged gratuitously by such clerical visitors as happened to be in Rome. But all this was without the sanction of the Vatican; and the man who rented his house for this purpose was liable at any moment to be placed at the bar of the Inquisition. Indeed when the term of the first contract with the owner of the house had expired, the fear of such consequences prevented a renewal of it, and no other Roman citizen could be induced to furnish a substitute. Accordingly services were commenced in the private house of an Englishman—his 'own hired house,' on the opposite declivity of the Quirinal Hill. Against this, of course, there was less objection in the mind of the Papal government; yet even here a caution was given through the Secretary of State, that as much privacy as possible be observed. Thus did the matter continue, this private chapel being rather connived at than tolerated, till the year 1822, when, under the care of the Rev. Joseph Cooke, the congregation were enabled to hire a house *avowedly* for the celebration of divine worship, and the connivance of the government was obtained in a manner and form equivalent to a sanction. The congregation consisted now of 200 persons, and being mostly titled or rich, every occasion of their meeting could not have failed, by the noise and splendour of their equipages, to attract the attention of the public. This new place of worship was situated in the Via Pontificia, close to the Mausoleum of Augustus. Immediately after their establishment here, clamors were raised against the intemperate zeal of the officiating ministers, and their prosperity was threatened with a speedy overthrow, but through the influence of Cardinal Gonsalvi the storm was dissipated.

The congregation proceeded now to render their chapel complete by adding the necessary appendages. Hitherto the Protestants at Rome had had the use of some waste ground on Aventine Mount for the burial of their dead but it was open to the intrusion of men and cattle. Having been indulged in a place of worship, they hoped they might be permitted to enclose this ground, and keep the tombs of their deceased friends from desecration. Accordingly permission was asked—but not obtained: objections of various kinds were raised. About this time the Catholic bill was before the British House of Lords, and a speaker who happened to be acquainted with this instance of intolerance, made use of it to the disadvantage of the Irish Romanists. The nobleman's argument being reported in Rome, wrought a speedy change in the sentiments and conduct of the government, so that not only was the privilege of enclosing the grave-yard granted, but it was even done at the expense of the 'Apostolic Chamber,' and moreover was given another piece of ground for a new Protestant cemetery!!

The year following this pleasing event, the Rev. James Burgess, the present chaplain of the congregation, became the coadjutor of Mr. Cooke, and the place of meeting was again changed to the Via Rasella, a street which lies nearly under the garden wall of the Quirinal Palace, the occasional residence of the Pope! So far was his Holiness from taking offence at this, that he even granted the honour and protection of two sentinels to stand at the church door during divine worship, and preserve order and quietness in the street. This was in January, 1824. The next year, however, the congregation being straitened for room on account of the influx of English visitors, was compelled to remove again. The object was to procure a permanent resting-place, but such they could not find of sufficient dimensions, within the walls of the city, and they therefore, procured one without, which has been used up to the present time. Some twelve hundred dollars have been spent in fitting it up, so that it possesses all the furniture and accommodations of an English place of worship. In the year 1825, Rev. Mr. Cooke left the city, and Rev. Mr. Burgess performed the duty of the chapel, as heretofore, gratuitously, with such assistance as clerical visitors afforded. In 1827, however, he became the regular pastor of the flock, in the receipt of a salary of £100 per annum.

A few years after the congregation was formed, a charity fund was founded. At first it consisted only of the alms collected at the altar on sacramental occasions. The members all being wealthy, these were considerable; and since the year 1828 they have been increased by an annu-

al collection in the chapel. The whole amount, which some years has been twelve hundred dollars, has been regularly distributed, under the care of the chaplain, amongst the poor of the city, both Romanists and Jews.

**Chinese Prayer-book.**—The late Rev. Dr. Morrison, of Canton, having presented the Chinese with the Scriptures in their language, felt the importance of their having also a formulary of devotions. He was himself a Dissenter, but his experience as a missionary satisfied him, that *the Chinese absolutely needed forms of prayers.* He accordingly translated for them the Liturgy of the Church of England, pronouncing it, 'the best of human formularies.' It was first printed at the expense of the Prayer-book and Homily Society, A. D. 1820.—*Church. Alm.*

**Sunday Schools.**—Of all the missionaries from Great Britain to heathen lands, it is estimated that *nineteen out of every twenty* had their first religious impressions at Sunday Schools; and, of the most devoted ministers in England, under 40 years of age, according to a late estimate, *more than two-thirds* became pious at these schools.

Of 400 criminals at the Auburn and Sing-Sing prisons, only *three* had ever attended a Sunday School; two of these had attended only a few weeks, and the third had been expelled for bad conduct, being deemed incorrigible.—*Id.*

**CUBA.**—There is here an archiepiscopal see. The present archbishop is Cirilo de Alameda y Brea, who has under his jurisdiction several hundred ecclesiastics, in cathedrals, churches, monasteries, convents, colleges, and seminaries.—*Calendario de Cuba, 1833-4.*

**LETTERS**—received since our last from—The Lord Bishop of Quebec; Hon. A. W. Cochran, Quebec; Rev. Mr. Snyder, Weymouth, [with remittance]; Rev. William Cogswell, Halifax; Dr. Gesner, Parrsborough; C. H. Belcher, Esq. Halifax.

State of the Thermometer at Lunenburg, 1836.

Jan. 28—31	Feb. 1—4C	Feb. 5—18	Feb. 9—40
29—22	2—26	6—28	10—41
30—39	3—14	7—24	
31—42	4—24	8—26	

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February, 1836.

**YOUTH'S COMPANION.**

**THE PRAYING LITTLE GIRL.**

A little girl in London, about four years of age, was one day playing with her companions. Taking them by the hand, she led them to a shed in the yard, and asked them all to kneel down, as she was going to pray to God Almighty; 'but dont you tell my mamma,' said she, 'for she never prays, and would beat me, if she knew that I do.'

Instead of keeping the secret, one of her playmates went directly and told this little girl's mother, who was very much struck, but for the present took no notice of it. Some time after, on her going in doors, her mother asked her what she had been doing in the yard. She tried to avoid giving a direct answer. The question being repeated, the answer was the same. When her mother, however, promised not to be angry with her, and pressed the inquiry with very kind words, she said 'I have been praying to God Almighty.' 'But why do you pray to him?' 'Because I know he hears me, and I love to pray to him.' 'But how do you know he hears you?' This was a difficult question indeed; but mark her reply. Putting her little hand to her heart she said, 'Oh I know he does, because there is something here that tells me he does.' This language pierced her mother's heart, who was a stranger to prayer herself, and she wept bitterly.

Let good children, therefore, do as this little girl did, bow their knees before God Almighty; and however short and feeble their little prayers, they may be sure he hears them if they are offered in earnest, for he says, 'I love them that love me; and they that seek me early shall find me.'—*Sunday-school Herald.*

**THE LAST LESSON.**

A little girl was seized with a rapid consumption which soon removed her out of this vale of tears; the last Sabbath she attended school, her teacher endeavoured to impress on her mind the great importance of prayer, and advised her to be diligent in that exercise. Being absent on the following Sabbath, her teacher visited her and enquired if she remembered the last word she spoke to her at the school: with a peculiar emphasis, she answered: 'Oh yes, you told me above all things not to forget prayer; I have prayed and found it sweet to pray.' Her mother informed her teacher she often found her engaged in prayer. Being asked where she wished to be buried, she replied, 'It is of little consequence where my body is laid, so that my soul is found in heaven.' She often admonished her brothers and sisters for breaking the Sabbath, and spoke to them in the most affectionate manner on the importance of being religious. She very much anticipated the visits of her teacher: her illness was of short duration, and there is every reason to believe she died happy in the Lord.—*Miss-*

**TO CHURCH-GOING SLEEPERS.**

It is a fortunate circumstance that 'Queen Bess' of England was not born a little later, she would have found as much as she could well manage in keeping awake the sleepy in church, especially if she happened to reign in America. The following was the form of confession every man who slept in time of Divine service was expected to make. Some such regulation would be an excellent thing at the present day.

*Decimo Martii* } A confession to be made by John  
1595. } Aspland, of Witcham.

The said party shall upon Sunday, being the 4th day of June next commencing, come forth of his seat in the parish church of Witcham, aforesaid, into the middle alleys there, ymmediately after the reading the gospel, and there shall stand, and with a loud voyce shall say and confesse as followeth, viz.

'Good neighbours, I acknowledge and confesse that I have offended ALMIGHTY GOD, and by my evill example you all, for that I have use to sleepe in the church, for which I am most heartily sorry, and I ask God and you all most heartily forgiveness for the same, promising, by GOD's help, never to offend hereafter in the like againe.'

And at the doing hereof hee shall under the hands of the minister and church wardens, there personally certifie, together with these presents' upon Munday, being the 22d day of July next, at Trinity parish church in Ely, and then and there receive such further order herein, as shall be appointed.

John Aspland hath done the penance described, within the church, the date and year above written Signed by us,

WILLIAM GILL.

JOHN ALLEN, }  
GEORGE WRIGHT. } Churchwardens.

Presbyterian.

Seek to be pardoned through CHRIST; but, above all, seek to be beloved of CHRIST.

From the Christian Guardian.

## THE PATRIARCH;

OR THE LODGE IN THE WILDERNESS.

Concluded.

With the light of the early morning, I commenced my journey. Autumn had infused chillness into the atmosphere, and somewhat of tender melancholy into the heart. Nature seems to regard with sadness the passing away of the glories of summer, and to robe herself as if for humiliation.

As the sun increased in power, more of cheerfulness overspread the landscape. The pines were busily disseminating their winged seeds. Like insects with a floating motion, they spread around for miles. Large droves of swine made their repast upon this half ethereal food. How mindful is nature of even her humblest pensioners!

As I approached the cluster of cottages which now assumed the appearance of a village, the eldest son advanced to meet me. His head declined like one struggling with a grief which he would fain subdue. Taking my hand in both of his, he raised it to his lips. Neither of us spoke a word. It was written clearly on his countenance—"come quickly, ere he die."

Together we entered the apartment of the good patriarch. One glance convinced me that he was not long to be of our company. His posterity were gathered around him in sorrow.

He was fearfully emaciated; but as I spoke of the Saviour, who 'went not up to joy, until he first suffered pain, his brow again lighted with the calmness of one, whose way to eternal joy was to suffer with Christ, whose door to eternal life, gladly to die with him.' Greatly comforted by prayer, he desired that the holy communion might be once more administered to him and his children. There was a separation around his bed, those who had been accustomed to partake it with him, drew near and knelt around the dying man. Fixing his eye on the others, he said, with an energy of tone which we thought had forsaken him, 'Will ye thus be divided at the last day?' A burst of wailing grief was the reply.

Never will that scene be effaced from my remembrance; the expressive features, and thrilling responses of the patriarch, into whose expiring body the soul returned with power, that it might leave this last testimony of faith and hope to those whom he loved, are among the unfolding imagery of my existence. The spirit seemed to rekindle more and more, in its last lingering around the threshold of time. In a tone, whose clearness and emphasis surprised us, the departing saint breathed forth a blessing on those who surrounded him, 'in the name of that God, whose peace passeth all understanding.'

There was an interval, during which he seemed to slumber. Whispers of hope were heard around his couch, that he might wake and be refreshed. At length his eyes slowly unclosed. They were glazed and deeply sunk in their sockets. Their glance was long and kind upon those who hung over his pillow. His lips moved, but not audibly. Bowing my head more closely, I found that he was speaking of Him who is 'the resurrection and the life.' A slight shuddering passed over his frame, and he was at rest for ever. A voice of weeping arose from among the children, who had not been summoned to the bed of death. Ere I had attempted consolation, the lay-reader, with an unflattering tone pronounced, 'the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.'

Deep silence ensued. It seemed as if every heart was installing him who spake; in the place of the father and the governor who had departed. It was a spontaneous acknowledgment of the right of primogeniture, which no politician could condemn. He stood among them, in the simple majesty of his birthright, a ruler and priest, to guide his people in the way everlasting. It was as if the mantle of an arisen prophet had descended upon him, as if those ashen lips had broken the seal of death to utter, 'behold my servant, whom I have chosen.' Every eye fixed upon him its expression of fealty and love. Gradually the families retired to their respective habitations. Each individual paused at the pillow of the Patriarch, to take a silent farewell; and some of the little ones climbed up to kiss the marble face.

I was left alone with the lay-reader, and with the dead. The enthusiasm of the scene had fled, and the feelings of a son triumphed. Past years rushed like a tide over his memory. The distant but undimmed impressions of fancy and of childhood—the planting of that one wild waste—the changes of those years which had sprinkled his temples with grey hairs—all with their sorrows and their joys, came back, associated with the lifeless image of his beloved sire. In the bitterness of bereavement, he covered his face and wept. The iron frame which had born the hardening of half a century, shook like the breast of an infant, when it sobbed out its sorrows. I waited until the first shock of grief had subsided. Then passing my arm gently within his, I repeated, 'I heard a voice from heaven saying, write from henceforth, blessed are the dead that die in the Lord.' Instantly raising himself upright, he responded in a voice

whose deep inflections sank deep into my soul, 'Even so, saith the Spirit, for they rest from their labours, and their works do follow them.'

I remained to attend the funeral obsequies of the Patriarch. In the heart of their territory was a shady dell, sacred to the dead. It was surrounded by a neat enclosure, and planted with trees; the drooping branches of a willow swept the grave of the mother of the colony. Near her slumbered her youngest son. Several other mounds swelled around them, most of which by their smaller size, told of the smitten flowers of infancy. To this goodly company, we bore him who had been revered as the father and exemplar of all. With solemn steps, his descendants, two and two, followed the corpse. I heard a convulsive and suppressed breathing among the more tender of the train; but when the burial service commenced all was hushed. And never have I more fully realized its surprizing pathos and power, than when from the centre of that deep solitude, on the brink of that waiting grave, it poured forth its consolation.

'Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower. He fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death. Of whom may we seek for succour but of thee, O Lord! who for our sins art justly displeased? Yet O Lord God most holy, O God most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts, shut not thy merciful ears to our prayers, but spare us Lord most Holy. O God most mighty—O holy and most merciful Saviour, suffer us not at our last hour, for any pains of death to fall from thee.'

Circumstances compelled me to leave this mourning community immediately after committing the dust of their pious ancestor to the earth. They accompanied me to some distance on my journey, and our parting was with mutual tears. Turning to view them, as their forms mingled with the dark green of the forest, I heard the faint echo of a clear voice. It was the lay-reader speaking of the hope of the resurrection. 'If we believe that Christ died and rose again, even so them that sleep in Jesus, will God bring with him.'

Full of thought, I pursued my homeward way. Iniquity, is devotion never encumbered or impeded by the splendour that surrounds her? Amid the lofty cathedral—the throng of rich-stooled worshippers—the melody of the solemn organ—does that incense never spend itself upon earth, that should rise to heaven? On the very beauty and glory of its ordinances, may not the spirit proudly rest, and go no more forth to the work of benevolence, nor spread its wing at the call of faith?

Yet surely there is a reality in religion, though man may foolishly cheat himself with the shadow. Here have I beheld it with simplicity, disrobed of 'all pomp and circumstance,' yet with power to sooth the passions into harmony, to maintain the virtue, in daily and in vigorous exercise, and to give victory to the soul, when death vanquishes the body. So I took the lesson to my heart, and when it has languished or grown cold, I have warmed it by the remembrance of the ever-living faith of those 'few sheep in the wilderness.'

## SEPTUAGESIMA SUNDAY.

Epistle. 1 Cor. ix. 24. Gospel. St. Matt. xx. 1.

The Sunday next before Lent, being just fifty days before Easter, is therefore termed *Quinquagesima*; and the two immediately preceding are called from the next round numbers, *Sexagesima*, and *Septuagesima*, 60th and 70th. The Collect breathes a spirit of deep humility; a spirit more especially required at this time, when the Christian begins to call back his mind from the rejoicing season of Christmas, to prepare for the due and appropriate observance of the returning season of Lent. Under this powerful impression of self-humiliation, but with a well-grounded faith, we beseech the Almighty by every availing plea, to deliver us from the evil of sin. We plead his mercy—his goodness—his glory—and since all these would be unavailing, if we had not some one to put in the plea, and advocate the cause for us, we conclude by pleading his covenanted promise of Redemption through his Son, Jesus Christ. He is our final hope. All our pleadings must not only begin but end in him.

The Epistle is only to be explained by an observation of the customs in the Grecian games. A most striking circumstance in the comparison instituted by the apostle, is the difference between the crowns bestowed upon the conquerors in these games, and that reserved in store for them who shall finally overcome in the Christian conflict. St. Paul makes the observation, and founds upon it an unanswerable argument, why we should not suffer ourselves to be exceeded by them in the severity of our preparatory discipline, or the vigour of our exertions in the course of the combat.

'They do it to obtain a corruptible crown, but we an incorruptible;' and St. Peter speaks of 'a crown of glory, that fadeth not away,' immortal, ever blooming, a fine contrast to poor, fading, withering crowns of wild olive and parsley, for of these were the Olympian and Isthmian garlands composed. And if the great apostle of the Gentiles, with all his Christian attainments, and after all his labours, still dreaded lest, as the consequence of his relaxing, 'he should be a cast-away,' what cause have not we to fear, lest the like event should befall us? And what care and diligence can be too great in endeavouring to make good our progress in the race that is set before us. Like the race in the games, it must be run before the decision can be given.

Let us be sure to make a right use of the encouragement given in the Gospel to the labourers at the 'eleventh hour;' which must be done, not by rendering it an argument for presumption, to sooth us up in impotence or sloth, as if God were bound to receive us at what time and upon what terms we please. This is extremely to pervert the text, which tells us indeed, that call was the last; but it does not tell us that they, who refused his former calls, were called again and again. If this be done, it is grace and favour, not justice and debt. But we, who live under the ministry of the Gospel, have his calls daily sounded in our ears, and if we continue obstinately deaf, cannot be sure that our last call is not already over. The true benefit then arising from hence, is to all such as have had the unhappiness to lie long in sin and ignorance, that God will accept and reward them, though they come late into the vineyard, provided they then apply themselves heartily to their master's business, and work faithfully, to the uttermost of their power. Let us remember that the longer it is before we begin, the less day we have to work in, and therefore make the more haste to be ready for the evening, which draws on apace, when an account of what we have done shall be taken, and our wages awarded accordingly.

This is the true intent of the parable, in that part of it; so well does the Gospel fall in with the Epistle of this day; and both together so very well agree to fit us for the approaching time of mortification, designed to awaken the sluggish, to quicken the loitering, and set forward every labourer in this spiritual vineyard.—And, oh! that we all may receive instructions from hence, and be wise; understanding our advantages, and the goodness of our Maker; consider our latter end, the approach of that night, which must end in day eternal; the happiness of that approach to all diligent and faithful labourers, but the terror and dismal consequences of it to every slothful and unprofitable servant. To say all in a word; let us 'work the works of Him that sent us' into this vineyard, while it is day, before that time come, wherein no man can work.'—*Epis. Watchman.*

*Roman Catholic Church in America.*—This branch of the Roman Catholic Church comprises 1 archbishop, and 10 bishops. Little more than forty years have elapsed since the first see was created in the United States. The clergy are, at present, 327, who officiate in parishes, beside a large number employed in colleges, academies, and convents. There are 146 sisters of charity in 26 different institutions; and several other sisterhoods, chiefly occupied in the education of young ladies. The number of Roman Catholic colleges is 8; theological seminaries, 5; and convents and academies for young ladies, 29.—*Cath. Alm.* 1834.

*Lutheran Church.*—In the Evangelical Lutheran Church in the United States, there are 4 theological seminaries, 193 ministers, 630 congregations, and 59,852 communicants.—*Synod Journ.* 1833-4.

*Pulpit Anecdote.*—A popular preacher, by a pulpit exhibition of his wit to a country congregation, had particularly attracted the attention of a boy who was present. On going home to his mother, he exclaimed—"Well, mother, I shall never forget that preacher; he is the best of all I ever heard!" "Why so, my boy?" said the parent. "O, mother, because he was so very funny!" This anecdote, though short, may be a useful hint to ministers who are in the habit of indulging their natural levity in the pulpit.

Faithful preaching aims at humbling the sinner, filling him with a hatred of iniquity, and raising him from the death of sin to the life of righteousness, through Jesus Christ. To accept the Gospel, is to love Christ, to admire his perfections, to embrace his offer of pardon, and to live accordingly.



## P O E T R Y .

## S E P T U A G E S I M A S U N D A Y .

By Bishop Heber.

THE God of Glory walks his round,  
From day to day, from year to year,  
And warns us each with awful sound,  
"No longer stand ye idle here!"

"Ye whose young cheeks are rosy bright,  
Whose hands are strong, whose hearts are clear,  
Waste not of hope the morning light!  
Ah fools! Why stand ye idle here?"

"Oh, as the griefs ye would assuage  
That wait on life's declining year,  
Secure a blessing for your age,  
And work your Maker's business here!"

"And ye, whose locks of scanty grey  
Foretell your latest travail near,  
How swiftly fades your worthless day!  
And stand ye yet so idle here?"

"One hour remains, there is but one!  
But many a shriek and many a tear  
Through endless years the guilt must moan  
Of moments lost and wasted here!"

Oh Thou, by all thy works adored,  
To whom the sinner's soul is dear,  
Recall us to thy vineyard, Lord!  
And grant us grace to please thee here!

## S E X A G E S I M A S U N D A Y .

By the Same.

OH God! by whom the seed is given;  
By whom the harvest blest;  
Whose word, like manna shower'd from heaven,  
Is planted in our breast;

Preserve it from the passing feet,  
And plunderers of the air;  
The sultry sun's intenser heat,  
And weeds of worldly care!

Though buried deep or thinly strown,  
Do Thou thy grace supply;  
The hope in earthly furrows sown  
Shall ripen in the sky!

From the Christian Guardian.

## CHURCH MISSIONARY SOCIETY.

The annual meeting of this Society took place at Exeter Hall on Monday, May 4, at eleven o'clock, the Right Hon. the Earl of Chichester in the chair. The business of the day was opened with prayer by the Rev. W. Jowett, by whom the report was subsequently read, which stated that the Right Hon. the Earl of Chichester had been appointed president of the Society; that the income of the year amounted to £69,582 4s. 8d. of which £11,766 11s. 9d. arose from the legacy of the late Horatio Cock, Esq. of Colchester. The receipts through associations were £6,897 6s. 5d. more than those of last year. The expenditure of the year was £55,638 16s. 5d. The institution at Islington contains twenty-five students. Four ordained missionaries and five catechists and artisans have been sent out in the year. In the West African Mission there are 474 communicants, and 3,100 attendants on public worship. At Smyrna there are upwards of 500 children in the schools. In Egypt the missionaries were prosecuting their labours with diligence in the midst of many difficulties. The Rev. J. Gobat and his fellow-labourers had again reached Massouah in Abyssinia. The several missions of the Society in India and Ceylon have made a steady progress. In New Holland, the mission to the aborigines, supported by the colonial Government, is still persecuted under peculiar discouragements. In New Zealand, the labours of the missionaries have been signally blessed. The committee are in a situation to send out as many missionaries to the West Indies as can be obtained, while the emancipated people are extremely desirous to receive religious instruction.—The prospects of the North-west American mission are

also good, while the committee are desirous of extending their operations to China.

The Bishop of Ohio said at this meeting, he had not been unfrequently asked his views of the condition of vital religion in these realms, and in that church to which he was especially attached. During the last few years the blessing of God had been poured out upon the ministers of the church of England especially—he meant upon the minds and hearts of the ministers; and the blessing of God upon those who have the privilege of attending on the preaching by its missionaries in other lands had not only been great, but was altogether wonderful and amazing.—He looked at England itself as standing in the centre of the world, not in regard to her geographical peculiarity, but in respect to her political connexions, her commercial relations, her wide-spread and abounding interests, and more especially in regard to the numbers of millions who were under her dominion, or felt her influence. And in the midst of England he saw the English church, he beheld her as the centre of christianity, and in the centre of christianity was the fountain of christian life, from whence the streams flowed through her veins and extended to the end of the world. In the centre of christianity he beheld the word which God had deposited in her stewardship, and he saw in that little spot—a theatre scarcely so large as the single diocese committed to his care—he saw this little corner, this atom almost of the globe, ranged under one spiritual governor, and acknowledging one series of articles of faith, and professing the same Protestantism, and continually repeating the same creed, and every Sunday praying together, 'Thy kingdom come; thy will be done in earth as it is in heaven.' He saw not only 16,000 ministers of the gospel compared with his own little thirty scattered over a theatre as large as England, but he saw in that little atom, ranged under those 16,000 ministers, many congregations consisting of hundreds and thousands to whom was committed the great work of spreading the gospel to every country under heaven. He could not but feel, looking at the church of England as he had described her in the company of her preachers, but especially looking to her in connexion with her two great universities, where he was told there was in each one thousand young men preparing for the ministry of the gospel—contemplating England thus, he could not but feel that among all denominations of christians there ought to be a concentrated effort of prayer for the outpouring of the Spirit of God on that church. There was in her a fountain whence in time to come was to flow the streams that were to make glad the city of God, and by which the wilderness and the solitary places to the end of the earth were to be made to rejoice and to blossom as the rose.

From the N. York Churchman.

## GREEK MISSION.

"THE latest intelligence," says the Missionary, "received from this mission, is contained in a letter from Rev. John H. Hill, dated Athens, July 30, 1835, from which we make the following extract:"

"We are most happy to observe a growing interest throughout the country in the cause of Missions in general. Our own work goes on well. When we closed our school for the vacation on the 11th instant we found that 750 had entered during the past year, (i. e. from the 1st of September last.) We are every day more and more convinced of the necessity of work, and although we have had many trials and difficulties, we find we are sustained by the confidence of the community at large, and of the government particularly. Our labors, you may rest assured, are not in vain. I have united in marriage six couple, baptized ten infants, and buried three Protestants; in performing which services I have used, as need required, the German, Greek and French languages. The last individual I buried a week ago. He was an officer of the King's privy household, and a great favorite with the King. The funeral ceremonies were very imposing; all the officers of the court attended headed by the Grand Chamberlain, Count de Sporta. The next day I received a letter of thanks from the King. The services I read in French. The last child I baptized was the daughter of a Scotch gentleman, who is married to a Greek lady by birth; the grandparents made no objection to the baptism by a Protestant. The family were all present; I used the Greek translation of our liturgy, and in compliment to them immersed the child, as our Church allows."

"The same letter," it adds, "speaks of a mission-house then in progress, and that they were daily expecting the reinforcement to the mission sent out last summer, which they should receive 'with open arms.'"

*Christmas in Andover.*—A writer in the Christian Witness says that the Nativity of our Saviour was probably never celebrated at Andover in a public and solemn manner until its last anniversary. On that occasion the members of the Episcopal congregation which has been recently organized there, assembled in the Congregational meeting-house which had been politely tendered to them, and listened to a sermon appropriate to the day, by Bishop Griswold. The house was well filled with a highly intelligent and respectable audience. The communion was administered to a large number of persons of various denominations: many of the students from the Seminary and Academy were present, and the occasion is said to have been one of uncommon interest. In the evening the Bishop preached to a congregation equally large and attentive.—*Ibid.*

## G L E A N I N G S .

The highest heavens are the habitation of Jehovah's glory and the humble heart hath the next honour to be the habitation of his grace.

God has given us three books—the book of grace, the book of nature, and the book of Providence; every occurrence is a leaf in one of these books; it becomes us then not to be negligent in the use of any of them.

The Gospel of Christ is a box of precious ointment: by preaching, the box is broken, and the fragrance diffused.

It is a great mercy to be cheered by the Gospel of peace; but a greater, to be comforted with the peace of the Gospel.

Great grace and small gifts, are better than great gifts and no grace.

*It is by faith that we are relieved from the difficulties of Sense—Sense revolts when it views our great High Priest on the Cross—Faith glories in this object—Sense talks like the Jews, 'He saved others, himself he cannot save, if he be now the King of Israel, let him come down from the cross, and we will believe him.' Faith lays hold on him as the Saviour of the world, and cries "Lord! Remember me when thou comest into thy kingdom"—Sense envies the prosperous worldling and calls him happy—Faith goes into the sanctuary to see what his end will be—When the waves run high Sense clamours—Faith says, "speak but the word, and the winds and waves shall obey thee"—When we feel the earthly house of this tabernacle taking down, Sense sinks—but Faith says, 'we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.'*

PRINTED AND PUBLISHED ONCE A FORTNIGHT, BY  
E. A. MOODY, LUNENBURG, N. S.

Where Subscriptions, &c. &c. will be thankfully received. Terms—10s. per annum:—when sent to the country by post, 11s. 3d.—Half to be paid in advance. If the whole year be paid in advance, 8s. 9d. per ann. exclusive of postage. No subscriptions received for less than six months.

General Agent—C. H. Belcher, Esq. Halifax.

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