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T H E C O L O N I A L C H U R C H M A N .

"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, DECEMBER 31, 1835.

NUMBER 3.

ESSAY ON THE LITURGY.

ESSAY II.—Continued.

"O worship the Lord in the beauty of holiness."
Psalm xcvi. 9.

The congregation, then, having their hearts sprinkled from an evil conscience, and being exhorted to draw near in full assurance of faith, enter upon the work of thanksgiving and supplication, by joining in the Lord's prayer. You know the origin of this prayer, and how it came to be styled 'the Lord's'—how the disciples of our Saviour came to him, and said, 'Lord teach us to pray,' as John taught his disciples;—and how he gave them that form of sound words, which has been carefully inserted in our liturgy. Whatever imperfection may be found in the other parts of the service, there is surely none in this; and it is 'because we know not what to pray for as we ought,' that the Lord's prayer is introduced into every distinct office of our ritual. We can indeed justify our liturgy before men, but we presume not to do it before God, even whose ministering spirits are charged with folly. 'Wherefore, it is not the love of repetition,' as one observes, 'but the fear of imperfection, that hath induced the church to insert the Lord's prayer in all her offices; that by its perfection, she might atone for the infirmities of her own compositions.'

There is a manifest reference in the general exhortation, to the order in which the parts of worship succeed each other; for the object of religious assemblies is declared to be, 'to render thanks to God for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul.' Now we 'render thanks for the benefits, and set forth the worthy praises of God,' in the psalms and hymns which precede the lessons; we 'hear his most holy word,' when we listen to the chapters from the old and new testament; and we proceed to 'ask the things necessary for the body and the soul, in the prayers and litanies which follow. The order here observed, is the order of nature and of propriety; for is it not reasonable that we should set forth the perfections of the Deity, before we declare our own wants;—to render thanks for the benefits already received, before we presume to ask for more?

The work of praise is introduced by a verse from the fifty-first psalm, which forms a very proper transition from confession of sins to thanksgiving—"O Lord, open thou our lips; and our mouth shall show forth thy praise."—We then rise from our kneeling posture, and give glory to God in a doxology, which has been used in the church from the earliest ages. Our authority for ascribing glory to each person in the Godhead, is founded on the language of our Saviour's commission to his disciples, to baptize 'in the name of the Father, and of the Son, and of the Holy Ghost;' for while the words of that commission stand on record, we are not afraid to consider them as equally the objects of adoration.

'Praise ye the Lord,' is a literal translation of the Hebrew word, Hallelujah;—a word so sacred, that the church in early times scrupled to translate it. It is mixed indeed with loftier hymns, and sung in higher strains than ours; for the exiled apostle heard in one of his visions, 'as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluiah; for the Lord God omnipotent reigneth.' The versicle is re-echoed by the united voice of the congregation, 'the Lord's name be praised;' and in what words shall praise be offered more acceptably, than in those of the sweet psalmist of Israel?

The portion of psalms, or as it is styled in Hebrew, 'the book of praises,' appointed for the day, is introduced by an anthem from the ninety-fifth and ninety-sixth psalms, which was styled in the old liturgies, 'the invitatory psalm, because it contains an invitation to join in the worship of God—'O come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation.'

If it be asked, why we repeat the doxology at the end of this anthem; we reply, that the doxology is but a paraphrase on the song of the seraphim, 'holy, holy, holy Lord God almighty; which art, and which wast, and which art to come:' and as they above do it continually, it is no harm in us to do it frequently.

Concerning the book of Psalms, I have barely time to observe, that it is, of all parts of the sacred writings, the best calculated for public devotion; that they composed most of the temple service; that they have been used in the christian church from the time of our Saviour; and that every worshipper may find something in them, accommodated to his particular case. To quote the words of an old divine on this subject—'Hath any one received a blessing? In the psalms he hath a thanksgiving. Hath he any to be requested? In the psalms he hath a petition. Hath he any evil to be removed? In the psalms he hath a deprecation. Would he delight his soul in meditations? In the psalms, the scenes of creation and providence are opened in beautiful representations. Would he prostrate his soul in humiliations? In the psalms he finds many that are penitential.'

Having set forth the most worthy praises of God, in the psalms and doxologies, we are invited to listen to his most holy word; and thus, an agreeable relief is given to the mind, by recalling it from a state of action, to one of mere attention. The affections which had been previously engaged, are suffered to rest, while the understanding is called into exercise. The scriptures are introduced into our worship, on the principle, that 'faith cometh by hearing, and hearing by the word of God;' and as 'Moses was read in the synagogue every sabbath day,' so do we esteem it an excellence in our church, that the scriptures are read in the hearing of the people. The chapters are selected alternately from the old and new testament, to show the harmony between the law and the gospel; 'for what is the law but the gospel foreshowed; and what is the gospel but the law fulfilled?' Things prefigured in the one, are accomplished in the other; and for this reason, the first lesson is read from the old testament, and the second from the new. Take for example the lessons for Christmas day; and you will find the first, from the 9th of Isaiah, to contain a prediction of our Saviour's birth; while the second, from the 2d of Luke, gives the fulfilment of the prophecy.

But the chapters are not read in immediate succession. They are separated by a hymn to the trinity, most worthy the spouse of Christ, and fit for the tongue of men and angels. Amongst all devotional compositions which are not the work of immediate inspiration, our *Te Deum* justly stands the highest, for sublimity of thought, and depth of devotion;—for glow of feeling, and majesty of expression. It was composed, as is generally believed, by St. Ambrose, on the occasion of St. Augustin's baptism; and has been used in the church for more than fourteen hundred years. Its name is derived from the two first words of the Latin, in which it was originally composed—*Te Deum laudamus*, 'we praise thee, O God.'

After the second lesson is completed, we are again summoned to the work of praise, by joining in the 100th

psalm, or the hymn of Zacharias on the birth of John the baptist; and then we rehearse the articles of our belief.—The creed is styled the apostles' creed, from an opinion which long prevailed among christians, that it was drawn up by the apostles themselves; and although this opinion can scarcely be maintained, yet we have the best assurance that it was compiled at a very early period, nearly in the form in which it now appears. The position of the creed is immediately after the reading of the scriptures; but as faith cometh by hearing, it is proper that confession of faith should follow as its natural effect; and it stands moreover as a fit introduction to the prayers; 'for how can we call on him, in whom we have not believed?' This confession is to be made by the whole congregation; for it is not sufficient that a christian believe rightly in his heart, unless 'with his mouth he makes confession unto salvation.'

To be continued.

S E L E C T E D .

PARAPHRASE ON ISAIAH, XLI. X.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness.

Fear not, O weak believer, trust my power,
For I am with thee in the trying hour;
Be not dismay'd, Jehovah is my name,
My truth, my faithfulness, is still the same.
I'll strengthen thee through all the paths below,
In sorrow, sickness, misery, and woe:
Yea, help I'll give, as well as grace, to bear
The ills which, in my love, I bid thee share.
And dost thou now despair to gain the prize?
Thy fears allay, let doubts no longer rise,
For I'll uphold thee with my righteous hand,
Till thou art safe on Canaan's happy land;
When thou shalt dwell, thro' everlasting days,
In bliss supreme, redeeming love to praise.

"THY WILL BE DONE."

How hard to say, 'thy will be done,'
And say it from the heart,
From all our joys, the dearest one,
When God commands to part;
To see our fairest hopes decay
And perish in our sight,
And yet, 'thy will be done,' to say,
And own that will is right.
To give what nature holds most dear—
Our life, up to the Lord;
Nor heave a sigh, nor shed a tear,
Nor speak a murmuring word.
'Thy will be done,' who now can say—
O tell me where is one
Who on his heart his hand can lay,
And cry, 'thy will be done?'

The Church of Christ.—The Church, being a *supernatural* society, says Hooker, doth differ from *natural* societies in this: that the person unto whom we associate ourselves in the one, are *men*, simply considered as men; but they to whom we are joined in the other, are GOD, ANGELS and HOLY MEN.

Believers "know the love of CHRIST which passeth knowledge," as a weary traveller receives refreshment from a spring, and yet cannot fathom the depth of the ocean, from which it proceeds.

COMMUNICATIONS.

For the Colonial Churchman.

RETROSPECTIVE REVIEW.

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

There is something in the nature and tendency of public measures at the present time, both in Church and State, which forcibly reminds the attentive observer of passing events, of those dark and troublous periods, when the violence of party spirit and the mistaken zeal of well-meaning individuals sapped the foundation of our glorious constitution, broke asunder the ties of social order, and brought their unfortunate monarch to the scaffold. At present the spirit of prey is abroad in the land. The fell clamour of the multitude has been raised not only against constitutional privileges and distinctions, but against property and rights of the most sacred character. The uproar spread, threatened confusion, and destruction to the well being of society; was sounded throughout every corner of the British Empire, and reechoed, apparently with malignant exultation, by the responsible ministers of the crown, who proposed to allay the tumult by concessions which threatened to dismember the kingdom, and to abridge the acknowledged privileges and rights of a large body of subjects. The Church of Ireland has already been sacrificed to gratify the desire of the many-headed monster; and apparently has produced no other effect in its immolation than to whet the appetite and excite the craving of the voracious beast for more. The Church of England is threatened in its turn; and if the providence of God does not interfere to avert the deadly blow which is aimed at its very foundation, there is no saying how soon it may cease to be a national institution, the palladium of British liberty, and the bulwark of the Reformation. The enmity of its opponents is of the most determined character; and nothing short of its total overthrow would seem to gratify their wishes or allay their clamour.

In such emergencies it is natural to look back to those times when the events that are now threatening and casting their shadows before, did actually come to pass: when the beautiful fabric of the English constitution was deprived of its harmony and proportions, shattered to its very foundation by the contentions of faction, and finally overthrown with a tremendous crash,—overwhelming in its vast ruins the pious, the wise, and the good. We shall find, in the history of the period which immediately preceded the protectorate of Cromwell, the working and results of those political causes which operate and press so powerfully on the nation in our own day. We shall in the first instance see the commons house of parliament rendered subservient to the omnipotent will of the populace; next its unconstitutional assumption of powers and privileges which belonged solely to the other branches of the legislature; again its rejection of the royal ordinances, and consequent trespass on the royal prerogative: and finally, its condemnation of church dignitaries to the block, and confiscation of all ecclesiastical property. These were the first steps of the mad career of revolution: and hence followed all the horrors and heart-rendings, and desolation, which the civil war spread throughout every corner of the land.

This is not merely a lesson of passing interest that may be slighted at will. It is written with characters of blood in the annals of English history, and no plea can be offered by the patriot for overlooking its admonitions, or shutting his eyes against its wholesome warning. And that minister or responsible adviser of the crown, who has at heart the greatness and prosperity of his country, will spare no pains—count no trouble too great an endeavour to save the victim from a similar catastrophe, and to pre-

serve the true balance of party power which our present constitution so happily sanctions, and which seems absolutely necessary to the well-being of society. Let us therefore refer to a few peculiarities, which distinguish those turbulent times, as they may be exhibited in the life and actions of Archbishop Laud, who was a principal adviser of the means and measures by which the constitutional party endeavoured to stem the torrent of enthusiasm and radicalism, that was fast overwhelming the nation.

It has often been observed that nothing is more variable, nor in fact of less value than public opinion, as it respects both men and things of the passing day. It is frequently excited by clamour, and it is almost always influenced by passion. It is therefore never a sure test of truth, nor a certain criterion of virtue or of vice. Many had stood in the highest rank of public estimation, whose merits were of little value; and many have been loaded with contemporary and posthumous reproach, who deserved a very different treatment, if the love of truth, and the practice of virtue, were, as they ought to be, the only criterion of judgment. Few men have suffered greater injustice in this respect, both from his contemporaries and from posterity, than Archbishop Laud. He lived in violent times, and he became the victim of their violence. His enemies were bent upon his destruction, because he opposed himself, as his conscience dictated and the duty of his station required, to the manoeuvres of Papists, Independents, and Socinians. The clamours and the prejudices by which he was brought to the scaffold have been continued to our own time; and he who was the victim of violence and intolerance, is considered without controversy, as essentially violent and intolerant, and as having thereby irritated the evil spirit and increased the mischiefs of the disastrous period in which he lived: insomuch that it is currently said and very generally believed, “that it has been made a rule, ever since the time of Archbishop Laud, to promote none but men of known moderation, to the see of Canterbury.” This is little less than a libel on a man whom every true son of the Church of England is bound to hold in veneration, both as a man, a christian, and a minister; and were the rule and its reference to Laud true, it would be singularly disgraceful to the government of England. The rule to promote none but a man of known moderation to the see of Canterbury, is quite right, such moderation being consistent and christian; but to fix indelibly, and by the authority of government, the stigma of violence and intolerance on the character of Laud, who was himself the victim, not the minister of violence, is essentially unjust, as rendering the government hereditarily subservient to the passions and prejudices of men, who are equally and systematically opposed to the constitution in church and state.

To relieve this luminary of the English Church from the load of obloquy to which he has so long been subjected, it is not necessary to contend that he was tolerant in the modern acceptation of that appellation. No man nor party was tolerant to this extent in that age. Laud was at least as tolerant as his contemporaries; nor is it rashly to be concluded that the man—whether sovereign or subject, who falls the victim of popular fury, whether suddenly or with the semblance and under the tedious forms of law—is therefore of necessity a tyrant or guilty of death. The direct contrary may almost universally be concluded.—Louis XVI. was one of the best and most benevolent of all his race, and would have never mounted a scaffold if, like the notorious John Wilkes, he had been really the character which his murderers maintained. The same or something very similar may be said of Charles I. in spite of the disgraceful calumnies that have been uttered against him both in his own age and in this.

CRITO.

*To be continued.**For the Colonial Churchman.*

THE FAITHFUL PASTOR AND HIS HUMBLE FLOCK.

“With aspect mild and elevated eye,
Behold him seated on a mount serene,
Above the joys of sense and passion’s storm;
All the black cares and tumults of this life,
(Like harmless thunders breaking at his feet,)
Excite his pity, not impair his peace.”

Dr. Young.

No. 2.

MESSRS. EDITORS,

Soon after his interview with his predecessor, the zealous young Oberlin, (unaffected by the “sweet lure of popular applause,”) removed from Strasbourg to the remote and scattered villages of the Ban de la Roche. He found there a neat church and near it a Pasteur’s House, among rocky dells and rugged pine-topped mountains.

Although the regions to which Oberlin, (moved by a stern sense of duty and sincere devotion to his ministry,) had exiled himself, lay not among the far distant realms of India, in which Schwartz, and Middleton, and Heber proclaimed the Gospel, nor among the inhospitable and repulsive districts of China in which Morison and others resigned their years to God and his cause, yet intense zeal, ardent love for souls, untiring self-denial, must have been united with skilful management, previous to the accomplishment of the happy changes which followed in the steps of Oberlin. Determining to “spend and be spent” among a scattered flock without a Shepherd, we see him willingly abandon quiet studies which he loved, and parents and friends who deeply appreciated his noble character, and resign to others the proffered chaplaincy, and the more easy missions of cultivated France.

“Surely not in vain,

His bosom glowed with that celestial fire,
Which scorns life’s luxuries; which smiles at pain,
And wings the spirit with sublime desires.”

He found himself in a country destitute of roads and bridges, by which the intercourse of business or society could be maintained with more civilized districts. Devastating wars of former periods, and a scattered population, retarded improvement, so much so that when the traveller sought a bridge across streams of upwards of twenty feet wide, he found the inefficient substitute of a few stepping-stones. The husbandmen without agricultural implements, and even the thin population obtained but imperfect support from the scanty produce of the neglected soil.—These evils seemed not to require aggravation; yet to them must be added the burden of feudal service to their territorial lords.

The new pastor at once perceived, and keenly felt, these disadvantages; but he was among those wise men who instruct their people, and the fruits of whose understanding fail not. Besides, (and there lay his strength,) he already had learnt that there is One who would help his servants in their every need.—Some of the people had been enlightened by M. Stouber, and they silently acquiesced in the changes and improvements suggested to them; but the majority, in all the dull lethargy of ignorance, saw no need of alteration, and harshly opposed him; and their attempts at rude personal violence were frustrated but by the blessing of Providence on his firmness and meek forbearance. Soon, however, even his enemies became at peace with him, and their hearts turned towards him whom they had persecuted and reviled. Let others, when opposed in the path of duty, take comfort and continue steadfast. “Did ever any trust in the Lord, and was confounded? or did any abide in His fear, and was forsaken.” Eccles. 2 10.

And who was it the while that guided and encouraged Oberlin by his advice? In the midst of the engagements and pursuits of the city, the good Stouber forgot not the humble pastor of the Ban, nor the flock among whom he had himself laboured in the Lord. His letters are so energetic and instructive, that I cannot but offer the following extracts from one of the first of them, for although they were previously designed for the voluntary exile of the mountains, yet we also may be led by them to admire and imitate the humble

spirit: the submission to God's will: the prayerfulness and devout love of God's word; which they earnestly and powerfully inculcate, and of all which themselves are an admirable directory.

On the 2d June, 1768, Stouber writes, "Do not, my dear friend, suppose that I could have done any thing better than you have done it. God alone can enable either of us to do just as much as he pleases, and no more. If it was God's purpose that any scheme of mine should succeed, He caused the principal persons in the parish to listen to me, when I least expected, and had made the least preparation for it; and He as frequently permitted the plans upon which I had grounded my hopes of success, and taken the most pains to carry into effect, to become of no avail. In so deplorable a state are the people of the unfortunate Steinthal, that one in your situation can do nothing but commend them to God, and look for success and succour from Him alone. God will undoubtedly in his own good time, effect such changes among some of the members of your flock, as neither the folly nor the taunts of the remainder, nor the craft and malice of the enemy, shall be able to subvert. God will bless your endeavours if you continue to maintain that devotedness of spirit which your letter so sincerely and fervently breathes. There are yet two things to which I particularly wish to direct your attention—Prayer and the Holy Scriptures."

The correspondences between these admirable men, affords a beautiful picture of the elder christian encouraging and guiding the younger, at once pointing to his difficulties and support—and the younger readily receiving lessons of wisdom and piety.

Yours, &c.

O.

For the Colonial Churchman.

SUNDAY SCHOOLS.

If the cultivation of the understanding, and the improvement of the intellectual powers of the mind, lead men to despise the vain and futile pleasures of the world, and to devote themselves to more rational pursuits,—to how much higher results will the acquisition of moral, and religious truths lead, as regards our immortal interests. It leads, to the attainment of an everlasting state of existence; "When the faculties of the soul will be enlarged, and a flood of light will be poured in upon the mind, which will go on and increase, with an increase of happiness, to continue through out the never-ending ages of Eternity."

The perfection of our nature, we are taught by the word of God, cannot be obtained in this imperfect state; but whilst the mind is raised to more noble hopes of a future existence, which so far transcends our infantine state on Earth, 'That eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive it: Glory,' still our blessed Lord has said, 'Be ye perfect even as your Father which is in Heaven is perfect.' And for this purpose abundant means are afforded us by a good and gracious God, whereby we may advance in our religious attainments.

The Sunday School which has been in operation for several years in this town, is one of the means enjoyed here by which the rising generation, we may hope, will be greatly benefitted, and respecting which I beg to offer a few remarks.

The authority to control children is assigned to parents by the voice of nature as well as Revelation. Their house is their sanctuary where they are to reign amenable only to God; for the use of this power they are responsible to Him. It lays them under an obligation of knowing his will, and of giving just impressions of it to their children, and of enforcing obedience; they themselves must be answerable for those sins committed by their children, which it was in their power to prevent; and be answerable also for their failure, in all those religious attainments which they had in their power to secure for them;—ought they not then to avail themselves of every means within their reach of advancing the everlasting good of their children; they ought to send them regularly to the Sunday School, and endeavour to impress deeply upon their minds, that they are sent there not merely to repeat a task and consider then that all is done, but to be instructed in religion, which will make them happy here and hereafter; to have the Saviour pointed out to them, 'to be the way, the truth, and the life.' O! impress upon their minds the value of their never dying souls, and the awful reflection, that if

they neglect to improve this blessed privilege, the greater will be their condemnation. But always take care to second at home, by precept and example, the blessed truths taught them at Sunday School; or else the good impressions that may be made upon them there, will be in danger of being entirely effaced before they meet their teacher again on the ensuing Sabbath.

The Sunday School teacher has no interested motives in view; his aim is higher; he seeks the approbation of his God. All that is required of the parents, is their cordial co-operation in this important work, which he has aright to expect from them.

Delightful emotions must be excited in the bosom of a conscientious Sunday School teacher, when he finds an evident improvement in the mind and conduct of the members of his class. We may hear one perhaps giving intelligible and ready answers, to questions respecting God and Heaven, who previous to his introduction into the School, may have been wholly ignorant of the author of his being. Exposed to the danger of being the victim of ignorance all his days, now he is taught all that is necessary to make him wise unto Salvation. Again another one may be singled out who was selfwilled and petulant, but is become docile, obedient, and gentle,—proving by his improved conduct even at home what a beneficial influence has been exercised upon him in the Sunday School.

But greater happiness than is experienced from witnessing such results, is enjoyed by those who are engaged in this blessed system of instruction, when they find one or more of their class kneel side by side with them, to receive at the altar of the church, the memorials of a Saviour's dying love, in the holy Supper which himself has instituted as a means by which we may by faith hold communion with Him, to the end of our life. The writer of this has it in his power to record an instance of this kind. But how much greater would be his delight, if he could oftener witness such blessed results. On the other hand, if the teacher finds, after all his efforts, there are some that will not hearken to the words of instruction, still remain obdurate, evince no disposition to improve, and pay no regard to the many admonitions and warnings that have been made to them,—then indeed the situation of the zealous Sunday School teacher is one of trial. But notwithstanding these discouragements, he must go on, and use his utmost efforts, and leave the rest to God, who hath said, that 'His word should not return unto Him void, but should accomplish that which he pleaseth.'

He whose heart is under the influence of Divine grace, will not be deterred by any obstacle that he may meet with, in the path of duty, that he has marked out for himself. There is no disposition more elevating, no practice which is a surer proof of our possessing the spirit of Christ, than this,—of endeavouring to benefit others without the hope of reward or recompense, and with discouraging prospects of success.

Our blessed Lord himself was a teacher of religion; He came to instruct us in the knowledge of God, and the helplessness of our fallen condition. He has shewn us how we may recover from this ruined state, and has pointed us to his cross for pardon. He also has explained to us, the agency of the Holy Spirit, in renewing our souls in the Divine Image; and so far as we instruct others in these Heavenly truths, so far we imitate the example of Christ, though at an humble distance.

When the love of God is shed abroad in the heart, by the Holy Spirit, that love will evince itself by an active benevolence. 'If you neglect your love to your neighbours, in vain you profess your love to God; for by your love to God, your love to your neighbour is acquired; and by your love to your neighbour, your love to God is nourished.' But benevolence is reciprocal—no man can do good to others without being benefited by it himself. The blessed truths which the teacher endeavours to inculcate on the minds of the members of his class, become more deeply impressed on his own mind. Subjects that he is called on to explain, and on which he may be questioned, he is induced to examine with great care and diligence, and thereby is made, in consequence, better acquainted with those truths.

There can be no doubt, that many Sunday School teachers, who previous to their being employed in these holy exercises, were quite indifferent about their eternal interests, and had but a slender acquaintance

with the holy Scriptures, have become, in consequence of their being often engaged in the study of the word of God, consistent christians, who have cast about in their thoughts what good they could do, and have gone about it with resolution; and, as 'the Lord giveth wisdom, and out of his mouth cometh knowledge and understanding,' they have gone to the footstool of his throne, and there sought that guidance, and that grace, that may produce the fruits of holiness and usefulness—to his more abundant glory, and to the honour of their christian profession.

A TEACHER.

December. 23d.

For the Colonial Churchman.

MESSRS. EDITORS,

As I feel anxious that the religious periodical just commenced under your superintendance should succeed; and prove eminently useful by the blessing of the Great Head of the Church, in instructing and edifying the piously disposed in this portion of His vineyard, I beg leave to present you (subject to your discretion) with a few gleanings intended as corner pieces for the work when nothing deemed more worthy of insertion offers—although old they may perhaps be new to some of your readers.

Yours, &c

A WELLWISHER.

Liverpool, Dec. 22.

GLEANINGS.

As suns and showers so gradually mature the fruits of the earth, that the growth is rather perpetual than perceptible; so God commonly carries on the work of renovation in the heart silently and slowly by means suitable and simple, though to us imperceptible, and sometimes unintelligible.

We cannot build too confidently on the merits of Jesus Christ as our only hope, nor can we think too much of 'the mind that was in Christ' as our great example.

A spiritual mind has something in it of the nature of the sensitive plant; there is a holy shrinking away from evil.

The clock of Providence always goes with the utmost exactness, though it be sometimes so dark that we cannot see the hour. 'Be still, and know that I am God.'

If a man teach uprightly, and walk crookedly more will fall down in the night of his life, than be built up in the day of his doctrine.

Christ has taken our nature into Heaven to represent us, and has left us on earth with His to represent Him.

The meanness of the earthen vessel which conveys the gospel treasure to others, takes nothing from the value of the treasure. A dying man may sign a deed of gift of incalculable value. A shepherd's boy may point out the way to a Philosopher. A beggar may be the bearer of an invaluable present.

To be continued.

"A MEN."

This significant and solemn epithet is used by our Saviour and the Apostles to express the full consent of the whole heart, and soul, and mind, to the petitions and praises offered to God as the Governor of the Universe, and the merciful Redeemer of men. Short as it is, it is an expression of a state of soul, which comprehends in it all the blessings of time and eternity—a state of accordance with the whole will of God. It is wisely and beautifully incorporated into our service, and should be uttered, with an intelligent and holy consideration of all it was designed to imply, viz: That we recognize God as our Creator and Redeemer, and obediently desire to submit to his righteous will and to obey his holy laws. With one heart, and with one mind, and one mouth, let us glorify God in the great congregation, and utter with solemn distinctness, from subdued and believing hearts, the hallowed Amen.

"And dear to me the loud Amen

Which echoed through the blest abode,

Which swells and sinks, and swells again,

Dies on the wall but lives to God."

[Christian Witness]

FIRST SUNDAY AFTER EPIPHANY.

By Bishop Heber.

ABASH'D be all the boast of Age!

Be hoary Learning dumb!

Expounder of the mystic page,

Behold an Infant come!

Oh Wisdom, whose un fading power

Beside th' Eternal stood,

To frame, in nature's earliest hour,

The land, the sky, the flood;

Yet didst not Thou disdain awhile

An infant form to wear;

To bless thy mother with a smile,

And lip thy falter'd prayer.

But, in thy Father's own abode,

With Israel's elders round,

Conversing high with Israel's God,

Thy chiefest joy was found.

So may our youth adore Thy name,

And, Saviour, deign to bless

With fostering grace the timid flame

Of early holiness!

LAST HOURS OF JOHN RANDOLPH OF ROANOKE.

Deposition of Dr. Parrish—concluded.

Between him and his faithful servant there appeared to be a complete understanding. He directed John to bring him his father's breast button, which was immediately produced. He then directed him to place it in the bosom of his shirt. It was an old fashioned large sized gold stud. John placed it in the button hole of his shirt bosom; but to fix it completely, required a hole on the opposite side. When this was announced to his master he quickly said, 'get a knife and cut one.' I handed my knife to John, who cut the hole and fixed the valued relic to the satisfaction of the expiring patient. A napkin was also called for, and was placed by John over the breast of the patient. For a short time he lay perfectly quiet: his eyes were closed and I concluded he was disposed to sleep. He suddenly roused from this state with the words, 'Remorse! Remorse!' It was twice repeated the last time at the top of his voice, evidently with great agitation. He cried out, 'Let me see the word.' No reply followed, having learned enough of the character of my patient to ascertain that when I did not know exactly what to say, it was best to say nothing. He then exclaimed 'get a dictionary—let me see the word.' I cast my eyes around and told him I believed there was none in the room.—'Write it down then—let me see the word.' I picked up one of his cards from the table, 'Randolph of Roanoke,' and inquired whether I should write on that? 'Yes, nothing more proper;'—then with my pencil I wrote Remorse. He took the card in his hands in a hurried manner, and fastened his eyes on it with great intensity. 'Write on the back,' he exclaimed. I did so, and handed it to him again. He was excessively agitated at this period; he repeated, 'Remorse! You have no idea what it is: you can form no idea of it whatever; it has contributed to bring me to my present situation; but I have looked to the Lord Jesus Christ, and hope I have obtained pardon.' He then said, 'Now let John take your pencil and draw a line under the word;' which was accordingly done. I inquired what was to be done with the card? He replied, 'Put it in your pocket—take care of it—when I am dead, look at it.' The original is now in my possession.

This was an impressive scene. All the plans of ambition, the honours and the wealth of this world had vanished as bubbles on the water. He knew and he felt that his very moments were few and even they were numbered. It afforded his physician an opportunity, without being inquisitive, of offering to him a few serious observations, and pointing the expiring statesman to a hope beyond the grave.

My situation at this period, was serious and embarrassing. Locked in the chamber of a patient, and solemnly called upon as a witness confirming a will already made for the liberation and support of his slaves, when the only human ear that heard these de-

clarations except myself and the testator, was one of the very slaves included in the bequest, it required no unusual foresight to anticipate the construction that might be put upon such testimony: perhaps in a distant court where the witness might be personally unknown; when added to this, it was found he was a member of the religious society of Friends who long since had washed their hands from the stain of slavery and whose sentiments on the subject were universally known. I saw that even under a charitable construction of the testimony, the force of early impressions, and the bias of education, might be supposed imperceptibly to influence even an upright mind, and give a colouring to words and facts which to others, differently educated, might be viewed in another light.

Under these views, I introduced the subject of calling in some additional witnesses, and suggested sending down stairs for Edmund Badger, whose attentions were very great to him. He replied, 'I have already communicated that to him.' I stated it was my intention to be with him as steadily as possible until his death, but with his concurrence I would send for two young physicians who should remain, and never lose sight of him until he was dead, and to whom he could make the declaration. My son, Doctor Isaac Parish, and my young friend and late pupil, Doctor Francis West, were proposed to him, saying that the latter was a brother of Captain West. He quickly asked, 'Captain West of the packet?' On receiving an affirmative reply, he said, 'Send for him—he is the man—I'll have him.' From some circumstances that had come to my knowledge, I had reason to believe that Captain James West was a favourite with the patient. Before the door was unlocked, he pointed towards a bureau, and requested I would take from it a remuneration for my services. To this I promptly objected; informing him I should feel as though I were acting indelicately, to comply. He then waived the subject, by saying, 'In England it is always customary.' The witnesses were now sent for and soon arrived. The dying man was propped in bed, with pillows, nearly erect. Those only who knew his form and singular physiognomy, can form an idea of his appearance at this moment. Being extremely sensitive to cold, he had a blanket over his head and shoulders; and he directed John to place his hat on over the blanket, which aided in keeping it close to his head. The hat bore evident marks of age, and was probably exposed to the pelting of the storm during his discomforts on the day of arrival.—With a countenance full of sorrow, John stood close to the bedside of his dying master.—The four witnesses, to wit: Edmund Badger, Doctor Francis West, my son, Dr. Isaac Parish, and myself, were placed in a semicircle, in full view. It was evidently an awfully interesting moment to the patient. He rallied all the expiring energies of mind and body to this last effort. His whole soul seemed concentrated in the act. His eyes flashed feeling and intelligence. Pointing towards us with his long index finger, he addressed us: 'I confirm all the directions in my will respecting my slaves, and direct them to be enforced, particularly in regard to a provision for their support.' And then raising his arm as high as he could he brought it down with his open hand on the shoulders of his favourite John, adding these words—'especially for this man.' He then asked each of us whether we understood him. At the close of this exhausting effort, I remarked to my fellow-witnesses, that my patient a short time before informed me in private, that according to the laws of Virginia, a will might manumit slaves, yet in order for their subsequent support, it was necessary that a declaration should be made in the presence of one or more white witnesses, who after receiving it from the party, should remain and never lose sight of him until he was dead. I then appealed to the dying man to know whether I had stated it correctly; he replied, Yes—and gracefully waving his hand as token of our dismissal, he said 'the young gentlemen will remain with me.' I took leave with an assurance that I would return as speedily as possible and remain with him. After an absence of perhaps an hour or more, and about fifty minutes before his decease, I returned to his sick room; but now the scene was changed; his keen, penetrating eye, had lost its expression; his powerful mind had given away and he appeared totally incapable of giving any correct direction relative to his worldly concerns. To

record what now took place may not be required,—further than to say, that almost to the last moment some of his eccentricities could be seen lingering about him. He entered within 'the dark valley of the shadow of death,' and what was now passing in his chamber was like the distant voice of words which fell with confusion on the ear. The farther this master spirit receded from human view, the sounds became less distinct, until they were finally lost in the deep recesses of the valley, and what was mortal of Randolph of Roanoke, was hushed in death. In conclusion, perhaps it may be proper for me clearly and distinctly to state, that at the time he made the declaration in my presence to his will, he was capable of discriminating between thing and thing; and he also possessed tenacity of memory. Hence, I give it my decided belief, that he was of sound disposing mind and memory.—Early in the afternoon of the day on which John Randolph died, it was concluded by the four witnesses to commit to writing the declarations which he had made, according to their understanding of them. This I did in the room contiguous to the one wherein he died and where his corpse was then lying; and the original paper is now in my possession. The paper hereto annexed, marked (D) and subscribed with my name, is a true copy of the same.

Jos. PARRISH.

THE CHURCHMAN'S REASONS FOR BRINGING HIS CHILDREN TO BAPTISM.

Concluded.

In the year 253, a council was held in Africa, consisting of sixty-six Bishops, of which an account remains in the writings of Cyprian Bishop of Carthage, before referred to. One of the questions discussed at that council was, whether infants ought to be baptized within two or three days after their birth; some inferring from the law of circumcision, that they ought not to be baptized till the eighth day. By this discussion the council fully recognized the duty of baptizing infants, and the ground on which that duty is built, viz. the succession of baptism to circumcision, as the admission rite into the church of God. Now, though this council took place 253 years after the time of Christ, yet it was not much above a century and a half from the death of the last of the Apostles; and I need not say how easy it is to ascertain whether a custom like that in question has or has not prevailed during 150 years. If infant baptism has been an innovation, it is not to be supposed that sixty-six Bishops would have concurred in their decision, that baptism should be administered immediately after the birth of a child, without the least mention of a doubt concerning it: the question related, not to the right of infants to this ordinance, but simply to the time when it ought to be administered to them. On this circumstance an historian remarks, 'To those who say that the custom of baptizing children was not derived from the Apostolic ages, the traditional argument may fairly run in language nearly scriptural. *If any man seem to be contentious, we have never had such a custom as that of confining baptism to adults, nor the churches of God.*'

There is another point connected with my defence of my own conduct in bringing my children to the Font of Baptism, which may require a few words of explanation. But as it is a point of much less consequence, in my own view, than that which has hitherto engaged my attention, I shall employ but few words in justifying myself.

This point is the mode of administering the ordinance: whether it be indispensably required that the body should be wholly plunged in water, or whether it be sufficient that water be partially applied to it. I cannot think the manner of its application a subject of much importance. The thing signified is the cleansing of the soul from sin by the blood and spirit of Christ; and of this the application of water to the body is the outward and visible sign; but whether a larger or smaller quantity of water be employed, appears to me a subject of as great indifference, as it is whether a larger or smaller quantity of bread and wine be taken in the other sacrament. It is not actual bodily nourishment, but the representation of spiritual nourishment that is thereby intended. Had immersion been the usual practice of the church to which I belong, I should have acquiesced fully in it, as representing a burial and resurrection with Christ. But as it is the custom of the

* Milnor's History of the Church of Christ, vol. i. p. 450.

church to pour water on the body, or to sprinkle the body with it, I acquiesce with equal satisfaction in that mode, as fitly representing the various baptisms of the Jewish church, which were chiefly by *sprinkling*, and that which is the antitype of them all, 'the sprinkling of the blood of Jesus Christ.' I remember that it was foretold of Christ, that he should 'sprinkle many nations;' and that God promised the cleansing virtue of his Holy Spirit under the emblem of water poured on the body. It is not clear to me that, in any instance mentioned in the New Testament, baptism was performed by immersion, or by plunging the body under water. It seems to me more probable, that the adult candidate stood in the water, when a convenient place was at hand, and that the baptiser poured water on him. I am told, that the word 'baptize' signifies to wash, in whatever way the operation is performed; and the expressions *into* and *out of* the water, might be applied to persons who had walked to a small depth, as well as to one who had been plunged in it. The baptism of the Israelites in the Red Sea, mentioned by the Apostle, must have been performed by its spray, and it is almost impossible that the 3000 baptized in one day, could have been plunged, in succession, by the few persons who could be employed on the occasion.

[We here conclude this useful little summary of the Churchman's reasons for bringing his children to Baptism, or rather of some of those reasons, for many more might be added. They are contained in a tract published by the New York Protestant Episcopal Tract Society, which we should be glad to see in general circulation in this Province. There seems to be something of the kind required for the due information of our people, on a subject of so much importance, and so loudly called in question at the present time. The several works which have come forth in the course of controversy, are too long and too elaborate for the general taste and capacity of our members, and are unfortunately tinctured with an acrimonious spirit, from which the little tract we have now transferred to our columns, appears happily free. We recommend it to the perusal of our readers.]

From the Episcopal Recorder.

A Qualified Ministry.—In prosecuting study, men must not only now, as did Paul that great apostle, who laboured more abundantly than they all, sit at the feet of human instructors, but, as he did afterwards, they must also sit at the foot of the cross; and there study, in the light of the knowledge of the glory of God, which beams from the face of Jesus Christ. And studying in that light, they will see light. They will make rapid advances in sound learning and true science. They will learn more, which tends to fit men for the ministry, in a year, than they can learn elsewhere in a century. And there they will make genuine, thorough scholars. In this light, they will see light, on points where others, however great their talents, will stumble as in the night, and grope at noon day. Under the bright beamings of the Light of the world, not only will their understandings, but their hearts will be so full of light, that their very faces will so shine as to proclaim to all around them that they have been with Jesus. Their words will then drop as the rain, and distil as the dew, and will be like apples of gold in a net work of silver; while they will determine to know nothing, among any people, save Jesus Christ and him crucified. And as they reason of righteousness, temperance, and judgment to come, and eye kindles eyes, intellect fires intellect, and heart moves heart—eye, intellect, heart, all—all will look up unto Him from whom alone cometh help.

Now do we want men who shall, in this way, preach not only on the Sabbath, or in the pulpit; but seven days in the week; in the family, and in the social circle; in the palace, and in the cottage; in the parlour, and in the kitchen; in the work-shop, and in the street; in the stage-coach, and in the steamboat; and in all their public and private intercourse with men, not by a forward, abrupt, unsmooth, and officious thrusting in of a set form of impertinent religious intermeddling; but by a look, a deportment, a conversation, and conduct, that shall say to all, 'one thing is needful;' and be adapted to give to all, the highest and best views

of Jesus Christ, and his salvation. If they are to buy a coat, or a pair of shoes; to make a contract for the digging of a well, or the building of a house, we want them to do it, as the ministers of Him, whose kingdom is not of this world; and who, in all their intercourse with men, even about earthly things, seek not theirs, but *them*; and whose hearts would leap for joy, to see them all shod with the preparation of the Gospel, and clad in garments of salvation, drawing water from the well of life, and building upon the foundation laid in Zion, a house not made by hands, eternal in the heavens. Of course, we want men, and to accomplish the object of this Society, we must have them, who will preach not themselves, but Jesus Christ, not in words merely, but in deeds; whose meat and drink it shall be to do the will of their Father in heaven; and who, whether they *eat* or *drink*, or whatever they do, shall do all to the glory of God. Then will their preaching be like unto that of God manifest in the flesh,

"When in his life the law appears,
Drawn out in living characters."

Then we shall have men, Sir, who will contend, not only earnestly, but *successfully*, for the faith once delivered to the saints: not the faith which majestically wraps itself up in the folds of clerical or ecclesiastical dignity, and disdains to stoop to the drudgery of spending and being spent for Immanuel; nor that which plants itself in the strong hold of sectarian denominational confederacy, and throws out fire-brands, arrows and death, upon all who will not come into, or wish to go out of its enclosures; not that which merely goes round and round, in the cold and long beaten track of prescriptive formality; nor that which drives furiously and recklessly onward through storms, whirlwinds, and tempests, crying, come see my zeal for the Lord; but that faith which is as a little leaven, which a woman took and hid in three measures of meal, till the whole was leavened; the faith which is a still small voice, and yet lifts up like a trumpet, and shows the people their transgressions, and the house of Jacob their sins; which stands between the porch and the altar, and cries, spare thy people, O Lord, and give not thine heritage to reproach; that faith which moves so wisely, and so powerfully too, that it subdues kingdoms, and works righteousness, stops the mouths of lions, quenches the violence of fire, out of weakness is made strong, waxes valiant in fight, and overcomes the world, the flesh and the devil, by love, joy, peace, long-suffering, gentleness, meekness, goodness, faith and temperance; and comes off conqueror and more than conqueror through Him that loved us and gave himself for us; and then with a full heart and untiring tongue, cries to Him, yes, to Him, be the glory, all the glory, for ever, and for ever.

YOUTH'S COMPANION.

THE LOST BOY.

The mother of Henry Sanborn was a poor widow woman. Since the death of her husband, she had barely gained a subsistence, by taking in work of her distant neighbours. Mrs. Sanborn lived in a country town, and her little boy would often amuse himself in running about the fields, and straying in the distant woods. Sometimes he would be absent so long, that his mother would begin to feel troubled, lest some accident had befallen her son; but he would return overjoyed in telling her how he had chased the squirrel or the rabbit into his hole. His mother was a pious woman, and she spared no pains in teaching her son the precepts of the gospel. 'Remember, my dear son,' she would say, 'that you are accountable to the God who made you. When you think a bad thought, or perform a bad action, your Maker is displeased; but when you pray humbly unto him, and seek his forgiveness and love, he is always ready to forgive you. Nothing is more pleasing in his sight, than for young children to devote themselves to his service. Become a Christian, my child, and God will bless you, and you will be happy now and happy for ever.'

Every day the good woman would endeavour to impress upon the mind of her child, his accountability to heaven, and constantly pray that if he lived to become a man he might be a devoted Christian.

'Mother, I will try to be good,' little Henry would often say, 'and I will try to be obedient to you in all things.'

One day Mrs. Sanborn thought her son had been gone longer than usual, and she began to be troubled on his account. Hour after hour passed away; still his voice was not heard. Mrs. S. went to her nearest neighbours to inquire about the child, but they had not seen him since morning. But where was little Henry? Had he fallen from a tree in the woods and broken his limbs, or had he lost his way in wandering too far from home? The mother's heart was sad—she knew not what to do. Another hour passed away, but still the little boy was not seen. Mrs. Sanborn put on her cloak, and began to search the woods herself, that she might find her child. It was a moonlight night. She wandered about till midnight in sorrow and tears, but Henry was not to be seen. 'I will make one search more, and then return,' said she, lifting an earnest prayer to God for direction.—She had not gone far when she saw a figure in the distance; she approached it—and oh! who can tell the joy of the mother's heart, as she beheld her dear son sitting on a broken tree asleep. She awoke him in her embrace.

'Where—where have you been, my son?' said she.

'O, mother, how I have cried; I could not find my way home; I walked most all night, and then I was so tired, that I sat down and fell asleep.'

Mrs. Sanborn hurried home—thanking God for enabling her to find her son, and retired to rest to spend the few remaining hours of the night in sleep.

Henry never wandered away from home again; obeyed his mother in all things, and will undoubtedly, if his life be spared, grow up a useful man.

[S. S. Instructor.]

BIBLICAL ILLUSTRATION.

Matthew xxv. 10.—'And the door was shut.'

The account of the marriage ceremony from which the above is taken is so faithful a description of oriental manners, as to afford the most unquestionable proof that none but one familiar with such scenes could have written or described it. In almost every particular the ceremony is unchanged even at the present day. The following account is derived from 'Ward's Views of the History of the Hindoos.'

'At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight it was announced as if in the words of Scripture, 'Behold the bridegroom cometh, go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights and were unprepared, but it was then too late to seek them and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon the mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment: *and the door was shut.*'

How dreadful will be his disappointment who hopes to be present at 'the marriage supper of the Lamb,' and when he arrives finds the door shut and none to open. Reader, let not the door be shut on you. Look to it that your lamps be well filled; none else shall enter in.

God looks not at the oratory of your prayers, how elegant they be, or at the geometry of your prayers how long they be, nor at the arithmetic of your prayers how many they be, nor at the logic of your prayers how methodical they be; but the sincerity of them he looks at.—Brooks.

GRACES.

Christian graces are like perfumes, the more they are prest, the sweeter they smell; like stars that shine brightest in the dark; like trees, the more they are shaken, the deeper root they take, and the more fruit they bear.

From the Episcopal Watchman.

CIRCUMCISION OF CHRIST.

(Friday, January 1.)

At whatever period of life, or on whatever occasion, we view our blessed Saviour, there is one feature in his character which is strikingly conspicuous. Though as man, sinless, and as God, omnipotent, he was nevertheless made obedient to the law, from the earliest to the latest period of his life; complying with every religious ordinance, that, by fulfilling the law, he might fulfil all righteousness. Accordingly, in his earliest days, we find him undergoing circumcision—'When eight days were accomplished for the circumcising of the child, his name was called Jesus;' which occasion, as the beginning of his holy fulfilment of the law, our church sees fit to commemorate; and, to proper meditations upon which, the prayer of the Collect of the day is well fitted to lead us.

That our blessed Saviour, who was spotless, and needed no remedy for ills to which he could not be liable, should so perfectly obey his Father's will, as to undergo this outward act—painful in itself, and significant of inward guilt—must convince every reflecting mind, how absolutely necessary it is for us—who are even born in sin,—that we be, in our infancy, brought to the sacrament of baptism, and early made to observe that ordinance; for it is to us, what circumcision was to the Jew—significant of inward devotion to God's service on our part, and of covenanted mercy and grace on his.

The Collect marks this truth very forcibly. It observes that our blessed Saviour was thus obedient, for man, viz. for the sake of man—for our benefit: that, by thus himself fulfilling every tittle of the law, he might complete our redemption, and also might be, even in this first period of his infancy, an ensample for our good. Our Church therefore provides, that the children of her people now, should be presented for purification at baptism: for Jesus Christ was the last who observed the ceremonial law; which law ceased to be in force, as soon as He had perfectly fulfilled the conditions of it. His commandment was 'Go ye forth, and teach all nations; baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost.'

'By thy holy nativity and circumcision, good Lord deliver us.'

EPIPHANY.

(Wednesday, January 6.)

The meaning of the word Epiphany, is Manifestation. Under that term we commemorate the season, in which Jesus Christ was manifested to the Gentile world—It had pleased God, before the Advent of the Saviour, to confine the revelation of his will, and its attendant spiritual privileges, to his chosen Israel: but upon the coming of his Son, he called the Gentiles also, both to a knowledge of his revealed will, and to a participation of the privileges which accompany that knowledge. To this event, therefore, our Church very properly appropriates a particular service.

The circumstances attending the Epiphany, are stamped with that characteristic regard to the peculiar habits of those affected by it, which so eminently distinguish all God's dealings with mankind.

The coming of the long-expected Messiah, was first announced to the Jews, by a message from Heaven itself, to simple and unlearned shepherds—a mode which was direct and intelligible to them:—Angels brought the tidings of great joy, and declared that a Saviour—Christ the Lord—was born into the world. To the Gentiles his Advent was signified in a different mode—but one which was adapted to the habits and dispositions of those, to whom the sign was sent: 'There came Magi, or wise men from the East, to Jerusalem, saying, 'where is He that is born King of the Jews, for we have seen his star in the East, and are come to worship him?''

These Magi, who had journeyed from the distant country of Arabia, were much devoted to the study of the heavenly bodies, and were continually watching their motions. Now, as in the course of their studies, aided by the experience of men of old time, and by their own diligent observation, they must have found the most perfect order and regularity to prevail in that glorious assemblage of the works of God, which the starry firmament presents; we may readily imagine,

that a very powerful curiosity was excited, when they observed this new star; a star, which was doubtless of peculiar form, and so bright, that even the noon-day sun eclipsed not its brightness. By day and by night it shone: not transitory; but fixed, radiant, and lambent, over the distant region of Judea; aptly pointing out Him, who was to be a 'light to lighten the Gentiles.'

This star, which hung low over the horizon, like a beacon-light to guide them, the Magi were divinely inspired to follow. They were led by it to Jerusalem, but there the miraculous light was lost to them.—Learning, however, after diligent enquiry, that the expected Messiah was to be born at Bethlehem, they continued their journey thither;—again they saw their guiding star—and found at last the Saviour.—Thus the lowly shepherds of Judea, and the illustrious Magi of Arabia, met together, with one heart, and one soul, to worship the long expected Messiah; and there was no longer difference between Jew and Gentile in his sight, 'who is no respecter of persons.'

We are shewn by this history, that the call of the gospel is universal. In the manifestation of the Saviour to the unlearned shepherds of Judea, and to the learned Magi of the East—the wise and great of Arabia—the Almighty hath united all nations, and all degrees of men, in one holy faith, and in one blessed hope. Jews and Gentiles, learned and unlearned, rich and poor, noble and ignoble—these are all called to salvation; that, in the promised Saviour of the world, every nation of the earth, every family, and every person, might be blessed. For in the persons of these Magi, all the nations of the Gentiles may be considered to have laid low their proud distinctions of human acquirement, and devoted all to Him, from whom come riches, and wisdom, and honor: whose kingdom, not of this world, is greater than all worlds—for it is from everlasting to everlasting.

As the wise men by their star, so we by faith, are led to the knowledge of God: and the beautiful prayer which our Church thereon frames, is 'that God would grant us after this life, to have the fruition of his glorious Godhead.' To shew ourselves sincere in offering up this petition, let us imitate the example of the first worshippers; for though we bring no gold, or frankincense, or myrrh, we can bring honor to our heavenly king—devotion to our God—and a heart, dead unto sin, but alive unto Righteousness. Let us then emulate the zeal of the Arabian Magi. Let us yield ourselves to the guidance of a brighter light than shone for them; and taking faith for our star, follow as it guides, till it lead us to the Son of God. and through him conduct us to the fruition of the glorious Godhead hereafter.

From the Boston Recorder.

CAPE TOWN.

The English population of this place may be 4000 or 5000. Of the class of English merchants, very few indeed seem to have any regard for true religion. They are mostly speculators, having come out to the Cape very poor to make their fortunes at all hazards. Religion, therefore, to them is a thing of no consequence till near the close of life. Others, probably, are at heart atheists. To this character there are a few noble exceptions. One especially might be named, H. E. Rutherford, Esq., who, to a well-balanced mind, adds a heart alive to the various calls of benevolence.

There is another class of the English for whose souls no one cares, and well are they called *low English*. Even below the level of the drunken Hottentot have they sunk, and chance ever to lie there, till the Temperance Reform, having made the circuit of the world, at length reaches Cape Town, and awakes the community from their apathy on this subject.

UNION CHAPEL. Rev. John Philip, D. D., Pastor, and Superintendent of the London Society's Missions.

Dr. Vanderkemp originally collected a small English congregation; but nothing efficient was done till the arrival of Dr. P. in 1819. Government frowned upon every thing of the kind. In fact, some few soldiers and others who wished to meet together for worship, were driven to the mountain, like the Waldenses, by a tyrannic officer, and having there

erected their building, it was ordered to be pulled down upon their heads.

Says Dr. P. 'When we first arrived here Jesus Christ was not preached in the place. A Wesleyan, who had arrived a short time before, had been sent away. However, we began preaching, and the first Sabbath, I had of all classes, men, women, and children, Malays, slaves, &c., 21 in number, to hear me. The Sabbath was a day of pleasure, and these were all the English who could turn aside to hear the Gospel.'

It was not long before Union Chapel was built, a house seating 300 or 400, which is often well filled; since that time, the Scotch and Wesleyan denominations have taken an origin, and the Established Church has had an increased number of hearers. On this little congregation the eye of the Christian rests with pleasure. The Church has at times been robbed of its brightest ornaments to supply the mission stations. From hence go the tract distributors, the Sabbath school teachers. Here the missionary passing on to his field, meets some kindred spirits to bid him God-speed. Here are the greater part of the ladies who are planning benevolent works, schools, &c., for the salvation of Cape Town. There is preaching twice on the Sabbath, and other meetings during the week. During the afternoon of Sabbath, there is an interesting Sabbath School, where, we trust are training many future heralds of the Cross. The English at the Cape excuse themselves from God's house on Sabbath, P. M., because they wish to sanctify the day at home by a dinner an hour and a half long!

The people of Union Chapel are very attentive to the word preached. Impressions are made on some minds from time to time, and conversions are not unknown. The church contains 50 or 60 members. But I know not that one of them deems such a thing as a revival of religion possible in a church in Cape Town!

The people of Union Chapel are in a sense working Christians. Very interesting Sabbath schools and other labors are carried on by them among the Heathen in different parts of the town. May the Lord reward them in heaven!

Much has been done during the last 16 years in Cape Town, for which future generations will no doubt rise up and call Dr. and Mrs. P. blessed. The latter, by her unremitting exertion, her schemes of usefulness, must perhaps be acknowledged as much the almoner of blessings to this place as Dr. P. The Doctor is often absent on his tours among the stations: or even if in Cape Town, his comprehensive mind is occupied with the important business for which Providence seems to have sent him to this land.

Mission to Abyssinia.—We rejoice to learn that the mission of the Church Missionary Society to Abyssinia has been resumed, and that the Rev. Mr. Gobat, whose labors in that country have excited so much interest, has returned thither accompanied by the Rev. Mr. Isenberg, and the families of these missionaries.—The London Missionary Register for August gives some extracts from their journal, by which it appears that they reached Massowah (a small island and town in the Red Sea, on the coast of Abyssinia,) on the 20th of December, 1834. They intended proceeding with as little delay as possible to Axum, a town in the interior.

The following extract from the journal of Messrs. Gobat and Isenberg, will doubtless furnish food for reflection to those who pray and to those who neglect to pray for the success of missions.—*Episc. Rec.*

Dec. 2.—Yesterday evening, being the first Monday evening of the month, we united in prayer for the extension of the kingdom of the Lord, also reading Eph. iii. and enjoying great comfort by knowing that we were united at one and the same time with thousands of Christians at the footstool of the Lord, in one spirit, one prayer, and having one promise.

It sometimes appears in the display of God's love to sinners, as it does in the manifestation of His works in the Heavens, that the least of the planets moves in the nearest course to the Sun, and there enjoys the most powerful influence of his light, heat, and attraction.

No cloud can overshadow a true christian, but his faith will discern a rainbow in it.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, DECEMBER 31, 1835.

THE CLOSING YEAR.—We write upon an interesting day, the last of the year of grace 1835. At such a time a host of serious reflections crowd into the mind, but a few of which we have left ourselves room to express,—and these have nothing of novelty to commend them to the notice of the reader. It has been a year chequered with the usual variety of trouble and of joy, like all which have preceded, and all which are to follow it. It has brought its days of sorrow, need, sickness, and adversity, to some,—and to others it has given those of a brighter hue unclouded by these shadows which have darkened the dwellings of their neighbours—And thus has it realized the poet's comparison of life to

— a peevish April day—

A little sun, a little rain—

And night sweeps along the plain.

Let it be remembered, however, that whatever may have been the character of the days that are past, they have been the gift of God, for the due improvement of which an account is to be given at his bar, on a fast approaching day. Swiftly as the hours and days have passed away, they have not gone without a tale of deep importance to us all, which they will tell before the Judge of quick and dead, bearing witness for or against us at that solemn hour when the "Lord will come to bring to light the hidden things of darkness, and make manifest the counsels of all hearts." Hence the wisdom and the necessity for all who have been mercifully spared the opportunity, to look back upon the stage of their journey now accomplished, and carefully examine whether it has been in the narrow path that leadeth unto life—to mourn over the many instances which conscience will bring to mind, of errings and strayings from that path of holiness—and to judge ourselves that we be not judged of the Lord. This is the season evidently suggesting solemn enquiries as to the progress we have each made in the great work given us to do.—Blessed as we have been with abundant means of working out our salvation, how important to ascertain whether they are effectual in making our calling and election sure. Whether, as we are so much nearer the end of our mortal course, we are nearer likewise to the kingdom of God, and "the inheritance of the saints in light." Whether, if the grave had closed over us, as it has over so many of our friends and acquaintances, our portion would now have been among the redeemed of the Lord. Let us "enter into our closets, and shut the door" against the cares, the pleasures, and the frivolities of a perishing world, and commune for a while with our own hearts, and be still, while we put to them enquiries like these, in order to arrive at a true estimate of our present condition, and our hopes for immortality. And as before these lines meet the eyes of most of our readers, a New Year will have commenced its uncertain course, let us each resolve to make it the beginning of a new and better life, more devoted to God, and more profitable to the soul, than the past.—Old things, old habits of sin, and carelessness, should pass away, and all things become new. In order to which let it never be forgotten that, as "we have no power of ourselves to help ourselves" so must we earnestly seek the help that cometh from God only, who alone can create the clean heart and renew the right spirit within the fallen soul of man.

To the conscientious minister of Christ, especially this season, will suggest the solemn enquiry, whether he is fulfilling the ministry he has received, as one that must give account. He will anxiously scrutinize the years of that ministry which have ended, in order to discover how far he has obeyed the command to "labour in season and

out of season," in advancing his Master's cause, and promoting the salvation of his flock. The departure of every soul that has been committed to his charge, will to him be an occasion of searching with deep anxiety into the manner in which he is feeding the sheep of Christ, warning the sinner, awakening the careless, comforting the feeble-minded, supporting the weak, and in short, giving himself wholly to the great work of bringing souls to the fold of their Redeemer. And while the review of the past must humble the most active servant of that Redeemer to the very dust, for his deficiencies, let the future find us redoubling our zeal in his blessed cause. As "Messengers sent to prepare his way before Him, by turning the hearts of the disobedient to the wisdom of the just"—O how much remains to be done! How sin, and carelessness, and that practical atheism which consists in 'living without God,' abound on every side! How boldly and firmly are the world, the flesh, and the devil, still arrayed against the spiritual dominion of the Lord's Christ! Let those who have sworn to fight his battles, not shrink from the contest. Let them be girded with that armour, which fervent and constant prayer to the Spirit will give. Let them declare unto men the whole counsel of God. Let them preach Jesus Christ in all his offices, and in all his love, accompanied by yearning desires for the salvation of their people. And then, whether this coming year shall close their earthly ministry or not, a merciful Lord will bless them and own them for good and faithful servants,—and His work will prosper in their hands.—In fine, let the resolve of the psalmist be that of every one calling himself a believer in the Saviour, while reviewing the mercies which have marked his past years—

"Therefore my life's remaining years
Which God to me shall lend,
Will I in praises to his name
And in his service spend."

NATIONAL SCHOOL.—Agreeably to notice, there was a public examination of this School, on the 23d instant, which was attended by several of the gentlemen of the town and parents of the children, though not by as many as we should have liked to see on such an interesting occasion.—The scholars were examined in the use of the Globes, Geography, English Grammar, Arithmetic, Reading, &c. and evinced a thorough acquaintance with all they had learned, and an amount of useful knowledge, highly creditable to the institution and to Mr. W. M. B. Lawson, who has, for the last two years and upwards, been the teacher. The order and discipline of the school are such as may be expected where the excellent Madras System is zealously and ably pursued. Upon the whole, we think that in no school in the province, has more sound, practical instruction been given, than in this, as well under its present Master as under his valuable predecessor, Mr. Maxwell, now in charge of the Central School at Halifax. If the good people of the metropolis know how to appreciate the advantages of that institution, they will not suffer it to languish, as we hear it does, for want of pecuniary support, since that derived from the Society in England has been withdrawn.

WINDSOR.—We are informed that it has been determined to erect a new Church in this attractive village, and that subscriptions have already been entered into, to a considerable amount. There can be no doubt of the necessity of the undertaking, nor of the benefit that may be expected from the regular ministrations there of one who has the interests of the church and the good of souls deeply at heart. And we sincerely hope that those who have undertaken the management will go on zealously with the work, and be enabled to erect a church adequate to the wants, and creditable to the character of the place.

SUNDAY SCHOOLS.—In our first number, we alluded to the existence of these useful institutions in this province many years ago. Since writing that article, we observed the following in an old file of the Weekly Chronicle, published by the late Mr. Minns at Halifax, under date 8th Feb. 1794 :—"On Sunday morning next the 10th inst. a Charity Sermon will be preached at St. Paul's Church, and a Collection made for the benefit of the Sunday Schools in this town. The great number of children from time to time instructed in the principles of christianity, and preserved from the infection of vice and profanation of the Lord's Day under this benevolent institution, are the best proofs of its utility.

N. B. A Hymn adapted to the occasion will be sung."

We hear from Windsor, that two young women in that vicinity while attempting last week to reach a neighbour's house, perished from extreme cold.

State of the Thermometer at Lunenburg.

December	18—16	December	25—42
	19—17		26—44
	20—30		27—42
	21—44		28—24
	22—25		29—26
	23—24		30—31
	24—25		31—30

TO CORRESPONDENTS.

We thank our friends for their help, but at the same time take the liberty of reminding them that our pages are small, and that it will not be fair to give to each more than a column and a half, or two at the most.—They will also save our compositors much time, and some puzzling doubts, if they will be pleased to write in a style perfectly legible.

Letters received since our last from—Rev Mr. Robertson, Bridgetown; Rev Dr. Jacob, King's College, Fredericton, N. B.; Rev J. Stannage, St Margaret's Bay; Rev J. Shreve, Chester; Rev J. Moody, Liverpool; Rev F. Uniacke, Halifax.

MARRIED.

At Mahone Bay, on the 19th instant, by the Rev J. C. Cochran, Mr. Benjamin Mader to Miss Eliza Kedy.

At South on the 24th. Mr. John Richardt, to Miss C. Fader.

At Chester, by the Rev. J. Shreve, A. M. on the 24th inst. Mr Edward Snair, to Miss Mary Graves. Same day, Mr Francis Hiltz, to Miss Jane Corkum. On the 29th, Mr Jacob Stevens, to Miss Mary Morash. In the evening, Mr Samuel Boutellier, to Miss Catharine Hutt, all of the parish of St Stephen's, Chester.

At Cold Spring, (L. I.) U. S. on the 17th ultimo, Rev S. Seabury to Amelia, daughter of William Jones, Esq.

DIED.

In this town, on the 19th inst, Mr Joseph Harrison, after a long and painful illness.

At Mahone Bay, on the 23d inst. Mr John Wm Kedy, sen. aged 66 years.

At Halifax, on Sunday last, in the 82d year of his age, John Howe, sen. Esq.—for half a century, we believe, connected with the Press in this province, and much respected as an upright and useful member of society.

Same day, Mr Isaac Mansfield, in the 84th year of his age.

At the same place, Leander, son of the Rev C. W. Weeks. On the 23d inst. Mr John W. Madden, aged 37 years, of his Majesty's Customs.

DROWNED—by falling through the ice, on Christmas evening, John Myra, of South—Also, on the 24th, at Port Medway, two young men named Mouser, who while skating fell in, and before assistance could be rendered, perished—'In the midst of life we are in death.'

P O E T R Y.

INNOCENT'S DAY.

By Bishop Heber.

Oh weep not o'er thy children's tomb,
Oh Rachel, weep not so!
The bud is crompt by martyrdom,
The flower in heaven shall blow!

Firstlings of the faith! the murderer's knife
Has miss'd its deadliest aim:
The God for whom they gave their life,
For them to suffer came!

Though feeble were their days and few,
Baptized in blood and pain,
He knows them, whom they never knew,
And they shall live again.

Then weep not o'er thy children's tomb,
Oh Rachel, weep not so!
The bud is crompt by martyrdom,
The flower in heaven shall blow!

FOR THE CIRCUMCISION.

By the same.

Lord of mercy and of might!
Of mankind the life and light!
Maker, teacher infinite!
Jesus! hear and save!

Who, when sin's tremendous doom
Gave creation to the tomb,
Didst not scorn the Virgin's womb,
Jesus! hear and save!

Mighty monarch! Saviour mild!
Humbled to a mortal child,
Captive, beaten, bound, revil'd,
Jesus! hear and save!

Throned above celestial things,
Born aloft on angels' wings,
Lord of lords, and king of kings!
Jesus! hear and save!

Who shalt yet return from high,
Robed in might and majesty,
Hear us! help us when we cry!
Jesus! hear and save!

ON THE EPIPHANY.

By the same.

Brightest and best of the sons of the morning!
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Cold on his cradle the dew-drops are shining,
Low lies his head with the beasts of the stall,
Angels adore him in slumber reclining,
Maker and Monarch and Saviour of all!

Say, shall we yield him, in costly devotion,
Odours of Edom and offerings divine?
Gems of the mountain and pearls of the ocean,
Myrrh from the forest or gold from the mine?

Vainly we offer each ample oblation;
Vainly with gifts would his favour secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning!
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Progress of Christianity among the Jews in Europe.—We derive the following interesting facts from an address of professor Tholuck, before the British Society for the Conversion of the Jews, at their recent anniversary meeting in London.—*N. Y. Observer.*

It is an undoubted fact, that more proselytes have been made from among the Jews during the last twenty years, than since the first ages of the Church. Not only in Germany, but also in Poland, there has been the most astonishing success; and I can bear testimony to what has come under my own observation in the capital of Silesia, my native city, where many conversions have taken place. I shall speak only of such individuals as I am acquainted with myself, in the profession to which I belong.

In the University of Breslaw, there are three professors who were formerly Israelites—a professor of Philology, a professor of Chemistry, and a professor of Philosophy; there is, besides, a Clergyman, and he was a Jew. In my present station, at Halle, there are no less than five professors formerly Jews—one of medicine, one of mathematics, one of law, and two of philology. But although I cannot assure myself that in all these individuals a change of heart has taken place, and that every apparent conversion is a real conversion, yet I can say, that out of thousands who have embraced christianity, there are at least hundreds who are true Israelites, having not only received the baptism of water but of the Holy Spirit. Let us not despise, then, these fruits of the labours of love; since, though some may, perhaps have professed christianity from outward motives, yet their children are educated in the truth; which they would not have been, had not their fathers forsworn the Jewish faith.

Let me also state, that, in some instances, the Lord has blessed my individual labours in the station wherein, through his grace, I myself have been placed. The first person who was brought, through my instrumentality, to the faith of Christ, was a Jew; and I shall never forget what a deep impression was made on my heart from this circumstance. Since then, I may say, I never gave a theological lecture at Berlin, but it was attended by Jews, and some of whom at present are preparing for the ministry. * * * I might show that some of the Jewish conversions have taken place among men of the highest literary attainment; and, among others, I might mention Dr. Neander, of Berlin; Dr. Branis, of Breslaw; and Dr. Stahl, of Erlangen. These are persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ.—*Episc. Rec.*

Lutheran Church.—There are now in the United States rising of 200 ordained Lutheran ministers, and above 20 licentiates; about 800 congregations, and between 60 and 70,000 communicants. There are talent and learning, as well as piety, both among preachers and laymen, adequate to any wants of our church. There is surplus wealth enough among our people to support all our seminaries at the rate of \$2000 for each per annum, and \$5000 for the Gettysburg; to educate one hundred young men at \$100 for each per annum; to pay well all our stationed ministers, to send missionaries to every destitute part of our land, and even to establish a foreign mission with an endowment of \$40,000, and an annual appropriation of \$10,000 besides.—*Pastoral Address of the General Synod.*

The Rose of Jericho.—This singular plant, which is found only in the deserts of Arabia, resembles no other in the world. It is about six inches high, root and all. Its tiny branches give it the appearance of a Lilliputian tree. When drawn from the earth, and allowed to dry, the points of its branches curve inward until they touch in the centre. Within the hollow globe thus formed, its numerous flowers are enclosed, which is partly the case while the plant is in the natural state.—*Southern Churchman.*

Prayer.—Pray not only in the name of Christ, but in the faith of Christ.

BISHOP OF MADRAS.—A private letter from England states, that Bishop Ives was present at Lambeth, on Trinity Sunday, at the consecration of Dr. Corrie, Bishop of Madras. We scarcely can conceive of an occasion more delightful, and we rejoice that our excellent friend was permitted to be a witness of it. The associate of Martyn, of Middleton, of Heber, the devoted friend of India—the veteran missionary of the Cross, set apart to the chief ministry over the souls whom he has turned to righteousness, and returning in his old age, to be the Apostle of those to whom the vigour of his years has been devoted. May God preserve him long to exert for the best ends his influence in his new and noble sphere. And may her generous care of souls plead, trumpet-tongued, before the throne of our maternal Church in this her day of visitation.—*Missionary.*

ARCHBISHOP HOWLEY.—Of the excellent prelate alluded to in the above extract, as having consecrated the new Bishop of Madras, an intelligent writer in the Gentleman's Magazine, does not hesitate to say, that 'the venerable walls of Lambeth never owned a more accomplished scholar as their inmate, from the days of Cranmer to the present.' This is said in connexion with the most discriminating estimate of the scholarship of such men as Johnson, and Parr, and Fox, and Windham, and Canning, and Hookham Frere, and Peel.—*Ibid.*

The Church Missionary Society has recently received the largest testamentary bequest ever made to its funds. It consists of one-fourth part of the residuary personal estates of the late Horatio Cock, Esq. of Colchester. The following are the particulars of the Society's proportion: Three per cent. consols, £9,100; three per cent. reduced, £437 10s; bank stock, £1,250; cash £207 18s 6d. These sums are, however, subject to the legacy duty, which reduces the actual amount 10 per cent. A similar benefaction has been received by the British and Foreign Bible Society. Mr. Cock also left handsome legacies to several Colchester and other charities.—*Chelmsford Chronicle.*

Afflictions.—That eminently pious man, the Rev. John Dod, who died in Northamptonshire, in 1645, at the advanced age of ninety-six, used to say to his sick friends, 'Afflictions are God's portions, which we may sweeten by faith and fervent prayer; but we for the most part, make them bitter, putting into God's cup the evil ingredients of our impatience and unbelief. In all cases of suffering, the people of God should consider—1. God wills them and sends them; now the will of God is perfectly righteous, and what he does is so well done, that it could not be better done. 2. There is need of them, or we should not have them. 3. Their number, measure, and continuance, God determines; and, comparatively speaking, they are but for a moment. 4. The Lord will be sure to support us under them. 5. They are not too many, too heavy, or too long, as Satan would have them; nor too few, too short, or too light, as our corrupt nature would have them. 6. Their end is a weight of glory, and the crown that attends them is everlasting.'

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