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For the Colonial Churchman.

ADDITIONAL SOURCES OF CHURCH PROPERTY, DEVELOPED DURING THE MIDDLE AGES.

Essay 8—concluded.

3. Another source of considerable income to individual shrines and monasteries consisted in the voluntary donations of Pilgrims, whose misplaced piety led them to visit the tomb of some celebrated Saint. In the ninth century pilgrimages had grown into considerable vogue, and were considered as the surest and most acceptable mode of shewing obedience to heaven, and reverence for the Church. Jerusalem, Rome, and Canterbury, are the most celebrated places to which the pious resorted for the purposes of devotion. It is recorded of some royal and noble pilgrims, who had gone from England to Rome; that they not only left substantial marks of their piety in the eternal city itself, but liberally distributed their bounty among more indigent communities. Thus the monastery of St. Denys in France enjoyed, through the liberality of an English baron, extensive estates on the coast of Sussex: several churches in Armoria were supported by the bounty of another pilgrim. It is said of King Alfred that he greatly enriched the cathedral of Rheims whilst on a pilgrimage; and of Canute, that, whilst on the same errand he added considerably to the yearly revenue of the two great establishments of St. Omers. But the most benefitted by such donations was Rome itself. Thus, Anastasius tells us that Ethelwulf, an Anglo-saxon king, during a year's residence in that general resort of pious pilgrims: distributed the great treasures which he had brought with him from England. On Benedict III. who then occupied the pontifical chair, he bestowed a crown of pure gold, four pounds in weight, with two cups and two images of the same precious metal, a valuable sword, four silver dishes gilt with gold, several albs, curtains and other costly things.—In the church of St. Peter he made considerable presents of gold to the nobility and clergy, and of silver to the people of Rome. See Stebbing's ch: Hist: Vol. II. 106. and Dunham's Middle Ages vol. III. 322.

4. The Church of Rome moreover received a considerable revenue in the shape of a tax or an imposition of a silver penny upon every family whose yearly rent amounted to thirty of such pence. This tax was peculiar to the English nation, and is called *remescot* or *Peter-pence*. Its origin is wrapped up in some mystery: the Roman Catholic writers maintaining that it was granted by royal authority for the perpetual benefit of St. Peter's Church, and the Protestants asserting that it was originally a provisional contribution for the benefit of such of the English nation as might be at any time sojourning in Rome. The subject is discussed at length by Collier in his Ecclesiastical History vol. I. p. 142. 143. He is of opinion that the tax in question had its origin in the desire of King Ina to found and continue an English school in the Roman Capital. He this as it may, we are certain that the tax of Peter-pence on the English nation was confirmed by law in the reign of King Alfred, about the year 880, and continued to be collected until the time of the reformation. It was due upon the first of August. And in case there was any default in the payment, the Bishops who were charged to pay it to the Pope's collectors might be sued in the court of King's bench. Stone tells us in his annals that King Edward III. in 1365 forbade the payment of the *remescot*: but this was merely a temporary stoppage. In this reign it amounted to an annual sum, equal to about £2000 sterling. By an act of Parliament passed in the reign of Henry the Eighth—25 Hen. 8. cap. 25—this odious tax was abolished, and has never since been claimed. See Dr. Lingard's antiquities P. 89, &c.

5. A further source of church revenue peculiar to the middle ages consisted in the sale of indulgences. The purchase of an indulgence, it was believed, ex-

piated the guilt or atrocity of some contemplated wicked action which was still future, in the same way as a pecuniary compensation was thought to make an atonement for past offences. The belief that the priesthood possessed authority to remit sins, by imposing a tax or penance, is the common origin of both practices. It must be confessed however that the promise of pardon for future sins was a stretch of that authority which only the most illiterate and superstitious ignorance could possibly tolerate.

In a speech which Pope Urban II. delivered before the council of Clermont in France, which was held in 1095, the principle of indulgences is fully recognized. He is urging the members of the assembly to prosecute the Holy war against the saracens, and to find means without delay for furnishing a numerous crusade, and says:—As for us we shall omit nothing on our part to promote so glorious an undertaking; and therefore relying chiefly on the authority of Almighty God, derived upon us through the hands of his holy Apostles St. Peter and St. Paul; in reliance upon this authority, I say, by virtue of which the power of binding and loosing is committed unto us; all those who venture their lives and fortunes in this expedition—upon condition they confess their faults and are heartily sorry for them—shall receive a plenary indulgence at present, and which is more, they will have a comfortable expectation of immortal happiness at the resurrection of the just. Those likewise who being hindered from going themselves, shall either send forces, or contribute towards the charge of the expedition, shall have a share in the same indulgence." *Baronius annal: sub anno 1095 vol. xi.*

Hence Urban II. is considered the inventor of indulgences. The invention was turned to profitable account by some of his successors. Julius II. being in need of funds for building a church at Rome, granted plenary indulgences to all those who contributed towards so laudable an object: and Leo X. a few centuries afterwards, collected funds for enlarging and embellishing the cathedral of St. Peter, by the same means. And it is well known that this is one of the many corruptions against which Luther so successfully inveighed at the Reformation. The amount arising from these sales has not, I believe, been correctly ascertained: although if we may judge from the magnitude of the undertakings for which they were specifically intended, their value must have been enormous. See Robertson's Charles V. vol. II. 93, &c.

The preceding are the principal sources of church property which were developed during the middle ages. Others of less importance are mentioned by church historians, as having been more or less available according to circumstances. Of these I will mention a few, which tended to enrich either the church or individual priests, and which became a permanent custom in many of the English parishes.

6. Among the first of these minor sources may be mentioned the *Plough-alms*. These were exacted within fifteen days after the Festival of Easter, as an acknowledgment on the part of the people that the distribution of the seasons was in the hands of the Almighty, and that his blessing ought to be implored on the future harvest.

7. At the fast of St. Martin a certain quantity of wheat, sometimes of other grain, was offered on the altar as a substitute for the oblations of bread and wine, which were formerly made by the faithful, as often as they assisted or partook in the Sacred mysteries. This was called the *Kirk-shot*.

8. Thrice in the year, at Candlemas, the vigil of Easter, and All Saints was paid into the hands of the priest a certain quantity of wax, of the value of one silver penny for each hide of land in the parish. This import went under the appellation of *Leot-shot*. The object of it was to supply the altar with lights during Divine Service.

"The aggregate amount of all these perquisites," says Dr. Lingard, "comprised in each parish a fund

which was called the patrimony of the minister, and which was devoted to nearly the same purposes as the revenues of the cathedral churches. After two thirds had been deducted for the support of the clergy, and the repairs of the building, the remainder was assigned to the relief of the poor and of strangers. In a country which offered no convenience for the accommodation of travellers, frequent recourse was had to the hospitality of the curate; and in the vicinity of his residence a house was always open for their reception, in which during three days they were provided with board and lodging at the expense of the Church."—*Antiq.* 89.

These various sources of ecclesiastical revenue and the tenets which formed the ground of their exaction are quite sufficient to convince the modern reader of the vast degree of ignorance and superstition on the part of the people, and of cupidity and political cunning on the part of the clergy, which existed in the church during the middle ages. Mental darkness pervaded every class of Society: and hence those gross violations of the natural principles of equity, which had crept into almost all its relations, and which were afterwards speedily dispelled on the introduction of the glorious era of the Reformation.

CRITO.

SKEPTICISM.

*Atheism—the family state.*—There never has been but one government professedly atheistic. The national assembly of France, in the commencement of the revolution, appointed a committee to inquire and report whether there were and ought to be a God, and the committee reported that there could be no liberty on earth while there was a God in Heaven; that there is no God, and that death is an eternal sleep.—The assembly adopted the report, abolished the Sabbath, burned the Bible, instituted the decade, and worshipped the goddess of liberty in the person of a courtesan. But the consequences were too terrible to be endured. It converted the most polished nation in Europe into a nation of fiends and furies, and the theatre of voluptuous refinement into a stall of blood. The mighty Mind who governs the universe, whose being they had denied, whose worship they had abolished, whose protection they had refused, and whose wrath they had defied—withdraw his protection and gave them up; and with the voracity of famished tigers, they fastened on each other's throats, and commenced the work of death, till quickly we were left to tell the tale of woe. And yet this dreadful experiment, these men would repeat upon us. The entire corroborative action of the government of God, with all its stellate institutions, they would abolish, to let out upon society, in wrath without mixture and without measure, the impotent depravity of man.

The family, the foundation of the political edifice, the methodizer of the world's business, and the main-spring of its industry, they would demolish. The family, the sanctuary of the pure and warm affections, where the helpless find protection, the wretched sympathy, and the ward undying affection; while parental hearts live to love and pray and forgive, they would disband and desecrate. The family, that school of indelible early impression and unextinguished affection, that verdant spot in life's dreary waste, about which memory lingers, that centre of attraction which holds back the heady and high-minded, and whose cords bring out of the vortex the shipwrecked mariner, after the strand of every other cable has parted, these political Vandals would dismantle. The fire on its altars they would put out; the cold hand of death they would place on the warm beatings of its heart; to substitute the vagrancy of the desire, the rage of lust, and the solicitude, and disease, and desolation, which follow the footsteps of unregulated nature exhausted by excess.

The possessions of the soil, in fee simple, which to industry is like the action of the sun to movements of

the heavenly bodies, they would exchange for their common field, where men perform their tasks, and receive their ration, and eat, and drink, and sleep, and die; while infancy is committed to the tender mercies of the state nurseries, in which, during the experiment in France, nine out of ten died; a system which, by infanticide and disease, had in half a century reduced one half the population of the Sandwich Islands, and were it to be universal and permanent would in a century depopulate the earth.

Thus would political atheism suspend the kind attraction of heaven upon us, and let out the storm of guilty passion, and by one disastrous wave, from stem to stern, make a clear breach over us, clear of what patriots, and Christians, and Heaven have done to render us happy.

It would unspiritualize our souls, and cut off eternity from our being, to hang its leaden weights upon the wheels of our machine, till it runs down and stops forever. It would teach us to regard accountability as a fiction, and right and wrong as obsolete terms, without use or meaning, while with singular inconsistency, it anathematized the ministry of Christ, it eulogized the most abominable crimes, and covered the most exalted virtues with contempt and obloquy.—*Dr. Beecher.*

### MISSIONARY INTELLIGENCE.

From the Missionary Herald.

STRIA AND THE HOLY LAND.

Extracts from the Journal of Mr. Whiting at Jerusalem.

*Feast of Purim.*

March 16, 1835. The Jewish feast of *purim*. This is a day of great excess, intemperance, and boisterous mirth with the Jews. In many places all manner of indecencies are practised among them. And no wonder, for the Talmud, which is of more authority with them than the word of God, actually enjoins intoxication on this day, as a duty. "A man is in duty bound," (these are the words of the Talmud,) "to get so inebriated that he cannot distinguish between the words 'cursed be Haman,' and 'blessed be Mordecai!'"

28. During the past week I have disposed of a considerable number of books, chiefly in Greek, among the pilgrims. At first I sold a few small books during my walks; but the pilgrims having learned that I have books for sale, have begun to come to the house and buy them. I have sold this week eleven Greek New Testaments, eleven Pentateuchs, fourteen psalters, and some sixty or seventy Scripture tracts; and have given away perhaps twelve or twenty Greek, and as many Arabic tracts. Several school books, also, Greek and Arabic, I have sold. May this be the beginning of better days, and may the blessing of God attend his truth thus disseminated. Most of the purchasers of these books are pilgrims from Asia Minor, Romelia, etc.

31. In my missionary walk, found an old man, a Bethlehemite, sitting under a tree, and entered into conversation with him. He said he was ninety years of age. I spoke to him of the fewness of his remaining days, and the necessity of his being prepared for another world. It was difficult to gain his attention to the subject, or to make him understand what I meant by being prepared to die. It is difficult to make any of these people understand this subject. The old man said this was an evil generation, that all the people were wicked, and that there was no love nor truth among men. On this account, he appeared to think, it was in vain for an individual to try to be good, and in vain to remonstrate with men, or exhort them to repentance. This feeling is very common among the people, as is also the impression that the poverty and grinding oppression they suffer is a good excuse for neglecting the concerns of the soul, and living content with the mere name and lifeless form of Christianity. Is not this owing, in a great measure, to the notion, so prevalent in all these countries, that religion consists much in shutting up one's self from the world, leading a life of solitude and devotion, and in practising austerities for which the mass of the people, being poor, have no time, even if they had the inclination?

April 11. Our dear friends from Beyroot, whom we have been long expecting, arrived this afternoon

in health and safety, having experienced much of the Lord's goodness during the journey. The party consists of Mr. and Mrs. Smith, Mr. Pease and Doct. Whitely, together with an American friend and former neighbor of ours from Beyroot.

12. Sabbath. Our English congregation consisted of twelve persons, the largest number we ever had, and perhaps the largest number that ever united in divine worship in our language in Jerusalem. Besides our Beyroot friends, two English and one French gentlemen were with us, Mr. Nicolayson preached, on the offices of the Holy Spirit—a most solemn and edifying discourse.

13. Walked out with our friends to Mount Zion, to visit the graves of our departed friends, Doct. Dodge and Mrs. Thompson. Afterwards we visited the mosque which stands over the sepulchres of David and the other kings of Judah.

*Hebron—Plains of Mamre—Feast of Unleavened Bread.*

15. Set off with our friends on a tour to Hebron, by way of Bethlehem and Solomon's pools, and reached B. at half past three; spent an hour in visiting the "sacred places" and then rode on about an hour to the pools of Solomon, where we pitched our tents for the night.

16. A ride of five hours from the pools brought us to Hebron. The country between Bethlehem, like all the hill country of Judea, is a constant succession of hills and valleys, reminding the traveller continually of the description that was given of this land to the Israelites before they entered it, "The land whither ye go to possess it, is not as the land of Egypt, where thou sowest thy seed, and waterest it with thy foot, as a garden of herbs; but it is a land of hills and valleys, and drinketh water of the rain of heaven."—As we drew near to Hebron, we were struck with the increasing beauty and fertility of the country. The hills become less lofty, and the valleys broader and richer. The vineyards and olive-yards that cover the valleys are by far the best I have seen in any part of the country. To this place came the twelve men, among whom were Caleb and Joshua, who were sent by Moses to spy out the land; and it was probably from one of these valleys that they took the famous cluster of grapes, as a proof and specimen of the fruitfulness of the country. I do not wonder that Caleb desired Hebron with its mountains and valleys, as an inheritance for himself and his descendants. For it is a most enviable inheritance. The place had before been called Kiriath Arba. In the time of Abraham, who also dwelt here, it was called Mamre. The town and his mountainous region around it are now called El Khaleel, (which means the friend, or the Beloved,) after the name "Friend of God," which was given to Abraham. We had intended, after the example of the patriarch, to pitch our tent in the plains of Mamre; but as it was raining when we arrived, we were obliged to seek a shelter in the town. We first called on the governor, Ibrahim Aga, who very hospitably welcomed us to his own house. We hesitated and apologized; but he said there was absolutely no other comfortable house in the place, and insisted that we must take lodgings with him. Accordingly our baggage was brought up, a fire of coals was kindled for us, coffee was brought to us and they received us every one, because of the present rain, and because of the cold. After a few moments agreeable conversation with the governor, his excellency politely retired, and left us in the sole possession of his own room.

After taking some refreshment, we read those portions of the sacred history in which this place is mentioned, and then walked out to that part of the town which was once the field of Machpelah, and which is situated on the side of a high hill, sloping to the southwest. Over the cave of Machpelah, which was the burial place of the patriarchs, stands a splendid mosque, held by the Moslems as no less sacred than Haram Shereef at Jerusalem. This building we were, of course, not allowed to enter. It is truly a noble structure. It was erected, I think, by Helen, the mother of Constantine. The Moslems, however, say it was built by Solomon. A few minutes' walk from the mosque brought us to the summit of the hill above it, from which we have a fine view of the several parts of the town, and of the beautiful

plains of Mamre. We thought and conversed of the father of the faithful, who dwelt on these plains more than three thousand years ago; and read in Arabic to the Moslems who accompanied us, the 23d chapter of Genesis. On our way back to our lodgings, we turned aside to the Jewish quarter, and called at the house of the chief rabbi, with whom Mr. Nicolayson, one of our company, was acquainted. Here we were very politely received. It was the week of unleavened bread. The house had been recently washed and whitewashed from top to bottom, after the manner of the purifying of the Jews—for they always have a thorough house-cleansing immediately before this festival.

*Cave of Adullam—Ramah.*

17. Leaving Hebron at seven, A. M., and taking a circuitous path which led in a northeasterly direction, through the valleys and past the ruined village of Tehoa, at two, P. M., we reached the cave which is supposed to be the cave of Adullam. This cave is an immense subterranean labyrinth. We lighted our tapers, took a long line in our hands, one end of which was held by a man at the mouth of the cave, and entered. We passed through several large and lofty apartments, some of which were vaulted with so much regularity that one might almost believe them to be the work of art. We proceeded to the distance of perhaps two hundred yards of the mouth of the cave, winding in various directions, but always horizontally or nearly so; passing now through low, narrow openings, on our hands and knees, and now through spacious rooms. We might have penetrated farther into the bowels of the mountain, how far we know not; for no one, to our knowledge, has ever gone to the end of the vast labyrinth. But finding the air oppressive, and being fatigued by our ride, we retreated. We went far enough, however, to understand how David and his four hundred men might easily have lain concealed in "the sides of the cave," unobserved by Saul and his party. The situation of this cave is wild and gloomy in the extreme. It is in a very deep, narrow, dry ravine, both the sides of which are formed of almost perpendicular rock. The entrance is about midway between the top and the bottom of the cliff. It was with difficulty and some danger, that we wound our way down to it; but it was more difficult to retrace our steps, and climb the steep ascent. "Hic labor est" was often brought to our remembrance. This cave is in the midst of a very dry and thirsty region, about two hours southeast of Bethlehem, whence the three brave men, at the peril of their lives, brought water to their persecuted master, when he was in the cave. We too were thirsty, and thought of the "fountain in the gate of Bethlehem." After refreshing ourselves with an orange, and the little water that remained in our canteens, we remounted our mules and rode by a winding romantic path, over hills and dales, through the villages of Betulia and Beit-Sahoun, (Beth-Sour,) to Jerusalem.

27. Rode with our brethren to Ramah, once the city of the prophet Samuel. The situation is exceedingly beautiful. It is about two hours distant from Jerusalem, to the northwest, on an eminence commanding a view of a wide extent of beautifully diversified country. Hills, plains, and valleys, highly cultivated fields of wheat and barley, vineyards and olive yards, are spread out before you as on a map; and numerous villages are scattered here and there over the whole view. To the west and northwest, beyond the hill country, appears the vast plain of Sharon, and farther still you look out upon "the great and wide sea." It occurred to me as not improbable that in the days of David and Solomon, this place may have been a favorite retreat during the heat of summer: and that here the former may have often struck his sacred lyre. Some of the Psalms, or at least one of them, (see Ps. civ. 25,) seem to have been composed in some place which commanded a view of the Mediterranean, and this is the only place, I believe, in the vicinity of Jerusalem, that affords such a view.

Ramah was once a strongly fortified city; but there is no city here at present. A half ruined Mohammedan mosque, which was originally a Christian church, stands over the tomb of the prophet: besides which, a few miserable dwellings are the only buildings that remain on this once celebrated spot.

## EPITOME OF THE HISTORY OF ENGLAND.\*

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

One benefit however there was, far surpassing all other advantages, for the communication of which to Britain the arms, the arts and science of Rome were God's providential preparation; I mean, the introduction of *The Christian Religion*. For while Britain continued subject to Rome, Christianity prevailed even in the Roman camp. And, whatever authority might belong to the British Lles or Lucius, by his countrymen called *Lleufer Mawr*, or *the Great Light*, whom ancient chronicles represent to have first given a national establishment to that divine religion, which his ancestor, Bran, the father of Caractacus had brought with him from Rome:—certain it is that Constantine, the first Christian Emperor, was in Britain invested with the imperial purple. Under him the British Church naturally enjoyed peculiar protection and favor, and Christianity appears to have been propagated throughout all the Roman Provinces in Britain. Hence we find three British Prelates, Ivor of York, Restitutus of London, and Adelphius of Caerleon, attending the Synod of Arles, which Constantine convened in the year of our Lord 314. The great Council of Nice, in the year 325, was also attended by Bishops from Britain; as again was the Council of Rimini in the year 359.

Nor were the Christians of Britain undistinguished amidst the newly converted world. They discovered on several occasions a commendable regard for the truth and purity of their faith, and much of the genuine spirit of the Gospel. In a letter to Athanasius and the Alexandrian Bishops they declared their approbation of the Nicene creed, and afterwards made vigilant exertions to preserve their Church from the novel doctrine of Pelagius. We may justly admire their superiority to worldly lucre, when they refused a maintenance which Constantius had offered their Bishops, desiring to support their independence of any foreign power. The ancient *Trials* pronounce "Dewi Padrao and Teilo *the Blessed Guests of Britain*, because they visited the houses of rich and poor, native and foreign, accepting neither money, meat, nor drink, but teaching the Christian faith without fee or reward;—on the contrary, distributing money, food and clothing to the poor." The same venerable memorials reckon Cadwalader the last of "*the Three Blessed Kings*, because he granted the privilege of his land, and all his property, to the faithful, who fled from the unbelieving Saxons, and from the unbrotherly ones, who sought to slay them."

Civilization however does not maintain the standard of morals; and the religion of the Holy Jesus, although generally embraced by the Britons under the auspices of the Roman eagles, was not sufficiently established to preserve them from the vices which ruined Rome itself. Debilitated by luxury and sloth, and lacerated by civil discord, Britain, when abandoned by the Roman legions, felt itself incapable of defence against barbarous invaders. However bitterly therefore we may deplore the miseries and desolation spread over the land at the first introduction of the Saxons; we cannot but acknowledge that the lively, active, resolute and undaunted spirit of such a people was required to raise to high pre-eminence the future character of England. The testimony of Gildas, the authentic British historian, who lived at Bath in the middle of the sixth century, and describes the scenes which had immediately surrounded him, leaves no doubt of the too general corruption of the Britons. The memorable remark of the Great Gregory, that the youthful Angli, whom he saw at Rome, would be most fit to join the hallelujahs of the Angelic choir, affords a good idea of the personal superiority of the Anglo-Saxons; and the form of Christianity, which in consequence of that observation they received from the ancient capital of Christendom, must be acknowledged to have possessed advantages over the pure, but comparatively unsystematic principles previously disseminated in the land. The mode of their conversion as represented by the venerable Bede and other most ancient writers, is truly worthy of recital; showing, as it does, the candid and honest disposition of our English forefathers even in their heathen days, and illustrating the wisdom and goodness of God in establishing the Church of England on solid and durable foundations.

\* Continued from our last.

## From the Protestant Episcopalian.

## WANDERING OF THE MIND IN PRAYER.

Of all the frailties which sincere Christians lament, and of which they frequently complain, perhaps there is no one so prominent, as that of the wandering of the mind in prayer. Accordingly, a few remarks, to be expressed with brevity, may not only be matter of profitable recollection, but proper with useful hints to be presented on the occurrence of the subject in confidential conversation.

Whatever may be the degree of laxity in this matter it has begun in the personal and private exercise of devotion. Therefore, the remedy of the evil requires the taking of it at this its source. The correcting of it there, cannot fail to be felt in the public services of the Church. They shall therefore be put out of view in the present exercise, the sense of which may generally be applied to the latter subject no less than to the other.

The first suggestion is the fixing of the mind on the sense of the prayer; not only the general use of it but that of each clause in its proper place. Even in this kind of prayer, there will be use in being governed by forms prescribed to ourselves, written or printed, or conceived and committed to memory. It cannot but be a help to the praying with the understanding.

Next, let there be a desire of the heart resting on the things to be prayed for. By this is meant not an affection of the mind, excited by some occasional event, which, however suitable at the time, or to the then present state of the party, may be temporary, like the cause of it; but habitual desire, descriptive of the inward character. Such preparation can only be the fruit of frequent meditations on the subjects which it is fit to bring steadily before the great Being "to whom all hearts are open, all desires known."

While the said two particulars are faithfully acted on, it may be well to disregard all endeavours for the excitement of those animal feelings which depend on the ebbing and flowing of the spirits—in some measure on the state of the atmosphere—and much on the variety of organization in the bodies of different persons. It is the cause of much sin, that some judge of their religious states, by their feelings of this sort, which may eventuate, either in unwarrantable comfort and even extacy, or in a depth of sorrow, excluding the consolations of the gospel. The said feelings are no tests of spiritual character; and how little they are dependant on human will, may be sometimes seen in occurrences having no connexion with religion, in which there are sufficient motives for the desiring of such emotions, while all endeavours for the excitement of them are in vain. That without preceding intention they will occasionally be presented there can be no doubt. What is objected to, is the making of them the test of a religious state. This is evident in cases of persons unquestionably in deep distress, but complaining that they cannot possess the feelings which issue in tears.

It will be a help in prayer, before entry on it, to make a pause, for the fixing of the mind on the character of the great Being to be addressed, especially on his having vouchsafed to reveal himself to us as the "hearer of prayer." In several branches of it also, as far as possible without an unseasonable suspension of the train of thought, there should be a direction of the mind to the particular attributes on which the request is to be bottomed, especially in invoking the name of God. In the use of the prayers of our liturgy, we are aided in this, by the circumstance, that they generally begin with the matter which has been recommended. It clothes the service with one of the most conspicuous of its excellencies, and is well worthy of being imitated in the conducting of personal prayer.

Let no morning be begun, and no evening concluded, without a self-dedication to Him who "holdeth our feet in life." It would be an error to dispense with this, where family prayer is a part of domestic arrangement, as it ought to be always. There will be calls for personal applications, suited to the consciousness of the party. And in regard to all, since on any committing of themselves to sleep, they know not whether they shall see the light of another day, nor, in the event of this, what dangers, temporal or spiritual are to assail them,—there will always

be special calls for prayer suited to the periods of time referred to.

In the course of every day, on the occurrence of any incident interesting to the feelings, it will very much cherish a devout spirit, and of course be a check to the wandering of thought, to be in the habit of elevating the heart to the great ordainer of what happens.—There have been some pious persons, who have accustomed themselves to certain hours during the day, when they have retired for the keeping up of communion with their God. This may be commendable in those so situated as that it will not interfere with duties lying on them as imperious as that of prayer; but it cannot be enjoined on the greater number of professors, who must either suspend those duties, or discharge the other in a way liable to ostentation.

Let there be submission to the divine will, as to the granting or withholding of things prayed for, although not to the lessening of confidence in the promise—"if ye being evil, know how to give good gifts to your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him?" It has exclusively a reference to the aids of the Holy Spirit, which are never withheld for the furtherance in all goodness, to the effect being dependant on our improvement of them. But in respect to temporal mercies, the submission cannot be too unreserved, especially as we know not how far the denial of them may be for our greater good; and whether, under the appearances of "bread or of a fish," we may not be asking for a "stone or a serpent." This act of submission will help to the erecting of a barrier against intrusive thoughts.

Far from us be the unauthorized expectation entertained by some, of an emotion of the mind, construed to be the evidence of the granting of the prayer. The looking out for this has a tendency to the wandering, for which the present exercise is intended to be a corrective. Such supposed evidence has been an incitement to crimes of the deepest dye. Independently of this, if it be looked to in any concern, subjected rather to discretion, governing itself by existing circumstances, it may lead to much error in conduct. It has also the danger attendant on it, that the petitioner can never know in what degree his wishes may have insensibly caused the results, for which he believes himself to have looked for a divine determination. So far as regards those sacred influences, which maintain the mind in a frame the most favourable to the operations of the reasoning faculty, there will always be a call for prayer, and always a benefit derivable from it.

It will be no small help, sometimes to bring the delinquency in question before God in prayer, with penitence especially directed to the object. The being aware of the penalty will be a check to the incurring of it.

In aid of all these expedients, desirable fruit will result from them, if we should be thereby led to humble ourselves in our own eyes, there being thus manifested to us the heavy drawback from our attainments, whatever they may be; and even if these be not overrated, the impressing on us of the counsel—"when ye have done all say we are unprofitable servants."

Gracious Father, from whom all holy desires, all good counsels, and all just works do proceed, enable us always to address Thee under the influence of these cautions, however imperfectly displayed; and from my mouth may they be profitable to others as occasions may occur for the presenting of them. W. W.

We notice in a single paper an account of the drowning of five young men while violating the Sabbath; two in New-York, one in Amherst, two in Bangor. A statement of the number who perish in a single year, while committing this sin, would present us with melancholy and alarming statistics.—*Epis. Rec.*

In the county of Derby, (England) a petition had been signed by 200 Post-masters, praying they might be relieved from work on the Sabbath day. In Liverpool, a petition had been signed by 2,500 persons, praying that merchants and sailors might not be permitted to sail their ships from port on Sundays.—*Epis. Rec.*

At the recent commencement of the Episcopal Theological Seminary, New-York, twenty-seven young men finished their course of study preparatory to entering the ministry.—*Ibid.*

For the Colonial Churchman.

THE VISIT OF THE LORD BISHOP TO ANTIGONISH AND GUYSBOROUGH.

His Lordship having named Tuesday the 26th of July as the day on which he hoped to be at Antigonish, the Rev. Messrs Leaver and Shreve and several of the gentlemen from the village rode out about 12 miles towards the Gulf Shore, where they met his Lordship and Mr. Inglis, and returned with them to the village at 7 o'clock P. M.—12 o'clock on Wednesday being the hour appointed for Divine Service at Little River, 16 miles distant from the village of Antigonish, his Lordship proceeded thither and went immediately to the church, a very neat building, which he consecrated by the name of St. Mary's Chapel. He preached a consecration sermon to a large and attentive congregation, and addressed them from the altar on the subject of confirmation. The inhabitants of Little River are an interesting people, and appear to be strongly attached to the church: they deserve much credit for the exertions they have made in erecting so neat a building for the worship of Almighty God.—His Lordship preached at Antigonish on Thursday evening at 5 o'clock, on the duty and importance of family prayer; and on the following morning set off at an early hour for Guysborough. The wardens and several of the vestry met him a few miles from the town. It was much regretted that Mr. Leaver could not leave his parish to accompany the Bishop to Guysborough.

Although the weather was very unfavourable on Saturday, his Lordship succeeded in getting to the Gut of Canso at the appointed time; and the small building which was erected by the inhabitants with very little aid from other quarters, was then dedicated to the service of God by the name of St. John's Chapel;—six persons came forward on that day to partake of the holy rite of confirmation,—these his Lordship addressed in a plain and affectionate manner on the engagement into which they now had entered. The prayers were read by the Rev. J. Shaw of Arichat. On Sunday a very large congregation assembled at the parish church in Guysborough,—five and twenty persons were confirmed in the morning and were addressed from the pulpit by the Bishop, who exhorted them to live as persons ought to live who publicly enter into such solemn engagements as they now had. In the afternoon a female was confirmed;—from the time that notice was first given of the Bishop's intention to visit Guysborough she appeared anxious to partake of the holy rite of confirmation; but did not give in her name as a candidate. She attended church in the morning, and was so much impressed with all she saw and heard, that she gladly availed herself of the opportunity which the Bishop afforded her in the afternoon. She had formerly been a member of the church, but about three years since, joined the Methodist congregation in this place,—and this, perhaps, may be the reason of her not giving in her name with the other candidates;—her manner appeared devout and sincere, and several of the congregation were then more impressed with the solemnity and beauty of the service than in the morning. The Bishop preached from I cor. c. 13, and latter part of 13th verse, "The greatest of these is charity." An excellent discourse, and one which will long be remembered by many who heard it.—May we all be doers of the word and not hearers only.

On Monday 1st August, his Lordship preached at the Church on the south shore of Chedabucto Bay. This was his first visit to these interesting people. The building was thronged, and many stood outside at the windows—24 persons were confirmed, making in all in the Parish of Guysborough 56 persons.

On Tuesday 14 persons were confirmed at Antigonish, and on the following morning his Lordship proceeded to the Mines, where he intended, (D. V.) to have an evening service.

To the Editors of the Colonial Churchman.

GENTLEMEN,

In the hope that it may prove interesting to many of your readers to be informed of the state of religion at Cambridge in England, and as they may also tend to remove some of the existing prejudices against our national church and Universities, I send for your insertion extracts of letters received from a pious young friend preparing himself there for Holy Orders.

"The religious advantages to be enjoyed are very great. In the first place, the Blessed Word of God is daily open to my hand in its venerable Hebrew and Grecian garb: then such truly Gospel preachers to attend as Simeon, that aged saint: Scholefield, a profound Grecian and very clear reasoner—Mr. Caius, a disciple of Simeon's, a most excellent young man. Then every Friday, Mr. Scholefield has a number of young men at his house, where any questions may be asked on difficult subjects, generally in the Greek Testament; afterwards he expounds a chapter, then concludes with prayer. Once a month we have a United Missionary Society among the Undergraduates, some hundreds being generally assembled: at which several "tried vessels" talk to us, and endeavour to excite a spirit of compassion for the dark and hopeless state of the heathen world; and then all conclude with a hymn (the voice of two or three hundred young men being united) and a prayer for the prosperity of missionary work. Then Mr. Caius holds a private prayer Meeting to pray for a Spirit of devotion to the will of God—and for a willingness to go and do His work wherever He chooses. Then there are small knots of friends, 5 or 6 in number, that meet at each other's rooms on Saturday nights, to search the Scriptures and prepare their minds to keep the Lord's day profitably. Thus have I given you an enumeration of the great spiritual advantages to be enjoyed at Cambridge, and would be to me if I profit not by them."

In a subsequent letter he gives me the following interesting intelligence:—"Last Lord's day Evening, Mr. Caius (the affectionate friend and adviser of all undergraduates) gave us some most interesting records of Bishop Chase's life, to encourage us to bear with patience whatever crosses God may be pleased to try us with. Our venerable Mother Church is beginning to awake from her lethargy and bestir herself in her proper employment. Great things are to be done in London. The Bishop of London has promised to give his sanction to an Association, whose object is to send forth lay agents into the streets and lanes of the Great Metropolis, to compel all classes (by persuasion) to come in.\* The scheme of lay agents has some dangers, as Mr. Simeon found to his cost, and they are, that when the agents have become fluent in praying and teaching, they may be puffed up by vanity, and set up for themselves as Independents. Mr. Simeon found the reality of these dangers to his grief; men that he employed in this way became dissenting preachers, and his most bitter foes. Mr. Caius has therefore suggested as an amendment, that instead of employing pious shopkeepers, apprentices and others of that class, young Graduates should be chosen from the 2 Universities of the ages of 21 and 22, and that they should be thus employed, viz: in visiting sick, prayings, reading the Scriptures, homilies &c. in the city, and suburbs, wherever the ministers should need such assistance, for two years at a salary of £100 per annum: after that period, the rector under whom they were placed, would give them a title to orders, the Society guaranteeing £100 a year for 2 years longer, under deaconship and first year of Priesthood. By this means a race of clergy would be raised up, thoroughly furnished to all sorts of parochial work, "apt to teach, willing to communicate" their scriptural knowledge. In time this plan might gain so much ground, that none would be admitted to orders who had not passed the ordeal. The Bishop of Chester has proposed a similar association for lay-agents to his own clergy. The fact is, the Church of England was established at a time when there was not a third of the population there is at present: consequently her provisions for ministrations of the word and sacraments fall far short of the need. This arrangement will be provided for by voluntary contributions. The mass of wealth in the country is in the hands of Episcopalians, and the immense contributions to the societies for Foreign Missions testify their readiness to impart of the same."

Respecting our Clerical Meetings, he remarks, "I rejoice greatly at the reviving state of the Church in Nova Scotia and New Brunswick. I long to be one

\* In the list of Religious Societies where meetings were held in the Month of May last, I was glad to find announced the first Meeting of a Society called "the Church Pastoral-aid Society," established, I imagine, on the principles above stated.

among you in that happy work: but it may not be for years perhaps. Your Clerical Meetings must be profitable in many ways. The spirit of evangelical fire is thus more readily kindled and fanned to a bright flame. Gospel truth spreads from the wise minister to the unlearned; the sluggish is roused with holy emulation to contend earnestly for the faith. The sad and sin-afflicted soul cheered and encouraged. I hope they may become general in the Provinces. The dissenters gain amazing strength by their Conferences and Associations: besides, Christ promises His presence expressly to such little unions."

In the hope that these lines may prove encouraging to your readers of the Church of England, in the conviction that the spirit of the Lord is guiding and blessing that Church, I remain, yours, &c. L.

For the Colonial Churchman.

ST. BARTHOLOMEW'S DAY—24TH AUGUST.

—Who runs may read?

By its own light the Truth is seen.  
And soon this "Israelite indeed"  
Bows down to adore the Nazarene.

Soon did Nathaniel, guileless man,  
At once not shame-faced or afraid  
Own him as GOD, who so could scan,  
His musing in the lovely shade.

Keble.

"St. Bartholomew's Day" is one of those "set apart by the church in memory of the great heroes of the Christian Religion, who were the happy instruments of conveying to the world the knowledge of Jesus Christ. Festivals are of ecclesiastical origin, agreeable to scripture in their general design for the promoting of piety, and consonant to the practice of the primitive church." Thus far Robert Nelson.

Although the return of this day will have passed before the publication of this humble attempt to put forth the example of Bartholomew, yet I submit it to your editorial supervision, feeling that at no time is it a misplaced duty to seek benefit from the life and doctrine of those who have gone before in so far as they have followed Christ. Nor can it ever be a mispent employment to breathe forth our aspirations in the words of our Collect—"O Almighty God, grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love Thee, through Jesus Christ our Lord."

Bartholomew was one of the apostles, (10th. Mark, 3.) and is supposed to have been he who is called Nathaniel in 1 John 47 v.—that "Israelite indeed, in whom was no guile;" full of holy simplicity and uprightness, and free from hypocrisy or deceit. Although our blessed Saviour was in his day "despised and rejected of men,"—mean in his condition and companion, yet he readily owned him as the Messiah, and publicly proclaimed Him—"The Son of God—the King of Israel."

Bartholomew preached the Gospel in India and the Northern parts of Asia, and proceeding to Armenia, there suffered a most cruel species of martyrdom. As his laborious life had advanced the spread of that Gospel, so his patient and triumphant endurance of sufferings and death, strengthened and confirmed his converse. He was among that noble army of martyrs of whom it has been said—"Quot vulnere hiantia, tot ora laudantia Dei"—their gaping wounds were mouths praising God. Oh! that at the last day there may be applied, Reader, to you and me, as doubtless will be to him, the blessed words of our Saviour, recorded in the Gospel of this day—"I appoint unto you a kingdom, as my Father hath appointed unto me." The Epistle informs us of the unity by which the apostles, assembled "with one accord," were knit together, and of the healing of the sick and vexed, every one." So shall we also be healed if blessed with the sincere faith and ready obedience which distinguished Bartholomew.

He suffered martyrdom A. D. 71, and Eusebius records 250 years afterwards, that there was then found in India, an Hebrew copy of the Gospel by St. Matthew, which this saint had left there.

You will also, Messrs. Editors, recognise St. Bartholomew's Day, as remarkable for the massacre by the papists of upwards of 10,000 protestants throughout France. The slaughter was so reckless and ge-

eral that Thuanes compared it to that of "Sheep in market place." To us such dreadful events are matters not of endurance, but of mere history:—we should therefore, from our hearts, and not merely with our lips, thank God for our unmolested "means of grace," and heartily adopt the petition of our morning service, that we be "hurt by no persecutions!" Permit me, by way of practical application of the former part of this imperfect communication, to add a short prayer for that grace for which he whom our Liturgy aims at keeping at this time in special remembrance, was so eminently remarkable.

*Prayer for Sincerity to God and Man.*

O! God, our heavenly Father, who art the great searcher of hearts, do Thou regulate not only my outward acts of duty, but the inward disposition of my soul, and enable me with a pure and contrite heart to serve Thee; and let me have at all times and in all places, a respect to thy holy commandments. Teach me, O! Lord in all my dealings with others, to exercise true simplicity and singleness of heart, and let my outward actions and my words be exactly agreeable to my purposes and intentions. Grant that when the secrets of all hearts shall be discovered at thy dreadful tribunal, I may not be confounded. O! bend my will more perfectly to *Thine*, and let none of those things which have heretofore subdued me, any longer prove a snare: and let nothing separate me from the sincere love of, and hearty obedience to Thee, in Christ Jesus, our blessed Lord and Saviour.—Amen.

August, 1836.

SIGMA.

From the Gospel Messenger.

"THE OLD PATHS;"\*

OR, THE APOSTOLIC CHURCH.

By G. Boyd.

H. PROPOSITION.

Within his church, the Lord Jesus Christ instituted a ministry to be perpetuated 'to the end of the world,' which ministry consists of three orders.

11 Our Lord Jesus Christ appointed a ministry to labor with himself, and under his own immediate direction.

i Immediately after our Lord entered upon his public work, he called to himself one after another, his twelve apostles to be his constant companions, evidently with the design of employing them, both while he should be on earth, and subsequently, to carry out his own council concerning the church. At first, they did little else, it would seem, than to baptize disciples, John 3, 22, & 4, 2. Afterwards, they were sent forth on a special mission, to the lost sheep of the house of Israel, (Matt. 10. 6.) to preach the Gospel, with the power of working miracles.

ii St Luke says, ch. 10, 1. 3. 16. 'After those things, the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himself would come.'—'Go your ways, behold I send you forth as lambs among wolves.' 'He that heareth you, heareth me; and he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me.'

Remark.—1 Such was the ministry employed by our Lord, during his own stay upon the earth.

2 It was a triune ministry, consisting of himself, his apostles, and the seventy.

3 It was confined to the lost sheep of the house of Israel.

ii Immediately before his ascension into heaven, our Lord Jesus Christ gave a special commission to his apostles, Matt. 28, 18, 20.—'And Jesus came and spake unto them, saying, all power is given unto me, in heaven and in earth; go ye therefore, and teach, (or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.' See also, Mark 16, 15, 16.

Remark.—i Such was the state of the church, when our Lord ascended up into heaven.

ii The twelve apostles were clothed with full power, and commanded to settle the affairs of the church from that time. 'Teaching them to observe all things,

\* Continued from our last.

whatsoever I command you.' 'As my father hath sent me, so I send you.' John 20, 21.

iii The same authority which the Lord devolved upon the twelve apostles, he evidently intended they should devolve upon their successors in the ministry, so far as the fulfilment of his design, in the institution of the church required: and according to the order and measure, which they, (the apostles,) should determine. 'Lo, I am with you always, even unto the end of the world.'

iv The fact that such a commission was given to the apostles alone, by Christ himself, implies that none, but the apostles had any power to act in the premises. Unless we may except the 'seventy,' who would still exercise the ministry, according to their original appointment, under apostolic direction.

v In selecting the apostles, and commissioning them, with a general promise to be with them through succeeding ages, our Lord distinctly signifies his will to be, that none but they should act under that commission, or such as they might appoint.

vi The blessing to be conferred upon the members of the church of Christ, are: 1, The remission of sins. 2. The gift of the Holy Ghost, and 3, Eternal life. These the apostles were authorised to 'pronounce and declare, would be conferred by God, upon all who truly repented of their sins, and unfeignedly believe his holy gospel.' The same powers they devolved upon their successors, and it has ever since been retained in the church.

vii It is equally clear, that authority to perpetuate the ministry of the church of God, must of necessity be derived from Jesus Christ.—'No man taketh this honor unto himself.'—The apostles had all the power vested in them, which was necessary to the purposes for which they were appointed, and they were especially instructed to transmit their powers to others, for the same purposes. What they did, was as if done by Christ himself. Thus they had power to appoint other apostles, as Timothy and Titus, to rule over the churches. Which apostles, thus appointed, derived their authority to govern and appoint others, from Jesus Christ, through the twelve. So also, they had power 'to appoint elders or presbyters in every city;' to give them authority to preach the gospel, and to administer the sacraments; and presbyters thus appointed, derived their authority from Jesus Christ, through the apostles. In like manner, they had power to appoint 'deacons,' to authorise men to preach and baptize, and serve tables; and such deacons so appointed, received their authority from Jesus Christ, through the apostles.

iii The apostles thus commissioned and empowered by the great Head of the church, proceeded to organize his spiritual body. That they did so according to instructions received from Jesus Christ, is evident from the fact, that he sent and commissioned them for this very purpose. And that they did so under the infallible teaching of the Holy Ghost, is plain from the additional fact, that they were commanded not to enter upon this part of their work, until they should receive the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.'

i What that form of organization was, which was given to the New Testament church by the apostles, under the guidance of the Holy Ghost, is to be ascertained like any other ancient matter of fact, from historical evidence.

ii The conclusion to which 'the reformers' came, who, under the providence of God, were employed to cleanse the Episcopal Church of England from the foul corruptions of popery; and which has been adopted by the Protestant Episcopal Church in the U. States; is thus expressed in the preface to our ordination service, (see prayer book, p. 263, 18mo ed.) 'It is evident unto all men, diligently reading the holy scriptures and ancient authors, that from the apostles' there have been these orders of ministers in Christ's church, Bishops, Priests, and Deacons.'

iii Two kinds of testimony are here referred to.

I. Holy scripture. II. Ancient authors.

I What do the writers of holy scripture teach, as explained by ancient authors?

i They teach that the apostles appointed or ordained other apostles, i. e. other persons to their own office, conferring upon them powers of government over the churches, including or not to mention other in-

stances, James, Timothy and Titus were certainly so appointed.

Of James. Though the scriptures do not expressly tell us that James was bishop of Jerusalem, yet that he was so, we are as certain as the most ancient records can make us. In Acts 21, 18, we are told, that when St. Paul was returned from his first mission to Jerusalem, he and his company went to James, and all the elders, (or presbyters) were present.—Why is James named distinctly, if he had not some pre-eminence over the elders that were assembled with him? St. Luke also tells us, that St. Paul addressed himself to James in particular, intimating plainly, that he presided over the elders. In confirmation of this, it is related of the same James, in the 15th chapter, that after there had been a discussion upon the necessity and use of circumcision, and many different opinions had been expressed by Peter and the rest, James put an end to the debate, by an authoritative sentence: *Ego krino*, 'My sentence is,' 'I determine,' or 'judge;' and in his determination and judgment, all acquiesced.—Why should James take it upon himself to decide this matter, and why did the other apostles, and Peter himself rest in the decision, if he had not the pre-eminence in that church? It is certain, that the James here spoken of, was not one of the twelve apostles. In Gal 1, 19, he is named 'the Lord's brother,' by St. Paul.—Eusebius too, calls him 'the brother of the Lord,' which he tells us, (in his *Eccl. Hist.* p. 75, Am. Ed.) he was also called by Hegisippus, who flourished nearest the days of the apostles. 'But James, the brother of the Lord, who, as there were many of his name, was surnamed *the just* by all, from the days of our Lord until now, received the government of the church with the apostles.' He also calls him 'an apostle.' 'This apostle, (says he,) was consecrated from his mothers womb.' Josephus also says, 'he was the brother of Jesus.' If he was not bishop of Jerusalem, 'to whom the episcopal seat at Jerusalem was committed by the apostles,' (as Eusebius says,) how is it to be imagined, that he should have, at this meeting of the apostles and elders, such pre-eminence, precedency, and authority? Eusebius says, moreover, that the 'apostles declined the honor of being in the chair and see of Jerusalem, and gave it to James; as for other reasons, so for this, that he was our Saviour's near relation;—and so he took the government of the church with the apostles.'

2 Of Timothy. He was ordained to the apostolic office by St. Paul himself, with the concurrence of the presbytery. In one place, the apostle says, 'stir up the gift of God which is in thee, by the laying on of my hands.' And in another, 'Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.' 1 Tim. 4, 14—and 11 Tim. 1, 6. See Bp. White's lectures on the catechism, p. 437. That he was an apostolic bishop, we have the testimony of all antiquity. Polycrates, himself bishop of Ephesus, towards the close of the second century, says, 'Timothy was ordained bishop of Ephesus by the great Paul.' Eusebius says, 'It is recorded in history, that Timothy was the first bishop of Ephesus.' Ambrose says, 'Being now ordained a bishop, Timothy was instructed by the epistles of Paul, how to dispose and order the church of God.' Epiphanius says, 'The apostle speaking to Timothy, being then a bishop, advises him,' &c. Jerome says,—'Timothy was ordained bishop of the Ephesians, by the blessed Paul.' Chrysostom says, 'Paul directs Timothy to fulfil his ministry, being then a bishop; for that he was a bishop, appears from Paul's writing to him, 'Lay hands suddenly on no man.' Leontius says, 'That from Timothy to this time, there had been twenty six bishops of the church of Ephesus.' Primasius, Theophilact, and Oecumenius, gave the same testimony. See Dr. Cooke's Essay, sec. 6. It appears from the epistles which St. Paul wrote to him, 1. That his place of abode was Ephesus. 2. That he was to take charge of the elders round about, and see that they did not teach any other doctrine than that which he had been taught. 3. To order the public service of God, with a grave decorum in their religious assemblies. 4. He was to allot a double portion of maintenance to those elders that ruled well. 5. He was to take cognizance of the irregularities of presbyters, with this caution, that he should not receive accusation against one of them, except before two or three witnesses. 6. Such as sinned, he was to rebuke before all. 7. He was to

ordain others, but to take care 'not to lay his hands suddenly' on any. In a word, within the limits prescribed, he was clothed with all the power which the apostles themselves had. If to model churches, prescribe rules, to confer orders, command, examine, judge, and reprehend offenders openly, (even presbyters themselves,) are evidences of episcopal power, then was Timothy a bishop.

2 Of Titus. The third instance, which I offer, to show that the apostles settled the episcopal form of government, is Titus. St. Paul calls him an apostle, 2 Cor. 8, 23, and ancient writers all acknowledge him to have been bishop of Crete, an island containing one hundred cities; where he was intrusted by the apostles with the power of modelling and governing all the churches. 1. That St. Paul left him there, is clear from his own testimony; and that he intended he should make that the place of his abode, is evident from the nature of the work assigned him. 2. He was to set in order the things which were wanting, or unsettled.

2. To ordain elders in every city. 4. To stop the mouths of false teachers. 5. To exhort and convince gainsayers. 6. To rebuke them sharply, 'with all authority.' 7. And to reject, or excommunicate heretical teachers, after the first and second admonition, if they remained refractory. Here was plainly episcopal jurisdiction, and the exercise of episcopal power. The whole authority of Crete, it will be observed, was given to Titus singly, not to a college of presbyters. 'For this cause left I thee in Crete, that thou shouldst set in order,' &c.—'that thou shouldst ordain elders,' &c.—'that thou shouldst stop the mouths of false teachers,' &c. &c. If St. Paul had not committed this authority to Titus, or to some other single person, the things which were wanting could not have been set in order according to apostolic rule; elders could not have been ordained; false teachers could not have been silenced. 'For this cause left I thee in Crete.' Here is a manifest argument, to show that presbyters in Crete had no power to ordain, to set in order, or to perform the other acts for which Titus was especially sent there.

To be continued.

### YOUTH'S COMPANION.

From the London Christian Observer.

#### THE DYING PARENT'S ADVICE.

LIST my last words, my child I pray thee.—  
On earth, should gathering foes affray thee,  
Or false ungrateful friends betray thee,  
Think, think, my child, of heaven.

For earth is but a world of sorrow—  
'Tis well thou canst not read the morrow—  
But faith, midst darkest night, can borrow  
Bright gleams of joy from heaven.

Should sheltering kindness fondly rear thee,  
And tenderest friends forever near thee,  
And all life's prospects gaily cheer thee,  
Yet, oh forget not heaven!

And when keen woe thy heart o'erpowereth,  
Or malice's serpent tooth devoureth,  
And dark the nearing tempest lowereth,  
Oh, think how bright is heaven!

Should vice with silken dalliance lure thee;  
Haply nor shame nor woe can cure thee,  
But faith's firm anchor will ensure thee,  
Thinking how pure is heaven.

This weary world mocks man's admiring;  
Pays not its wearied thrall his hiring;  
Its loftiest ecstasies are tiring;  
But there is rest in heaven.

All things below are vain and fleeting;  
Long absence follows short-lived meeting,  
And tears succeed to joyful greeting;  
Unchangeable is heaven.

Life's garden yields but mournful willow;  
Restless is earth's tempestuous billow,  
And sharp with thorns death's raking pillow—  
There is no pain in heaven.

Loving, and loved, or scorned and hated;  
With ardour keen, or bosom sated;  
Lone as the dove, or fondly mated;  
What skilleth this in heaven?

Then, oh, whate'er below thy dwelling;  
With joy or grief thy bosom swelling;  
Or weal or woe alternate telling;  
Prepare, my child, for heaven.

From the London Weekly Visitor.

#### THE PRAYER-BOOK AND THE LITTLE BIRD.

"Therefore, thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing."—Rom. ii. 1.

How quick is the eye of man to see, and the heart of man to condemn, the infirmities and faults of his neighbour! and how slow is he to perceive his own defects! We speak of the pride of those around us; of folly of mankind! and of the neglect of divine things, visible among the multitude, without considering that pride dwells in our hearts; that folly is manifest in our own conduct; and that neglect of divine things is among our own manifold deficiencies.

I was led into this course of reflection by a trifling circumstance, which occurred a short time ago. Whilst standing in a bookseller's shop, talking with the bookseller, a middle-aged woman came in to buy a prayer-book. The bookseller's young man reached down a number of prayer-books of different sizes, and spread them on the counter before her, inquiring if she wished one with a small print or a large one? "O, as to that," replied the woman, "it's no matter at all, for I can't read a letter; but it looks so to be stuck up in Church without a prayer-book before one."

At the moment, I felt shocked at the unblushing manner in which the woman thus acknowledged that she only wanted the prayer-book to keep up appearances before her fellow-sinners, and the reverence which is due to the high and holy one, the Lord of life and glory, and the godly sincerity which ought to fill the heart of every human being entering into God's presence, was altogether lost sight of. I thought the woman had much to answer for, on account of her hollow-hearted profession of religion, and her solemn mockery of God's worship.

These reflections, however, soon gave place to others of a yet more painful nature, for I called to remembrance how frequently I myself, with the book of prayer in my hand, bending my knees before the Searcher of all hearts, the Judge of quick and dead, had allowed my eyes to rove abroad, and my imagination to go forth after worldly things. Was not I then equally guilty? The prayer-book was, in such instances, as useless in my hand as it would be in her's; nay, my fault was the greater, for she could not read, but I could, and I felt the truth come home to my heart, "Thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing."

Some time ago, while sitting in one of the pews of a country Church, during divine service, a little bird winged its way in, and perched on one of the brazen chandeliers which hung suspended in the middle aisle.

I was sorry to see how the attention of the congregation was drawn aside from more important pursuits by this trifling circumstance. The Sunday-school boys had all a smile on their faces, the white caps, tippets, and mittens of the Sunday-school girls were moving to and fro, while their wearers tittered and whispered to each other about the little bird. The folks in the gallery looked down, and the people in the body of the Church looked up to the chandelier; the Church-warden, the squire, and the squire's lady, all took their eyes from their books; and once, I thought that the very clergyman himself gave a glance at the little bird perched on the chandelier in the middle aisle. I thought to myself, "How little must the hearts of this congregation be influenced by divine things, when so trifling an occurrence is sufficient to draw them aside from the worship in which they are engaged? What will He who readeth the thoughts of all hearts, think of those who, in the midst of their prayers and praises, can be drawn from them by the sight of a little bird! This is a solemn sight, and solemn are the reflections it calls forth."

But though I was so quick to perceive the thoughtless conduct of the Sunday scholars, the unseasonable curiosity of the people in the gallery and the body of the Church; the bad example of the Church-warden, the squire and his lady, and the momentary wandering of the minister; there was one person in the Church quite as faulty as any of them, the glancing of whose eye, and the wandering of whose heart, I did not observe. No! that one person, culpable as he was, I had altogether overlooked.

The little bird, after twittering for some time on the chandelier, again stretched its wings, and left the Church by the same window through which it had entered, and then it was, that looking at my prayer-book, I found that a considerable part of the service had been gone through without my having once turned over the leaves of my prayer-book. I stood self-condemned. Here had I been so prompt to see, and so swift to condemn those around me, while I myself had been committing the very same fault which had called forth my reproaches. God is a Spirit, and those who enter his courts ought, indeed, to "worship him in spirit and in truth;" yet how seldom do we feel that holy reverence, that awful consciousness of his presence in the sanctuary, which would prevent our eyes from straying, and our thoughts from his worship! I learned a lesson from the prayer-book and the little bird. Reader, learn one also.

### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, SEPTEMBER 8, 1836.

CHESTER.—The following particulars respecting the lamented death of Mr. Lloyd, the first missionary at Chester, are extracted from one of the Reports of the Society for Promoting the Gospel in Foreign Parts, and will doubtless be interesting to many of our readers. He is still held in affectionate remembrance by those few of the older parishioners whose pilgrimage has been so far extended as to embrace the brief period of his ministry. His remains were interred in a place over which the Church was afterwards built.

"The Rev. Mr. Lloyd who was settled at Chester, lost his life by a very imprudent resolution, from which no entreaty or advice could dissuade him, of walking in snow shoes from Chester to Windsor—a distance of 30 miles, through a dreary, rocky wilderness, without an inhabitant.—Having engaged a young man for his guide, he set out on Tuesday 24th February 1795—proceeded about 9 miles, when a dreadful storm of snow, hail, and rain came on, continuing all day and most of the night. The next morning about 8 o'clock, he told his guide to go back to Chester as fast as possible and bring him assistance, who about 3 p. m. reached a house 2 miles from Chester, nearly exhausted and quite confused, imagining he was still proceeding to Windsor. A message from him to the town, caused a party to go off immediately to Mr. L.'s relief, who after extreme fatigue, exploring their way all night by the help of a candle, found his body frozen hard as a rock, on Thursday morning, 14 miles from town. It is supposed that he had perished before noon the preceding day; as he had travelled but a short distance from the place where the man had left him. His remains were brought back, and decently interred amid the groans and lamentations of all the people in the township, for all respected him, though all were not of his congregation. They were inconsolable for him, and were persuaded that they had lost their best guide and director to a future happy life."

BISHOP WHITE.—It is delightful to see how the memory of this good old man, and excellent Bishop, is honoured in the land which has so long been the scene of his wise and pious labours. It would appear that the whole Protestant Episcopal Communion in the United States, have but 'one heart and one soul' in regard to their beloved and venerated Father. Nor is the expression of love and respect confined to them alone, but in secular papers we find other denominations uniting in bearing witness to his worth, and in lamenting his loss. The Episcopal Journals are filled with tributes of respect from various ecclesiastical bodies, and every where the Churches and the Clergy are clothed in the garments of mourning.

We have been favoured with the sermon delivered by Bishop Doane, of New Jersey, in his parish Church, at Burlington, on this occasion. It is what might be expected from its distinguished and accomplished author—and we have great pleasure in transferring portions of it to our columns this day. The text is from Proverbs 4 ch. 13 v.—"The path of the just is as the shining light, that shineth more and more to the perfect day."

#### THE PATH OF THE JUST.

"How beautiful an emblem of the mild, serene, unearthly splendor of the Christian life! How beautifully exemplified in the illustrious, yet benignant, course of that divine old man, who has just passed before us into glory! How true, how comforting the truth—in him, so far as human sight can reach, how beautifully verified—'the ways of the righteous shine like the light: they go on and shine'—such is the expressive version of the Seventy—'they go on and shine, until the day be perfected! They shine like the light; for, though themselves 'darkness,' they are admitted, through his most gracious goodness, to be 'children of the light.' He who is 'light,' in whom 'is no darkness at all,' dwelleth in them, and they in him. They 'walk in the light.' They are 'of the light.' Nay, they are 'light'—'light in the Lord;' light, in the clear certainty of that prevailing

faith, which is 'the evidence of things not seen;' light, in the lustre of that purity of heart and life, which strives in all things to conform itself to God; light, in the mild radiance of their heaven-enkindled charity. *They go on and shine.* The light within them is diffusive. It swells and spreads. As it grows, they grow. They strengthen as it gathers strength. Reflected on them from 'the face of Jesus Christ,' they catch the likeness of his glorious beauty. They are made partakers of his divine and perfect nature. They are 'renewed in knowledge.' They are 'created in Christ Jesus unto good works.' They are 'changed into the same image from glory to glory, as by the Spirit of the Lord.' Nor does the glorious progress ever terminate. *They go on and shine, until the day be perfected.* 'They go from strength to strength.' They rise from grace to grace. Knowledge is added unto knowledge. Virtue is builded upon virtue. 'They wait upon the Lord;' and therefore they 'renew their strength.' Triumph lends facility to triumph. Conquest gathers security from conquest. And, when the last enemy is vanquished, and 'death is swallowed up in victory,' they find, with glad surprise, the noble race but just begun. Mounting 'with wings, as eagles,' they commence anew their upward and exulting flight,—to soar forever toward the throne and face of God—to bask forever in new floods of uncreated light—to drink forever from new streams of deeper, purer joy—to catch forever clearer views of God's divine perfections—and to reflect forever more and more of their effulgent and eternal glory. 'The path of the just'—how beautiful, and yet how faint, and far below the truth, the figure of the text!—'the path of the just,' is it not like 'the shining light, which shineth more and more unto the perfect day?' 'The path of the just,'—remember, my beloved—to be run in heaven, must be begun on earth. There is no entrance on it, but through faith in Jesus, as the lamb of God. There is no strength in it, but through that grace which he has purchased with his blood. There is no triumph for it, but to them, who, patiently continuing in well doing, seek, through his sole merit, 'glory, honour and immortality.'

"Such we believe to have been the course, throughout life, and such we therefore trust, will be throughout eternity, the course, of that just man, embalmed in all our hearts, who, at this hour, upon the last Lord's day, ceased to be mortal, and is now with God. In gratitude to him, who lent him to his Church so long, in justice to ourselves, so long indulged with the rich trust of his most beautiful example, let us improve the present moment, for the contemplation of its meek holiness and placid piety—let us stimulate ourselves, by the contemplation of his long, patient and laborious self-devotion, to better efforts and more willing sacrifices in the cause of truth and virtue—and let us pray for grace, so to be followers of him, as he has followed Christ, that, through faith in the same precious Saviour, we may enter into the same glorious rest!"

\* \* \* \* \*

"WILLIAM WHITE, D. D., Rector of Christ Church, St. Peter's and St. James', in the city of Philadelphia, Bishop of the diocese of Pennsylvania, and, as Senior of the American Church, presiding in the House of Bishops, was born in the city of Philadelphia, on the 4th day of April, (new style,) in the year of our Lord, 1748. He was educated in the University of Pennsylvania, where he graduated in May, 1765. His attention was turned, at a very early age, to the study of theology. On the 23d day of December, 1770, he was ordained deacon by Dr. Young, Bishop of Norwich, on letters dimissory from the Bishops of London, Dr. Terrick, then the diocesan of the American colonies. Having spent the interval, which ensued before the attainment of the canonical age for Priest's orders, in England, where he had access to, and well improved, the society of such men as Lowth, Kennicott, Goldsmith and Johnson, he was ordained Priest, by Bishop Terrick, on the 25th day of April, 1772. He was settled in November, of the same year, as Assistant Minister, and in April, 1779, was elected Rector, of Christ Church and St. Peter's, in the city of Philadelphia,—in which office he continued until his death, a period of more than 57 years. In 1781, on the 4th day of July, he received from the University of Pennsylvania, the degree of Doctor in Divinity; being the first person on whom the honor was conferred by that institution. In the struggle

for national independence, he engaged, so far as became his sacred office, was elected the first Chaplain of the American Congress, and was for many years the friend and pastor of Washington. His services, for a series of years, during a part of which he was the only Episcopal Clergyman in Pennsylvania, were of the utmost importance, first in keeping alive, and then in rallying, the feeble energies of the Church. The first conference on the subject of a general organization was held in his house, March 29, 1784—he presided at the first meeting of the Clergy of different States, held in New Brunswick, May 13, 1784; when he preached the Sermon—he presided at the first General Convention, held in the city of Philadelphia, September 27, 1785; when he drafted the Constitution of the Church. On the 14th day of September, 1786, he was elected Bishop of the diocese of Pennsylvania; and, on the 4th day of February, 1787, in the Chapel of the Archbishopal palace at Lambeth, he was consecrated, together with Dr. Provoost, of New York, by Dr. Moore, Archbishop of Canterbury, assisted by Dr. Markham, Archbishop of York, Dr. Moss, Bishop of Bath and Wells, and Dr. Hinchliff, Bishop of Peterborough. He has been present at every General Convention; and at every one, since that of 1792, has presided in the House of Bishops. Of the 28 Bishops who have been consecrated in America, 26 have received consecration from him—the first, Dr. Claggett, have been consecrated by Dr. Provoost, Dr. White being present and assisting; and the last, Dr. McCoskry, by Dr. H. U. Onderdonk, during the period of his last brief illness. For 21 years, since the death of Bishop Provoost, he was, as he himself beautifully expressed it, in a letter to the present Archbishop of Canterbury, 'the last living link' between the American Church and that of England—connecting us, through her, with the primitive Church, and with the Lord himself. In the revision of the Prayer Book, as in all measures of that day, he was most active and influential. He has presided, from the first, over all the general institutions of the Church. In every transaction of her councils, his wisdom has been predominant, and his agency conspicuous. The Pastoral Letters, without exception, have all proceeded from his pen. In short, such has been the duration of his life, such his physical energy, such the activity of his mind; so great, on the one hand, his devotion to the Church, and, on the other, so universal the confidence in his wisdom, his prudence, his integrity, his disinterested zeal, his comprehensive charity; that, not more by the precedence to which his seniority entitled him, than by the instinctive and habitual confidence of the whole communion, he has been first in every thing, and every thing has been identified with him. At the time of his decease, he had entered more than three months on his 89th year, had been 66 years in orders, and a Bishop nearly 50,—having, it is believed, no senior in that office in Protestant Christendom; and being regarded, with unanimous reverence and love, not for his years so much as for his mild paternal rule, the PATRIARCH of our household of faith.

"Nor, though thus prominent in all the duties and relations of his office, did his zeal for the public good rest here. As a citizen, he readily acknowledged his responsibilities, and cheerfully sustained them all. With the most valuable public institutions of his native city, he was intimately connected; of some, among the founders—of all the active member, and liberal supporter. He was regarded by the whole community in which he lived, and where he had mingled with three successive generations, with the highest reverence and love. 'None, of whatever name, could fail to honor the divine and treasured wisdom, the minister of pure charity and dove-like simplicity, the citizen of approved patriotism and constant fidelity, the man of urbane manners, unruffled equanimity, and unsullied purity of life.' 'The majestic form of the deceased,' says a daily paper of his own city, 'was seen until a short time before his death in our streets, with gratification, by every citizen; and the respectful salutations of those who addressed him, showed how general and how deep was the respect which his long life of pious usefulness inspired.' So he lived. His sickness was an object of solicitude as widely as the time allowed it to be known. The tidings of his death fell like a funeral knell on those who had expected it for years. And, in his funeral obsequies, the whole community united; and, with

the sad conviction that they should never look upon his like again, mingled their silent tears."

*Wolf, the missionary.*—Cairo, March 20—Mr. Wolf, the missionary, has left Cairo on his mission into the interior of Africa. He was to proceed to Gondat, the capital of Abyssinia, and expected to find his way from thence to Timbuctoo. He is to attempt to reach the Cape of Good Hope from Timbuctoo, and if he finds that impossible, he is to return to Tunis or Morocco.

LETTERS received since our last—Rev. H. L. Owen, W. B. Phair, Esq.

JUST PUBLISHED, and for sale at the book-stores of Messrs. A. & W. McKinlay, C. H. Belcher, and J. Munro,

A TREATISE ON INFANT BAPTISM; shewing the Scriptural grounds and historical evidence of that ordinance; together with a brief exposition of the Baptismal Offices of the Church of England—by the Rev. James Robertson, A. M. Missionary from the Venerable Society for the propagation of the Gospel in foreign parts. Price 6s. 3d.

The Church Clergy are respectfully requested to act as Agents, and to transmit orders to Messrs. A. & W. McKinlay, the publishers.

#### BEAUTIFUL APPEAL TO AN ATHEIST.

I cannot believe that a mind like yours, can walk abroad through this beautiful world, beneath its glorious canopy of light, and not feel, and sometimes tremble, at those evidences of Almighty being and agency,—that flame from the sun, sparkle in the stars, echo in the thunder, breathe in the winds, murmur in the waters, exhale from the flowers, and warble from the groves. And I am sure that sometimes in your hours of depression and sorrow, your desolate spirit sighs for brighter hopes and surer foundations than any on which you can now repose. You are beginning to take the downward path of life; the hey-day of youth and enterprize is past; you have tasted about all that this world has to give; death has again and again invaded your domestic circle, and every year as age approaches, one star after another will drop from your sky.

To the Christian, surrounded by the sharers of his hopes, these loved and parting lights of life glide away to wait his arrival in a purer sphere; to you they are sinking to blackness of darkness forever. And as each year, your passage to the tomb becomes more desolate and dim, no glimmer of hope arises to cheer, but all around is darkness, silence, and interminable gloom.

#### ANECDOTES OF REV. JAMES HERVEY.

While once travelling, Mr. Hervey met with a lady who largely expatiated on the amusements of the stage, as being in her opinion superior to all other pleasures. She remarked that there was the pleasure of thinking on the play before she went, the pleasure she enjoyed while there, and the pleasure of reflecting on it afterwards. Mr. Hervey, who had heard her remarks without interruption, now said, with his usual mildness, there was one pleasure more which she had forgotten. "What can that be," she eagerly asked, for she thought she must have included them all. With a grave look, and a striking manner, Mr. H. replied, "Madam, the pleasure it will give you on a death bed." The remark took her by surprise but went to heart. She had no reply to make. The rest of the journey was occupied in deep thought. She abandoned the theatre and heartily pursued those pleasures which can afford satisfaction even on a death bed.

Mr. Hervey being in company with a person who was paying him some compliments on account of his writings, replied, laying his hand on his breast, "Oh Sir, you would not strike the sparks of applause if you knew how much corrupt tinder I have within."

Mr. Hervey writing to his friend shortly before his death says, "Were I to enjoy Hezekiah's grant, and have fifteen years added to my life, I would be much more frequent to the throne of grace. We sustain a mighty loss by reading so much and praying so little. Were I to renew my studies, I would take my leave of those accomplished trifles, the historians, the orators, and the poets of antiquity, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing but Jesus Christ, and him crucified. This wisdom, whose fruits are everlasting salvation after death, this I would explore through the spacious and delightful fields of the Old and New Testament.



## POETRY.

SONNETS—BY WORDSWORTH.

## Baptism.

Blest be the Church, that, watching o'er the needs  
Of Infancy, provides a timely shower,  
Whose virtue changes to a Christian flower  
The sinful product of a bed of weeds!  
Fittest beneath the sacred roof proceeds  
The ministration; while parental Love  
Looks on, and Grace descendeth from above  
As the high service pledges now, now pleads.  
There, should vain thoughts outspread their wings and fly  
To meet the coming hours of festal mirth,  
The tombs which bear and answer that brief cry,  
The infant's notice of his second birth,  
Recal the wandering soul to sympathy,  
Fills what man hopes from Heaven, yet fears from Earth.

## Catechising.

From little down to least—in due degree,  
Around the pastor, each in new-wrought vest,  
Each with a vernal posy at his breast,  
We stood, a trembling, earnest company!  
With low soft murmur, like a distant bee,  
Some spake, by thought-perplexing fears betrayed;  
And some a bold unerring answer made;  
How fluttered then thy anxious heart for me,  
Beloved Mother! Thou whose happy hand  
Had bound the flowers I wore, with faithful tie;  
Sweet flowers! at whose inaudible command  
Her countenance, phantom-like, doth reappear:  
O lost too early for the frequent tear,  
And ill requited by this heartfelt sigh!

## Confirmation.

The young ones gathered in from hill and dale,  
With holiday delight on every brow:  
'Tis passed away; far other thoughts prevail;  
For they are taking the baptismal vow  
Upon their conscious selves; their own lips speak  
The solemn promise, Strongest sinews fail,  
And many a blooming, many a lovely cheek  
Under the holy fear of God turns pale,  
While on each head his lawn-robed servant lays  
An apostolic hand, and with prayer seals  
The covenant. The Omnipotent will raise  
Their feeble souls; and bear with his regrets,  
Who, looking round the fair assemblage, feels  
That, ere the sun goes down their childhood sets.

From "Memory's Tribute."

## THE BAPTISM

## Chap. II.

"How our hearts burnt within us at the scene!  
Whence this brave bound o'er limits fixed to man?  
His God sustains him in his final hour!  
His final hour brings glory to his God!"—Young.

THE distance we had to walk was less than a quarter of a mile. The conversation on the way was of a desultory nature, and related chiefly to the character of the individual we were going to visit.

"Mr. Northend's death," said Mr. H., "will be to me a sore calamity. We have lived here, side by side with our farms adjoining, for more than twenty years. As neighbours we have never had any difficulty, a perfectly good understanding has always subsisted between us. Besides the feelings which bind old settlers together, there is another tie, which has ever linked us in the closet union—we are both Episcopalians. We live in a community, who have little or no knowledge of that sublime liturgy, apostolic ministry, and correct system of faith, which is the glory of that Evangelical Church, which we call ours. These circumstances have created a kindred feeling, and cemented more closely the bonds of friendship between us.

"There is still another reason, why I am attached to this man, and it would have attached me to him, had none of the circumstances, to which I have alluded, existed. He is truly a most sincere and devoted Christian. He is one of the excellent of the earth. I have often thought, that if ever there was a perfect exemplification of the precepts of the Gospel, in the life and conversation of any individual, it was in this man. Once it was far otherwise. An ordinance of the Gospel was blessed to him in a wonderful manner; and I dare predict, that the great anxiety which he feels to see you this evening, is, to witness the initiation of his grandchildren into the fold of Christ by

baptism, before he dies. There is in his mind, connected with this holy rite, the remembrance of events which constituted a new era in his life."

I was both delighted and surprised with the intelligent and feeling manner in which Mr. H. conversed upon religious subjects. As he finished the last remark, we had reached the dwelling of Mr. Northend. It was a neat and substantial farm house, every thing about it wore the aspect of comfort.

Mr. Heyden took me immediately to the sick room. The group assembled there was of a truly interesting character—they consisted of the children and grandchildren of the sick man, together with a few neighbours who had called to tender their services to the family.

The grave and solemn aspect that sat upon each countenance, would have told the most superficial observer, at the first glance, that in the apprehension of that company, the angel of death had spread his awful wings over the dwelling in which they were assembled.

As we entered the room all were seated except a female, the only surviving daughter of Mr. Northend, who stood with tearful and anxious eye, bending over the couch of her father.

The venerable old man lay stretched upon the bed, with locks as white as the snow-white pillow upon which his head rested. A holy calm was spread over his countenance. It was plainly evident, however, that he was suffering much bodily pain. His respiration was short and difficult—his pulse feeble and irregular—and, his already sunken eye and ghastly visage indicated, that the days of Henry Northend were numbered, and the sands of life almost run out.

As soon as my name was announced, I immediately approached the bed, and took his bony hand, which was already moist with the clammy sweat of death. "My desire," he at length said, with some difficulty, "my desire is to receive once more before I die, if it be the Lord's will, 'the sacrament of the body and blood of Christ.'"

The elements having been already prepared, I immediately commenced the communion service; a service at any time, and under any circumstances, solemn and impressive: but doubly so in the chamber of the dying, and under circumstances like the present.

There were several, besides the sick man, who partook of the holy supper, and among the number his three children, a daughter and two sons. The view of his children stretching out their hands to receive the memorials of a Saviour's dying love, seemed to revive the strength, and spread new animation over the death-stricken features of Mr. Northend. At the conclusion of the service he appeared totally changed. Those symptoms of speedy dissolution, with which he was oppressed when I first entered the room, had entirely disappeared. His voice was now strong, and its tones clear and distinct.

The short silence that succeeded the administration of the Lord's Supper, was first interrupted by Mr. Northend, addressing himself to me, in the following manner: "If you will now administer the sacrament of baptism to my grand-children, I will withdraw my thoughts from earth, and rest them in the bosom of my God."

The baptismal service of the Church has ever appeared deeply affecting and truly solemn to me. But the other sacrament which had just preceded it, and the situation of Mr. Northend, standing, as it were, on that invisible line which separates time from eternity, imparted to the service on this occasion a peculiar pathos, and an almost divine power.

When the administration of the holy rite of baptism was concluded, the old man raising himself up in the bed, requested that the youngest child, bearing his own name, *Henry Northend*, should be placed upon his lap. When this was done, laying his hands upon the smiling infant, he said aloud, "The God of my fathers, the great and merciful God bless you my child, and all of you my children. With great desire have I desired to see this hour; it has often been the subject of my prayer since lying upon this bed of sickness, and my prayer has been answered. Surely," continued he, addressing himself to me "God has sent you here to baptize these little ones, and to administer to my children the pledges of a Saviour's dying love. Yea, and furthermore, to bury me. My two sons, who have now duly received the spiritual food of the most precious body and blood of our Saviour

Jesus Christ,' have been long desirous, and I trust, in a state of preparation, to be partakers of those 'holy mysteries.' And, eternal God! thou art witness, how long and anxiously I have desired to see these little ones washed in 'the laver of regeneration.' Do not imagine," continued he, "that I attach any undue importance to the sacrament of baptism. I would give it in my esteem no higher importance than Christ has given it. I know very well, from what I have observed in others and seen in myself, that baptized persons may be as truly alienated in heart from God, and exposed to his wrath, as those who are in an uncovenanted state. I was baptized in infancy, but I spent one half of my life 'without hope and without God in the world.' Though God was exceedingly merciful to me, and gave me health and domestic happiness, and the means of comfortable subsistence; and I lived here on the banks of this lake, daily witnessing the displays of almighty power, and walked amid this scene of beauty and grandeur, spread around us, from which there now seems to ascend, continually, as from one broad altar, the incense of adoration and the song of praise, I lived and walked here 'the enemy of God.' Baptism does not necessarily make us holy. It is the outward act divinely instituted to bring us into covenant with God, to make us 'members of Christ, children of God, and heirs of the kingdom of Heaven.' And if on our part, agreeably to 'the solemn vow, promise and profession made at our baptism, we do actually renounce the devil and all his works, and constantly believe God's holy word and obediently keep his commandments, I believe that Christ for his part will most surely keep and perform the promise made in his Gospel, 'to release us from sin, to sanctify us with the Holy Ghost, and to give us the kingdom of Heaven and everlasting life.'

"I do love to think and to dwell upon this subject. The baptism of my children was the commencement of a new era in my history. O the baptism! How my thoughts rush back to that hour! O my God, hadst thou not blest that ordinance to my soul—hadst thou not, through it awakened me to a knowledge of my character as a sinner, and led me by the guiding of thy spirit to flee unto Christ for refuge—where had been my hopes in this hour? I plainly perceive that the world and all its possessions are receding from my view, and that eternity is very near me. Transcendantly glorious and exalted does my Saviour appear at this moment; but when I turn my eye to that dark period of my life, when I was the servant of sin, and was living without any experimental knowledge of Christ, or him crucified, I shudder at the thought. O the baptism, the baptism, it saved my soul!"

These last words were uttered in a tone, and with an energy that seemed almost superhuman. The strength by which he had been enabled to speak so long, was the result of excitement. Exhausted by the effort he had made, he sunk back upon his pillow, and died as quietly as the infant child drops to sleep. A slight quivering ran over his features, and shook his frame. Restoratives were instantly used, but to no purpose. He had forever ceased to breathe.

## To be Continued.

## A PASTOR'S COUNSEL.

The Rev. J. W. Fletcher, of Madeley, having married a parishioner and being about to register his name in the record, said, "Well, William, you have had your name entered in our register once before this." "Yes, sir, at my baptism." "And now your name will be entered a second time. You have, no doubt, thought much about your present step, and made proper preparation for it in many different ways." "Yes, sir." "Recollect that a third entry of your name—the register of your burial, will, sooner or later, take place. Think, then, about death and make preparations for that also, lest it overtake you as a thief in the night." This person also is now walking in the ways of the Lord, and states, that he often adverts to this and other things which his serious and affectionate pastor found frequent occasion to say to him.

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