

The Young Churchman

DESIGNED CHIEFLY FOR THE YOUTH OF THE CHURCH OF ENGLAND
IN THE PROVINCE OF CANADA.

1851.

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Sergeant Cottle rescuing little Box. page 172

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The Young Churchman

"Feed my Lambs."

No. 1.]

TORONTO, JANUARY 1st, 1851.

[PRICE 1½d.

THE YOUNG CHURCHMAN.

By way of preface to our newly commenced Magazine, we republish the Prospectus of the same. Earnestly do we pray that God will bless our endeavours to extend the knowledge of His will, and that *The Young Churchman* may become an instrument of edification, in an especial manner, to the lambs of Christ's flock upon earth.

The want of a periodical for the young, conducted on sound Church principles, having long been felt in Canada, it is now proposed to supply the deficiency.

Every exertion will be used to make "THE YOUNG CHURCHMAN," which will appear under the sanction of the Lord Bishop of Toronto, an acceptable addition to the religious periodical literature of the day; and it will be the aim of the Editors, to render its contents at once instructive and amusing. Whilst a leading place will be given to matters more especially connected with the religious instruction of the rising generation, "THE YOUNG CHURCHMAN" will contain articles of a more general character; and its pages will be diversified with biographical sketches, narratives, and tales original as well as selected.

The progress and prospects of the Church in Canada will ever meet with prompt and prominent attention; and no pains will be spared to impress upon the young the duty of supporting her Missionary and other Church schemes.

It is with pleasure the publisher announces that he has secured the services of several Clergymen and others, whose names, if he were permitted to state them, would afford ample guarantee that the theological and literary character of the projected work will be of no secondary or dubious nature.

"THE YOUNG CHURCHMAN" will appear semi-monthly, printed in foolscap quart form, and contain eight pages. Its price will be Two Shillings and Sixpence per annum, payable in advance; any person ordering ten or more copies, and remitting the amount, will be entitled to one copy gratis. As the success of the publication will depend upon the punctuality of the payments, orders will only be filled when accompanied by the subscription.

[Original.]

Grassdale.

CHAPTER I.

INTRODUCTORY.

It was about six years ago since Charles Beverly arrived in Canada, and settled as a farmer near the village of Grassdale, in the Western District of the Upper Province.

Having been comfortably brought up in England, the land of his nativity, Charles, as may naturally be supposed, experienced many hardships and difficulties when he first commenced to clear his lot. Enjoying however the inestimable blessings of good health and persevering industry, he in process of time succeeded in surrounding himself with all the comforts which a settler in a new country can reasonably hope to enjoy. Before long he was the owner of a snug frame dwelling house—a commodious barn and other offices—and gradually the fields so recently shadowed with trees, became green with the crops which are the reward of judicious labour.

Whilst enjoying these good things, Beverly was not sinfully forgetful of the Almighty giver. He remembered that God was the author of all the blessings which surrounded him. That though he might plough and sow, the increase came from His heavenly Father, and consequently the voice of praise and thanksgiving was daily heard in his well ordered dwelling.

With all this, however, Charles Beverly longed for something, the want of which greatly marred his satisfaction and happiness. There was no Church in Grassdale, nor any clergyman within twenty miles of it. Never had the holy and venerable

words of the Liturgy been employed in the settlement, save in the homes, few alas! and far between, where family devotion was wont to be practiced.

Now Charles felt this privation the more keenly, because in the old country he had been accustomed to a very different state of things. In his native parish he had plentifully enjoyed all the means of grace. Divine Service was there celebrated, not only twice on a Sunday, but also, on the Fasts and Festivals of the Church—and the Rector devoted his entire time to the guardianship and instruction of his flock. In the parish there was also a well regulated Sunday School, where Beverly had been first a pupil, and subsequently a teacher—and sweet were his recollections of the hours which he had spent in receiving communicative instruction.

Sad and disheartening was the state of matters which he now experienced. The Lord's day in Grassdale had nothing to distinguish it from the rest of the week, except so far as a cessation from labour was concerned. With few exceptions the children spent the sacred hours in idleness or mischief; and the majority of their parents lounged about the bar-room of the tavern, or passed the day in gossiping visits. Oh! how often and how bitterly did poor Beverly sigh for the quiet rural Sundays of dear old England—and though, by no means, a fretful murmerer, he could not help regretting at times, that his lot had been cast in such a spiritually dry land, as that on which he now sojourned.

Some people in Beverly's situation would have endeavoured to mend this untoward condition of things, by calling their neighbours together, and celebrating divine worship to the best of their ability. Such a course, however, he would not pursue, and that for two reasons: in the first place, he was distrustful of his fitness for an undertaking of the kind. Like every one who is taught by the Holy Ghost, he was distinguished for humility, and felt that he had need of being taught, in place of communicating a knowledge of sacred things to others. Beverly, moreover, remembered

what he had learned in his early years, that no one can lawfully assume the office of the ministry; and that, except a man was regularly set apart for the work, he could not look for a blessing upon his labours, however well-intended they might be.

What did Charles do, in those circumstances?

He did what no pious Christian will ever neglect, when in trouble or difficulty of any kind. Regularly did he spread his own case and that of his neighbours, before the Lord, in fervent prayer. His faith was simple and strong. He believed that the same bountiful Jehovah, who had given them a competency of earthly good things, would not withhold the bread of life asked for with trustful perseverance. And thus hoping, almost against hope, Charles Beverly continued to "pray without ceasing"—"looking unto Jesus!"

[Original.]

AN UNGOVERNED TEMPER.

Earnestly would we entreat our youthful readers to consider in what a dangerous and miserable position a person is placed by a passionate and uncontrolled temper. What can disqualify us for the service of the meek and lowly Jesus in this world, and for the mansions of love and peace in the next, more than such a temper? Furious and turbulent, it drives us into acts of injustice and unmerciful severity; it lays up ample store of those remorseful thoughts which make memory a troubled sea, on which religion, reason, reflection, are in extreme danger of being shattered to pieces and destroyed. People sometimes think lightly of occasional transports of anger, and call them pardonable weakness; but nothing gains strength from concession and indulgence so rapidly as angry passions; and their occasional transports too often end in settled impiety; that is, in a habitual temper of mind which is not only angry and dissatisfied with men, but, when stung by disappointment, fiercely turns, like Cain, and insults Almighty God.

[Original.]

[In the "Church Scholar's Notes," the effort will be to supply an element left out in the otherwise useful Comments of the Tract Society, Barnes, &c. These common popular books are mostly expurgated of references to the Church founded by our Saviour and its distinctive teaching. As these are almost the only books in the department of Scripture-Exposition, accessible to even Church Sunday School Teachers, serious damage is done to the cause of the Church 'in the house of its friends,' and great ignorance on some very vital points is fostered.]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

INTRODUCTION :

BIOGRAPHY OF ST. MATTHEW.

The proper name of this Apostle was *Matthæus*, which signifies in the Hebrew tongue *Gifted*—in Latin, *Donatus*. We, in our language, have changed it to Matthew. This form of the word has come to us through the French—in which language he is called *Matthieu*. He was also called *Levi*. By the former name, which is not purely Hebrew, he may have been known among persons not speaking the Jewish language: by the latter, an unaltered Jewish name, he may have been more generally known among his own countrymen; or he may have assumed one or other of these names on joining the Church. His father's name was *Alphæus*, a Jew of the tribe of *Issachar*.

We call him *Saint* Matthew, from an early Church-practice of thus distinguishing those who were personally commissioned by our Lord Himself when He was upon the earth, and who were supplied by Him with especial gifts of the Holy Spirit at the outset of the Church. In the New Testament, all persons who have been, in the appointed way, incorporated into the Church founded by our Saviour, are called *Saints*. The term signifies *Holy*, especially in the sense of having been set apart for some sacred purpose. But, as a title, it is peculiarly applied to the privileged persons above referred to,—somewhat in the way in which the term *Reverend* is now applied to those who have received, and to those who are supposed to have received, the

Commission which our Lord delivered to His Apostles, to be handed down by them and their representatives to the end of time.

St. Matthew was a collector of customs on the imports and exports at the Port of Capernaum in Galilee, on the west side of the Sea of Tiberias, which is a lake of the River Jordan. These customs-duties were levied in behalf of the Central Government at Rome, to which Imperial City the Province of Syria, including Galilee, was at the time subject. St. Matthew is called in the English New Testament a *Publican*.—He was what the Romans themselves would have called a *portitor*—an officer subordinate to the Publicans, but acting for them. The Publicans—so called because they were public officers—were rich citizens resident at Rome, associated together for the purpose of farming the revenues of the Government on a large and profitable scale; individuals being unable to give singly the heavy security which was demanded of those who undertook this labour for the State.

Capernaum was the town where our Lord principally lived and taught. The narrative of the Call given by Him to St. Matthew, summoning him to leave his occupation and become one of the Foundation-stones of the Church, is very brief. No doubt more words passed on the occasion than are recorded; and the result, which appears to have been brought about with promptness, was, that he threw up his means of livelihood, and joined himself to the Messiah. His mind may previously have been disposed by Divine influence to the reception of truth. He may have been, long before his becoming a Christian, one of those

"Who carry music in their heart,
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

He may have been one of those who were devoutly waiting for the coming Saviour, the Consolation of Israel. He may, previously to his Call, have listened to the teaching and witnessed the miracles of our Lord.

St. Matthew was the first of the Twelve Apostles who made a record of the deeds and words of our Lord. The first converts to Christianity were Jews. For them he wrote in the language which they spoke, namely, the Syro-Chaldaic, a dialect of the Hebrew. It was this dialect that our Lord Himself principally spake; and we have several of the expressions actually used by Him in this dialect, preserved in our English Testaments untranslated. St. Matthew's first publication of his narrative, was about the year 41. As the Church became enlarged by the addition of persons speaking the Greek language, he wrote his history also in that language for the benefit of the later converts. This second version was published about the year 60, and is that from which our English translation is taken. The well-known history of the Jews by Josephus was, in a similar manner, published by its author, in Greek and Hebrew for the benefit of two different classes of readers.

Our English version of the Holy Scriptures, as it now stands, was made in 1607. The persons appointed to translate the Gospel according to St. Matthew, together with the other Gospels, the Acts of the Apostles, and the Apocalypse, were Dr. Ravis, afterwards Bishop of London; Dr. Abbott, afterwards Archbishop of Canterbury; Dr. Eedes, Mr. Thompson, Mr. Savill, Dr. Peryn, Dr. Ravens, and Mr. Harmer—all members of the English branch of the Church founded by our Saviour, and principally members of the distinguished University of Oxford, where they performed their sacred task.

Early Christian writers state that St. Matthew, after the final separation of the Apostles, laboured in the countries now comprehended under the name of Persia. Here he founded a branch of the Church begun by our Lord Himself in Jerusalem; and here he died in a City called Nadabar.

The four Evangelists are depicted in ancient paintings with certain distinctive emblems accompanying them. This custom arose from the belief that the Prophet Ezekiel, (i. 10.) and St. John in the Apoca-

lypse, (iv. 7.) in the visions of the Four Living Creatures, had reference to the Four Evangelists. The symbol distinguishing and representing St. Matthew is a winged man, or Angel; and the allusion is to the fact, that St. Matthew begins his Book by an exposition of the human descent of our Lord.

September the 21st, is the day on which in each year St. Matthew is especially commemorated in the Church founded by our Saviour. The petition of the Collect for that day, is, 'That we may have grace to forsake all covetous desires and inordinate love of riches, and to follow like St. Matthew, our Lord Jesus Christ.' Now, the way in which St. Matthew followed our Lord was, by continuing faithful to the Body Corporate instituted by Him, viz., the Church—building it up, and extending it, even to his dying day, by the labours—the Divinely-directed labours—of his hand, his tongue, and his pen.

SELECTED ARTICLES.

ANN LOCKE.

(Condensed from the Churchman's Monthly Penny Magazine.)

Among the sick of my parish during the summer of 1848, was a girl named Ann Locke, who had been a Sunday Scholar for several years.

I had visited her frequently, and late one evening she sent, expressing a wish to see me. For a long time she said nothing, but just as I was about to leave, she suddenly, and rather convulsively exclaimed; "Oh sir there is something that troubles me very much!"

With a little encouragement on my part she then unburthened her mind to me. She told me that a recollection of her conduct at Church and at the Sunday-school was very grievous to her. It deprived her of peace.—Like the sins of the Jews (Isa. lix. 2) her past naughtiness seemed to separate between her and God, and to hide the face of the Lord from her. I am not aware that I ever had occasion to reprove her personally for bad conduct in church. But like her schoolfellows, she had been accustomed to talk and play during divine service. And now that she was pressing forward, and felt the difficulties of that great struggle in which we become "more than conquerors" only through Him that hath loved us," she knew how foolish and wicked and guilty she had been in neglecting her opportunities, and despising the mercies of God. She felt that she had not only lost good, but that

she had also deserved and for all that she knew, must expect punishment for mocking God. The sin seemed so great that with all her hopes of mercy she had doubts of its being forgiven her. She was deeply grieved and humbled, and earnestly did she pray for forgiveness, but could not for some time realize that gracious assurance of pardon which follows genuine and contrite confession.—A few weeks before she died, she rallied a little, and was indulged in a strong desire she had, to see the school and go once more to church.

And I was much interested by her account of her attendance at church on this occasion. "The prayers," said she, "seemed quite new, as if I had never heard them before." It seemed to her as if the service was quite altered. Before, it was like an empty form, but now she felt it to be not only a form of sound words, but a form eminently suited to her awakened feelings. Her longings for Divine grace and her aspirations for glory, found a ready expression in the supplications of the Liturgy.

As the things of the Spirit of God are unknown realities to the unrenewed man, so the force and meaning of the Liturgy are hidden from careless, carnal worshippers. We occasionally hear of changes need in the Liturgy, but the real change needed is in the worshippers and not the service. We want more of the faith and love of those who compiled it. And regretted that she had discovered so late the character and extent of her privileges, and was astonished at the difference and inattention of her school fellows.

Before her death she often spoke words of warning to those who went to see her. On several occasions her little room was filled with weeping children, listening to her faint but touching appeals to their better feelings.

In the middle of August she entered on her rest, and her gentle spirit seemed ripe for the garner of God.

PAROCHIAL SCENES IN A DISTANT LAND. THE POWER OF THE WORD OF GOD ON THE MINDS OF THE YOUNG.

Many engagements and delicate health have hitherto prevented me fulfilling my intention of giving your readers some *individual* instances of the power of the simple Word of God on the minds and hearts of the young. I hope the following little sketch may interest them, and prove an encouragement to Sunday-school teachers to go forward with increasing energy in their work of love:—

As an instance of the power of that blessed Book in the midst of very great disadvantages, I will relate the case of one of the young females mentioned in my last. Their manners and conduct, it will be recollected, were at first so utterly unpromising that I felt almost constrained to forbid their continuance in the Sunday-school I had just

commenced; I feared their example would prove highly injurious to the others.

The younger of the two, whom we shall call "Ellen Smith," was the daughter of persons in humble life, who lived, like their neighbours, in careless ease, and too often in sinful indulgence. The produce of their little farms afforded a plentiful supply of food for their families, with scarcely any labour; and having no regular market for their extra produce, they were not induced to cultivate more than what would procure in a neighbouring town the other necessaries for their household. Yet, with all these advantages of comfortable independence, upon entering their desolate dwelling, a stranger would have imagined that deep poverty, with its attendant misery, was their constant lot. But poverty was unknown among them. It was the degraded state of moral feeling into which this careless and neglected people had fallen.

Ellen was the eldest of several daughters, two of whom, with a brother, were also in the school. Her features were plain and uninteresting, and the expression of her lively dark eye by no means pleasing. When Ellen, with her companion, joined the school, they were bold, impertuous, and disobedient, and appeared to take great pleasure in exciting the laughter of the other children when my attention was engaged. Still hesitating about forbidding their attendance, from week to week we went on: when in about two months I began to be cheered by the softened tone of their voices when repeating their lessons (the blessed words of Scripture)—by the humble look and occasionally the tearful eye. From this period they began to take an interest in their lessons. They went steadily forward, learning their weekly portions of God's Word, and at the expiration of twelve months, these children were among the most promising in the whole school. What cannot God's glorious Word effect? They now rapidly improved in the knowledge of the Bible. A new source of pleasure appeared opened before them, and their young hearts with all the energy of youth, eagerly pursued it.

From my dear husband's many and widely separated duties on the Sabbath, we were only privileged to have one service in the village where we resided. To this service, these children with great pleasure regularly repaired. And it was deeply interesting to witness with what anxiety they appeared to drink in the blessed truths there unfolded to their view.

From failure of health it appeared very probable that our continuance in this enervating climate would not be of long duration. But we felt considerable interest in Ellen Smith, now between thirteen and fourteen years of age, and took her, young as she was, into our house to be my personal attendant. A few months after this period, a confirmation was appointed by the Bishop, and Ellen, though young in years, became a candidate for that valuable ordinance of our Church. Most deeply interesting and abundant

ingly useful have we ever found the preparation and season of confirmation among young people, at that period of their lives. Their hearts are tender; worldly feelings, and worldly habits, have not become fixed in their affections and pursuits; and when they are solemnly called upon at confirmation to make a *stand*, and in their own persons a deliberate choice for life, or death,—a decision for eternity,—their young and tender hearts often receive an impression, which (when rightly improved) can never be effected. Very many are the blessed instances we have witnessed of the wisdom of this appointment of our beloved Church. It has often appeared to be the turning point with many young persons, who are now by their devotedness to God, a blessing to those around them.

The ordinance of confirmation appeared to fix more deeply in Ellen's mind the all-important business of life, "the salvation of the soul;" and now, in our daily intercourse it was more encouraging to observe the steady and progressive improvement she made by the constant learning of God's Holy Word. She was ever delighted to converse with me (when an opportunity offered) on those subjects with which her young heart was filled. Though sometimes inconvenienced by the delay, it was impossible to find fault, while she occasionally lingered over her little duties in my chamber, to elicit some conversation about spiritual things.

Surely we do not sufficiently value those deeply important sentences in the Psalms, or simply act upon their suggestions. "I have more understanding than my teachers, for thy testimonies are my meditations," "I am wiser than the aged, because I keep thy commandments." "Through thy commandments I get understanding, therefore I hate all evil ways." "Thy word have I hid within my heart, that I might not sin against thee." If David so highly prized the Scriptures of his day, and spoke of the mighty results they produced, what might not we anticipate with such a glorious treasury in our hands if the same devotedness of prayerful study was bestowed upon them.

The blessed lessons of God's Word so loved by David, can also shed their powerful influence on the minds and hearts of children, and this was remarkably exemplified in the character of "Ellen Smith." The improvement of the reasoning powers—maturity of judgment—tenderness of conscience—sensibility of heart—and even a polite and graceful deportment, appear to follow as a matter of course from the steady cultivation of God's blessed Book. I write the sentiment without hesitation because I have so frequently observed the fact.

Most willingly would this young Christian have left all family connexions and her native land to have accompanied us, though comparative strangers, to a far distant home. But as many circumstances forbad this arrangement, poor Ellen looked forward to our approaching departure as the severest trial she had yet experienced. Very frequently,

as the time drew near, when she appeared in my chamber in the morning, I was grieved to observe her really looking ill, and often asked the question, "Ellen, dear, are you unwell?" "No, Ma'am, thank you," she would quietly reply. "Then why are you so pale, Ellen?" "I did not sleep much, Ma'am." And why did you not sleep, Ellen?" A melancholy shake of the head, or the tearful eye, was generally the only reply I could obtain.

I had arranged with her mother, who was a much improved person, that Ellen should remain at home after our departure to instruct the younger children, hoping that her example might prove a blessing to all her family.—Bitterly did this dear child feel the parting hour with my dear husband and myself. And yet, in the midst of her streaming tears, there was a look of resignation blended with an expression of the deepest sorrow. And I feel convinced that if she could have given utterance to her feelings, the sentiment of her heart would have been, "Lord, not my will, but thine be done."

The last account I heard of this dear child was from a gentleman residing near her parents, some years of her departure. He mentions, "that Ellen Smith is still to be seen Sunday after Sunday regularly leading all the young members of her family to the house of God." I shall meet her no more on earth, but, may it be, that alike "begotten by the incorruptible Word of God, which liveth and abideth for ever," and by his Holy Spirit made meet for "the inheritance of the saints in light," we may both at length reach our heavenly home. There will be no parting and no pain, and the "Lamb which is in the midst of the throne will for ever wipe away all tears from our eyes."

A CLERGYMAN'S WIFE.

POETRY.

A CHILD'S EVENING PRAYER.

BY SAMUEL TAYLOR COLERIDGE.

ERE on my bed my limbs I lay,
 God grant me grace my prayers to say;—
 O God! preserve my mother dear
 In strength and health for many a year;
 And, Oh! preserve my father too,
 And may I pay him reverence due,—
 And may I my best thoughts employ
 To be my parents' hope and joy;
 Preserve my brothers and sisters both
 From evil doings and from sloth,
 And may we always love each other,
 Our friends, our father and our mother:—
 And still, O Lord, to me impart
 An innocent and grateful heart
 That after my last sleep I may
 Awake to thy eternal day! Amen.

MISS'NARY INTELLIGENCE.

LABRADOR.

(From the October Quarterly Paper, published by the Society for the Propagation of the Gospel in Foreign Parts.)

This remote country is separated from England by four thousand miles of water. It may be said to be precisely opposite to the British Islands, being situated within the same degrees of latitude which include Great Britain and Ireland. Although it has been formally recognised as a part of the British empire for nearly two hundred years (since 1668), yet the spiritual ministrations of the British Church were unknown to its inhabitants until the autumn of 1848, when it was visited by that truly Missionary pastor, Bishop Feild, of Newfoundland.

The Esquimaux were in the undisturbed possession of it when it was discovered by the famous navigator, John Cabot, in 1497. In 1610, it was again visited by Henry Hudson, when he sailed through the Straits and into the Bay which are still called by his name, in that fatal voyage from which he never came back. The French at that time occupied Canada; and their fur-merchants carried on a trade with the natives in the neighbourhood of Hudson's Bay. This traffic, in the course of time, opened a way for the propagation of the Christian religion. French priests occasionally appeared amongst those natives who were in the habit of intercourse with the French merchants; and many were admitted into the Romish Church. In the year 1770, some Moravian Missionaries, who had been established since 1733 in Greenland, settled on the coast of Labrador, 500 miles distant from Greenland, at a place to which they gave the name of Nain. A blessing has rested upon their zealous and persevering labours. They have now four Missionary stations at Nain, Okkak, Hopedale, and Hebron, lying between 300 and 600 miles north of Sandwich Bay; and reckon about 1,200 native converts and 500 communicants.

The early accounts of Labrador represented it as a most gloomy and inhospitable country, characterised by extreme barrenness of soil, and great severity of cold during winter, which lasted from September to June, the surface consisting chiefly of rocks on which nothing but mosses and lichens would grow; the soil in a few narrow valleys merely an imperfect peat earth, which gave nourishment to dwarf birch-trees, willows, and larches. However, the Straits of Belle Isle, which separated Labrador from Newfoundland, are but twelve miles across, and the Newfoundland merchants soon began to establish a very profitable fishery during the summer along the whole coast, nearly as far north as Sandwich Bay. The crews then learned to remain here during winter, and enjoy themselves in the pursuit of seals, and in trapping foxes and martins for their furs. And thus, by degrees, this part of the coast of La-

brador has become peopled by about 1,200 settled inhabitants, nearly all of whom profess to belong to the Church of England, besides about ten times as many visitors during the summer months.

Dr. Feild was consecrated Bishop of Newfoundland in 1844; and a munificent Clergyman, the Rev. Robert Eden, soon after presented him with a small schooner, named the *Hawk*, to be used in visiting the various parts of his too extensive diocese, where the sea is almost the only highway. In the autumn of 1848, the Bishop crossed over from Newfoundland, and examined the state of the whole coast, from Blanc Sablon (where the diocese of Quebec begins) up to Sandwich Bay, a length of 250 miles.

An extremely interesting account of his visitation has been published by the "Society for the Propagation of the Gospel in Foreign Parts." And about this time last year (1849), the Bishop repeated his visit, an account of which has also been printed. Immediately after his first voyage had made him acquainted with the spiritual destitution of the people, the Bishop conceived the design of planting three Missionary Clergymen on the coast, one at Forteau, a second at Battle Harbour, and a third at Sandwich Bay.—When he had written home, the Society, although its funds were then in a very exhausted state, engaged at once to contribute £200 per annum towards the support of these Clergymen, if the people themselves would provide the remainder. The Rev. Algernon Gifford was sent in 1849 as the first Missionary of the British Church in Labrador.—The Bishop, who accompanied him to his station and left him there, has written to the Society a most interesting account of this incident:—

"I feel that it is an occasion of thankfulness that I have been permitted to visit a second time that country, and to minister, however imperfectly, to the spiritual wants of its inhabitants. My last visitation did not extend so far north as that of 1848, but I spent as much time on the shore, and ministered in as many places. Our first place of call was, as on the former occasion, Forteau. It was here, as you are aware, that I determined, if God should prosper me, to settle our first Missionary—to settle him, I mean, as to his head-quarters and chief place of residence; for the Mission extends along forty miles of the shore on each side of the Straits of Belle Isle. My wish was so far gratified—I humbly trust, in answer to the prayers of the Church and my Christian friends and fellow-helpers (for all are fellow-helpers who pray for us)—that I was enabled to bring with me an exemplary young Deacon (Mr. Algernon Gifford), who had cheerfully devoted himself to the hardest and most laborious post I could assign him.

"My design seemed to be favoured in another respect. The only person on the whole shore, who was both able and willing to afford my young friend a decent lodging had just returned from Halifax in Nova Scotia, whither he had gone last year with his family to settle and educate

his children. His chief reason for leaving the Labrador coast was the sad condition of himself and large family in respect of religious instruction and the means of grace; and the chief inducement to return, was the promise or prospect I held out of supplying in some degree that greatest need and necessity. He welcomed me with the same kindness as before, and renewed his offer to receive and provide for any Clergyman who would be content with his humble house and fare. I perceived, however, a depression of spirits in himself and the other members of his family, which I could not account for till I was informed that since their return they had lost their youngest child. It was the first death in the family, and it was an occasion of additional grief that the burial had been of necessity in unconsecrated ground, and without the solemnities of a religious service. This circumstance, of course, made the arrival of a Clergyman, though late more welcome, and by consecrating the ground chosen for a burying place, after preparations for enclosing it, I was enabled to gratify a very proper and pious feeling. Being desirous to introduce Mr. Gifford to the extreme points, north and south, of his Mission, we proceeded, after a stay of three days at Forteau, (during which his books and bedding were landed,) to Blanc Sablon, the southern extremity of his Mission and of my Diocese. And here I might really or literally say I beheld for the first time an end or limit of this extraordinary Diocese. It is really and literally the only spot from which I could pass to or look on another Diocese. Here a small stream divides the dependencies of Newfoundland from Canada, and my Diocese from that of Quebec. This Rubicon I did not pass over, but I looked across it with wistful eyes, for the mere possibility of a brother's presence within view was equally new and delightful. I had never before looked from my Diocese upon any thing but the wide waste of waters. Here Mr. Gifford spent his first sabbath. (August 12th,) and performed his first ministerial service in his Mission. The services were celebrated both morning and afternoon, in a store kindly provided and furnished for the occasion by the agents of the Messrs. De Quetteville of Jersey, who have an extensive establishment here and at Forteau. There are other fishing establishments in both these places during the summer, and several hundred men come and return every year. The Holy Sacrament of the Lord's Supper was celebrated in the morning, and a few persons seemed very glad of the opportunity of partaking of this seasonable and holy refreshment. I must not omit to mention, that every possible assistance was given and attention shown by Messrs. De Quetteville's agent, with a promise to repeat the same on every occasion of the Missionary's visits. Blanc Sablon and Forteau are not ten miles apart; and it is hoped that a few may attend the services at Forteau from the former place, though unhappily the work is so laborious and incessant during the fishing season, that scarcely can one man ever leave his post. A large burying place at Blanc Sablon significantly showed the need of religious instructions and ministrations. I did not consider it right to consecrate the ground, as there was no fence and no opportunity of preparing one during my stay. There are a few families resident in this neighbourhood, and two or three of Jersey origin. I visited on Sunday evening with Mr. Gifford, and baptized the children. Nine years had elapsed since a Clergyman (the Rev. Mr. Cusac, of the Diocese of Quebec) visited this settlement, and most of the children had been born in the interval.

"We were detained here by fogs and contrary winds longer than I had designed, but not longer than to one at least of our party was very acceptable. Here Mr. Gifford was to be set on shore, to commence alone and unfriended

his ministerial or missionary work. During our stay we had prevailed with a fisherman to put a board or partition across his sleeping-room, and assign one moiety to Mr. Gifford, the other half being kept for himself and wife. The meals would be taken together in the little kitchen, or common apartment, and of course can consist only of the fish and other Labrador fare, for my friend had nothing whatever, but so much clothes as could be conveyed in a carpet bag, with his ministerial habit. The change, even from the accommodation of the Church-st was enough to have made many not over refined or delicate draw back; but the loss of society and companionship, of help and advice, in such new and difficult circumstances and for so long a period, was, I believe, much more terrible. Nobly, however, did he endure the trial, and mercifully was he supported. On Friday, August 17th, at an early hour he was warned to depart by announcement of a change of wind which would forward the Church-ship on her journey to the northward. He was rowed off by two hands with his bundle, and so set on shore; and there stood alone watching while the good Church-ship got under way, and I believe till she was fairly out of sight."

Nothing in the way of comment need to be added to this affecting account. Surely no true member of the Church will refuse to give his alms and his prayers also to the strengthening and support of the good Bishop, and of the young Clergyman who is now prosecuting his solitary labours for the spiritual welfare of the neglected Christians of Labrador.

Soon after Mr. Gifford had undertaken this trying office, an Irish Clergyman, and active friend of the Society, the Rev. H. P. Disney, voluntarily offered to place himself, at least for some years, at the disposal of Bishop Feild. The Bishop gladly accepted his services, and, on his arrival in Newfoundland, appointed him to the spiritual charge of Battle Harbour and St. Francis' Harbour. Although the Bishop had designed to make Battle Harbour his principal residence, yet facilities first presented themselves for erecting a church at St. Francis' Harbour, where some warm-hearted members of the Church are settled, and have offered to contribute half the cost of the building. It is to be entirely of wood; the width will be eighteen feet and a half, the length fifty feet, and the height of the wall seven feet. The cost of the whole will be about £100. No provision has yet been made for either school-house or schoolmaster, nor for a house for the Clergyman.

Another Clergyman is still wanted to fill up the third station, according to the original design of the Bishop. Who is there will say in the words of the Prophet, "Here am I; send me?"

REMITTANCES have been received for this paper from the following:—J. Bray, Esq., Hamilton; Rev. Thomas Bousfield, Ficton; W. A. Johnston, Esq., E. H. Nelles, Esq., Grimsby; Rev. H. L. Stephenson, Buckingham; Rev. T. B. Read, Port Burwell; Rev. J. Pyke, Point-au-Cavennol; Mrs. P., Bramford; Rev. S. S. Wood, Three Rivers; Rev. G. J. R. Salter, Moore; Miss C., Toronto; Rev. J. R. Tooke, Marysburg; Rev. A. Towndry, Port Matland; Rev. W. C. Clarke, Dunville; Rev. A. Dixon, Port Dalhousie; Rev. G. C. Street, Port Stanley; Rev. W. Arnold, Gaspé Basin; G. E. J. Esq., Merrickville; Mrs. P., Niagara; Rev. C. L. Inglis, Drummondville; J. Reynolds, Esq., Brockville; J. J. Esq., Toronto; Rev. H. Patton, Cornwall. It had been intended to publish the quantity paid for by each individual, but space would not admit of it.

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