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# THE COLONIAL CHURCHMAN.

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

VOLUME I.

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*For the Colonial Churchman.*

## CHURCH PROPERTY IN THE TIME OF THE EMPEROR CONSTANTINE THE GREAT.

Essay 5.

DURING the three first centuries of Christianity, the chief part of the Church's Revenue or income property, was revived from the oblations and offerings of the people. Every one who became a convert to the faith, appears to have been guided by the precepts which the Apostles enjoined in this particular, and to have given according to his ability for the furtherance of the Gospel. The contributions, which were thus universally bestowed by the first christians, not only sufficed for the support of the ministry, and the relief of the poor, but even swelled through time to a considerable amount of landed and other property. By the law of the Roman Empire, which then extended over most parts of the civilized world, every free born citizen, whatever may have been his peculiar opinion, was entitled to the privilege of retaining possessions of all kinds. And it can readily be imagined that, when an imperial edict did not prevent the free exercise of this privilege, the christians would avail themselves of it for securing church property in lands and houses. The Edicts of the Emperor, however, which were both frequent and severe, were competent to strip them of their national rights, and to doom them as a body to persecution and death. The same authority could confiscate and alienate all their property and possessions, moveable and immovable, and thus reduce them to the most abject penury. For these reasons, church property of an immoveable nature did not accumulate to any great extent, during the ages of persecution.

But that it formed a considerable item in the income of the ministry, may be proved beyond a doubt, by the words of Chrysostom. It appears that in proportion as the landed property of the church increased, the zeal which prompted the extreme liberality of the first converts, sensibly abated: so that with an ostensible increase of possessions, the condition of the working ministry was in reality much worse than that of the early preachers. Under these circumstances, St. Chrysostom—Hom. lxxxvi. in Matth.—exhorts the people to return to their ancient liberality. "There are," he says, "in this place," meaning the city of Antioch "by the grace of God an hundred thousand persons that come to church. Now if every one of these would but give one loaf of bread daily to the poor, the poor would live in plenty. If every one would contribute but one half-penny, no man would want: neither should we undergo so many reproaches and derisions as if we are too intent upon our possessions."

Be this as it may—the landed property of the church seems to have been only a secondary source of Revenue, so long as the christians were exposed to the danger and dread of persecution. A new and a more glorious era was, however, at hand. By an imperial decree of Maximian, who preceded Constantine in the throne of the Cæsars, the christians were permitted to "apply themselves to that religion which they had usually followed, in such a manner as is pleasing and acceptable to every one of them. We do also," the Edict proceeds, "permit them to rebuild their oratories. Moreover we have decreed that all houses, estates, and possessions, which the followers of the new sect may have lost by former edicts, be restored unto them as a gratuity: that so all men may hereby be sensible of our piety and providence in this concern." Euseb. Hist. Lib ix. c. 10.

This favourable Edict was published in the year 313 of our era, the last of Maximian's reign; for he died soon after. The same year Constantine assumed the imperial diadem; a circumstance which, from their previous knowledge of his disposition and character, caused great joy among all the professors of christianity. Nor were their expectations disappointed. So soon as this celebrated monarch was quietly settled on the throne, his first care appears to have been directed to the condition of the church, and the propagation of the gospel.

In the second year of his reign, that is, in the year 314 of our era, he caused to be published those various edicts, which, first of all restored the christians to the full exercise of their national privileges, then put them on the same political footing with the heathens, and which finally established christianity as the public Religion of the Roman Empire. These favourable events opened up sources of revenue and property which were unknown in the primitive church, and which I will proceed now to enumerate.

1. First of all, a law was enacted at Rome, which is still extant, and may be seen in the code of Justinian—Lib. I. Tit. 2. Leg. 1—setting forth—"that any one whatsoever should have liberty at his death to bequeath by will any portion he chose of his worldly goods for the support of the christian church." Formerly the liberality of individuals could be scarcely said to be of any permanent benefit to the church: because ecclesiastical property of every description was subject to confiscation at the will of the reigning monarch. But the above cited statute gave a permanent and secure character to such donations and bequests as the piety of the wealthier christians led them to devote to the use of the sanctuary. Property rapidly increased under its salutary influence, and contributed not a little to the foundation and endowment of the various institutions of learning and piety to which, under Providence, so much of the success of the gospel may be attributed. The law here referred to was passed in the year 321.

2. Another source from which church property received an augmentation, was the public revenue of the Empire.—The Emperor Constantine not only bestowed gifts to a considerable amount upon individual clergymen, according as their exigencies seemed to require, but also ordered a settled allowance to be made to others out of the Exchequer. For in one of his Epistles to Caccilian, Bishop of Carthage, which is recorded by Eusebius—Hist. Lib. x. cap. 6—he informs that prelate that he had given orders to Urcus, his Receiver General for Africa, to pay into his hands 3000 Pelles, to be divided at his discretion among the clergy of the Provinces of Carthage, Numidia, and the two Muritanias. And if this sum would not be sufficient for the present necessities of the church, a further sum, to cover every exigency, was ordered to be paid into the hands of the same Bishop by the imperial Procurator Heraclides. The sum above mentioned 3000 Pelles or Pholles—is supposed by the learned to amount to more than £20,000 sterling.

3. Besides a law was enacted shortly afterwards by the same monarch, providing that a standing allowance be made to the African clergy out of the Public Treasury. For the Ecclesiastical Historian Theodoret, who flourished about the time of Constantine, informs us—Lib. I. cap. 11—that a certain statute, passed under the imperial authority, requiring the chief magistrates and governors in every province, to grant the clergy, and virgins and widows of the church, an annual allowance of corn out of

the yearly tribute of every city. This law continued in force until the time of Julian, commonly called the apostate, when it was repealed.

4. Eusebius in his life of Constantine—Lib. II. cap. 36. mentions another enactment by the operation of which considerable addition would, in the course of time, be made to church property. The statute in question provided, that "all the Estates of martyrs and confessors and whoever had suffered in time of persecution, should be restored to their next relations; and that, if any of them died without relations, the church should become their heir, and succeed to all their inheritance."

5. A similar enactment was made about a century afterwards, by the Emperors Theodosius Junior, and Valentinian III. with reference to the temporal possessions of the clergy. It went to the effect, that, "if any presbyter or deacon, or subdeacon, or other clerk, or any man or woman professing a monastic life, died without will and without heirs, their estates and goods should fall to the church or the monastery to which they belonged." This is stated on the authority of the Theodosian Code of Roman Laws—Lib. V. Tit. 3. Leg. 1—The statute which made this provision underwent in aftertimes several modifications, and is, I believe, an article of discipline in the church of Rome at the present day.

6. A still further source from which the church revenues were augmented in the time of Constantine, consisted in donations of the Heathen temples and of the lands settled upon them. It was indeed the common practice for the Emperor to confiscate this kind of property to his own use, and to receive its proceeds into his own coffers. But it appears from the authority above cited—Theod. Cod. Lib. xvi. Tit. 10. Leg. 19 et 20—that in most instances the property thus realized, was bestowed for the use and support of the christian sanctuary. And the Emperor Honorius, who ascended the throne in 395, is said to have issued several orders and decrees, by which the property and revenues of the Pagan temples became the patrimony of the church *in perpetuum*. Likewise the historian Sozomen—Lib. V. cap. 7—informs us that the Temple of the Sun, at Alexandria, was given to the church by Constantine, the son of the emperor Constantine; and that in the time of Theodosius the statues of Serapis, and many other idols at Alexandria, were melted down for religious uses: the order being, "that the gods should help to maintain the poor."

Thus it may be perceived that in an inconceivably short time after the political establishment of christianity throughout the Roman empire, the property and revenues of the christian church were very considerable; and that matters were arranged in such a favourable manner as to insure a perpetual increase. Like all other things committed to the care of mortals, the accumulation of worldly goods which these arrangements were calculated to effect, were subject to abuse, which, as I shall endeavour to shew on a future occasion, soon began to pervade every part of ecclesiastical revenues and appropriation.

7. Another source of church property at the time of which I am speaking, consisted in tithes and first-fruits. This indeed constituted the principal means by which the clergy were supported. But as the subject involves matters which deserve a particular consideration, I will treat of it more at large in my next Essay.

CRITO.

LONDON, MARCH 10.

## HOUSE OF LORDS.

## ECCLESIASTICAL COMMISSION.

Viscount Melbourne said he had in command from his Majesty, to lay on their lordships' table, the second report of the commissioners appointed to consider the state of the Established Church in England and Wales, with reference to its claims, its duties, and its revenues. His lordship began by expressing his satisfaction at finding that the report had been unanimously agreed to, and that it bore the signatures of all the commissioners. This was the second report which had been presented; and there were some slight differences between it and the former, in reference to the territorial arrangement of the sees. According to this report, it was recommended that a portion of the bishoprick of Bristol should be added to that of Bath and Wells, and the remaining part to that of Gloucester. It also recommended the union of the bishoprick of Sodor and Man with that of Carlisle. Such were the principal suggestions as to territory. The second head of inquiry was the revenues of the sees. The third, as to patronage, had been expressly reserved. In regard to the question of revenue, the principle adopted was reduction, not equality; for equality was inconsistent with the form of our government and the state of society in which we are placed. His lordship then proceeded to state the extent of the reductions proposed to be made. The estimated annual revenue of Canterbury amounted to 17,000*l.* per annum—it was proposed to reduce it to 15,000*l.* per annum. The bishoprick of London was estimated at 12,400*l.* per annum—it was proposed to reduce to 10,000*l.* The see of Dorham was estimated to possess an annual revenue of 17,800*l.*—the proposed reduction was to 8,000*l.* That of Winchester was estimated at 10,700*l.*—it was proposed to be reduced to 7,000*l.* Worcester was estimated at 6,500*l.*—it was proposed to reduce it to 5,000*l.* St. Asaph and Bangor (one being 5,200*l.* and the other 3,800*l.*) were to have a revenue of 5,000*l.* each. The reductions thus effected would form a fund about 28,500*l.* per annum, to which was to be added the saving in the transfer of the see of Bristol, (2,300*l.* a-year)—thus making altogether a fund of 30,800*l.* per annum. For the other less considerable alterations, he referred their lordships to the report itself. It was intended that the fund created by the above reductions should be applied to increase the revenues of the smaller sees. With respect to prebends and canons, and to ecclesiastical benefices, it was proposed that, where residence was not required, the offices should be suppressed. One dean and four canons to be preserved for service, and one canonry to be added to the archdeaconry of the diocese. These, together with other minor alterations, would constitute a fund of about 130,000*l.* per annum, applicable to the purpose of reducing the great inequalities by which the interests of the church were compromised. The last topics alluded to by the noble lord, were non-residences and pluralities. The report recommended the enforcement of these desirable objects, proposing that pluralities should only be allowed in cases where the distance was not more than ten miles, and where the income did not exceed 500*l.* a-year. His lordship concluded by expressing his cordial concurrence in the recommendations of the commissioners, which he described as being founded upon conservative principles, and calculated to secure the purposes for which the church was established.

The Archbishop of Canterbury expressed his great satisfaction at the subject having been introduced by his Majesty's ministers, because it was impossible that such a measure as that which was contemplated could be carried through the house without the full approbation and effective and hearty support of his Majesty's government—[hear, hear.] He had long been aware of the necessity which existed for taking some strong and vigorous measures for the correction of the abuses which had crept into the church, and for the removal of anomalies that had existed for a long period of years—[hear, hear.] Being fully convinced, however, that nothing could be done without the concurrence of government, he had consulted with the noble duke (Wellington) who was then at the head of the administration, as to what was best to be done. That noble duke entirely concurred in his view of the subject, and agreed with him as to the necessity

of taking proper measures for the removal of abuses. In consequence of that declaration on the part of the noble duke, and after much consultation with his right reverend brethren the bishops, a commission was issued at the time the noble duke was minister.—Earl Grey soon afterwards became his Majesty's prime minister. He applied to his lordship with the same view, and the same result followed. It was agreed that measures should be taken for the reform of abuses in the church; and, for that purpose, he had several confidential communications with his lordship, who told him that he was anxious to carry into effect the general view which he (the Archbishop of Canterbury) took of the subject. The consequence was the issuing of a second commission. When Sir Robert Peel retired from office, the functions of the commissioners were suspended for a while; but the moment the noble viscount came into office, he stated that the business should be no longer delayed, and that he was ready and anxious to proceed with it. The noble viscount declared that it was his desire the commission should proceed on the same views and principles as those on which it had been originally formed, with the concurrence of the ministers of that day. They had so proceeded, and in the course of their labours, had received great assistance from his Majesty's ministers. He was happy to be able to confirm the statement of the noble viscount as to the unanimity which had prevailed. Whenever any material difference occurred, it had been settled, not by any unwilling compromise or unjust concession, but upon a fair consideration of the facts of the case, and the special reasons upon which the matter turned—[hear, hear.] He should freely confess, in justice to himself that had he not believed this commission to be founded on conservative principles, he never would have been a member of it—[hear.] When he said conservative principles, he meant that the established church should be preserved in all its integrity; and certainly he should not be doing his duty in his episcopal capacity, if he could for a moment give his assent to any measure that appeared to have a different tendency—[hear.] There were various reasons which induced him to undertake the responsible duties attached to this commission—one of which was, because he heard several persons, for whom he entertained a high respect, express an opinion opposed to the holding of livings in *commendam* by the prelates who filled the smaller sees. That the income of those bishops should be increased was, he conceived, just and proper; and he saw that there existed no other means (if *commendams* were set aside, for effecting an increase of the income of the smaller bishopricks, except those proposed in the report, for he feared they could not obtain any augmentation from the public—[hear.] With respect to the cathedral establishments, the deans and chapters, he was of opinion that they ought to be maintained—[hear.] These appointments were exceedingly useful to the church, as affording the means of rewarding clergymen of distinguished merit—[hear.] They might, he conceived, be retained, and still a very considerable surplus be forthcoming, which could be applied to the use of parishes in the metropolis, and in the northern and midland counties, where the population had greatly increased, but where, from the want of sufficient spiritual assistance, the Church of England had dwindled into a mere shadow. As to sinecure livings, he conceived they ought to be got rid of. It seemed to him that the very name of sinecure carried condemnation with it. As to the equalisation of bishopricks, that question had never come under the consideration of the commissioners. It was one of those wild projects that would have been immediately scouted by them. Upon the subject of residence there was a very little difference of opinion. The principle of the church ought to be, that a clergyman should reside on his benefice. It would, however, be perfectly impossible to carry the principle into effect in the present state of the church; but they ought to come as nearly as they could to the principle of having a resident clergyman wherever there was a sufficient congregation of the Church of England. The general feeling against pluralities was so strong, that he conceived some restriction to be necessary; and, in a bill which he had introduced some time ago, he proposed that two livings should not be held by the same person if they were thirty miles asunder. That bill was not successful, and the commissioners had agreed

to limit the holding of livings to a more confined distance. He now wished to say a few words upon the objects which the commissioners had in view when they made their report. He believed their great desire to be to encourage and facilitate the growth and increase of pure religion throughout the country. Neither he nor his fellow commissioners were actuated by any desire for popularity. They had looked to no temporary expediency—they had not sought to fix wavering friends. He trusted that what had been done would conciliate the friends of the Established Church. He had no hope that it would satisfy the enemies of the establishment, who he really believed were implacable—[hear.] It was his full persuasion, however, that if the recommendations of the commissioners were carried into execution, they would prove in the end most beneficial to the church, [hear]—and he was willing to sacrifice much in order to increase its strength and efficiency, [hear.] With respect to security, it was vain to talk of security in these times [hear, hear]—but he still felt, that if recommendations were zealously followed up, the church would be placed in a condition that would enable it to resist the attacks of its enemies [hear, hear.] The clergy would hereafter be enabled to proceed in their vocations without being annoyed by those anxieties which had, he might almost say, of late interfered with the discharge of their duties; but which had undoubtedly disturbed their minds [hear.] There were some other subjects which, though not embraced in this report, yet required immediate measures. Amongst these he thought that some efficient steps should be taken to improve the education of the clergy. When he said this, he must add, that the clergy of the present day, whether in learning or in attention to their pastoral duties, were not exceeded by any other age or country, [hear, hear.] But it would be impossible to say, under any circumstances, that there would not be room for improvement. It would be desirable that candidates for holy orders should be well grounded in divinity before they entered the church—that they should have a stock of theological knowledge to draw upon on entering the ministry, and not to have to acquire it afterwards. He has thought that some more efficient means should exist for correcting the scandals that arose from the improper conduct of some unworthy members in the ministry. It could not excite surprise, that in a body consisting of 18,000 persons, many of them young men, there should be found some whose conduct was a scandal to the ministry. And it was to be regretted that in the present state of the law the heads of the church had not sufficient power to remove those who were guilty of scandalous conduct. He threw this suggestion out for the consideration of their lordships, though he was aware that it was not directly connected with the report then before their lordships. He would close his remarks with the expression of a hope that even those who might differ from the view taken by the commissioners, and think that did not go far enough, would at least admit that what they proposed would be attended with great advantage to the Church.

The report was then ordered to be printed.

JOURNAL OF A TOUR BY ARCHDEACON WIX.

Concluded.

I now changed my plan, and determined on visiting the settlements along the shore on my way to St. George's Bay after performing 2 full services on Good Friday and Easter Sunday at Gualtois, to congregations of 150, on Easter Monday I started in a boat which Mr. Gallop kindly furnished, for Round Harbour, where I was detained 2 days, performing full service each day, in the house of a very worthy old planter, Mr. Lee.—I left him on the 22nd for Long Island Harbour, where I found that the Lord's day is well observed, and that the children are religiously taught, through the exertions of the brothers Strickland, relatives of the old man of that name, whom I have mentioned in my report of my visit to the Borgoe Islands in 1830. After full service and some baptisms, I went in a brisk gale to old Charles King's, whom I mentioned in the same letter, at Grand Jarvis. I baptised at this place 22 children, who had been born since my last visit. I found the people all along the shore very busy, fishing, which employment they commenced in this part of the island as early as Lady day, fishing in very deep wa-

ter until Christmas, and in weather so cold that the fish dies, frozen stiff, almost immediately it is taken out of the water, and the fishing line becomes so hard that, after the first fish is caught, it is thrown into the water in a coil to thaw. I found so much to engage me at Grand Jarvis that I did not go to rest until 1, but I was up again by 5 1/2 a. m., and started early for Bonne Bay, where I held full service to a large congregation, and went, the next day, to Mosquito, where I performed several very interesting services—and baptized some adults, the rough weather which detained me here affording me time to instruct young mothers and others who were anxious for religious information. I could not proceed hence till Sunday the 21st. Sunday, April 21.—We put into Facheux Harbour, and Muddy Hole, and Richards Harbour calling on the inhabitants. At the last place I performed two full services, and went on to Eastern Cul de Sac the same evening, where I had a full service at night, and another before I started next day to Recontre, where I found a very populous settlement, with other settlements, (as Bay Chaleur, and New Harbour, which required visits, in its neighbourhood, and much to do:—nearly 40 baptized. The principal people hereabouts are of Jersey extraction. At New Harbour, I fortunately fell in with a native of Nova Scotia, who was proceeding, along shore, in pursuit of fur. He kindly offered to help me along from settlement to settlement in his hired vessel, of which I gladly availed myself, as the inhabitants lived now more widely apart.

Thursday, April 30.—Started in this way with Mr. McNeil, after having performed two services at New Harbour. The first place I thus visited was La Hune Harbour, where I held two full services, and whence, during a day on which we were detained, I walked over the neck of Cape la Hune, to the Western Cul de Sac, and performed Divine Service there. The day after, we passed, to my regret, through the Borgeo Islands, without stopping, anchored at night at Duck Island, and assembled a very interesting group of families for Divine worship.—The next day we reached Burnt Islands, and performed a full service: detained here until the 5th of May: when I reached Port aux Basques, or "Channel," in a boat, having first stopped for a full service, at the Dead Islands. At Port aux Basques performed full service, and then went on in a boat to the settlement of Cape Ray, first calling in at Gale's Harbour. I had much to engage me at Cape Ray, until Saturday, when I walked to little Codroy River, and held full service.—The next day went in a boat to Great Codroy River, and after service, to Great Codroy Island, where I held two full services. Was shocked to see the regular occupation of the French on this part of the shore, throughout Sunday, in fishing, as upon a common day. Availed myself of a French schooner, which was leaving Codroy Island to seek bait in Port au Port, (the bay beyond Bay St. George,) this being my most expeditious way of getting to the head of Bay St. George, where the principal inhabitants were. It was a most laborious walk, however, from middle Point, (the part of Port au Port where I was put on shore,) to the "Isthmus," which divides St. George's Bay from Port au Port water;—indeed I was nearly exhausted. The kindness of Mrs.—Vincent and her husband, however, soon recruited me, and on the 15th he put me across the bottom of the Bay, 5 leagues, to sandy Point where the principal settlers live. There I was detained till the 25th of July—visiting at intervals during my stay the people who lived at the first, third, and middle Barr sways, about 20 miles up the shore of the Bay, and once visiting a settlement up the main river, and also the deplorably desitute people of the Bay of Islands; up the main river of St. George's Bay, all the inhabitants being of the Romish communion, my services were not required. I officiated, during my stay, at St. George's Bay and the Bay of Islands several times in each week. Death had removed several since my last visit, but the settlement at Sandy Point has increased in population since that time. The children of St. George's Bay—and indeed, the adults are much indebted to that excellent lady, Mrs. Forrest, whose daily labours in the school, and exertions on Sunday in keeping together a congregation, have evidently had an excellent religious effect on all around her. The schooner which I had so long waited for, which was going to St. John's for her register, was, at length, launched. On the 25th of July I embarked. We were driven into Port aux Basques, on Sunday 26th,

where I had full service, and soon after leaving this place, on Monday, I fell in with a cutter, which had been hired in St John's, and sent after me by my wife and friends, whom I had not for months been able to inform of my movements, and who were, consequently, very anxious respecting my safety. The first accounts which they did receive from me had reached them by way of Quebec, and of Cape Breton Island. After a few days' detention by fog and calm at St. Pierres, the French Island, and being nearly wrecked off Ferryland, upon Goose Island, I was able to put into Petty Harbour, though the cutter could not get into the Narrows of St. John's, after beating all day on the 5th of August; and I thence walked up to town, when I was restored to my dear wife and child, of whom I had only heard twice during the five months I was absent; indeed, nearly six.

The satisfaction which I have experienced in carrying information respecting the way of salvation into so many settlements, and proclaiming it in the ears of many who had never been so visited before, was damped somewhat by the apprehension that many, probably, who had lived half a century and more without ever having seen, before me, a minister of Christ, might never see one again. Expeditiously as I passed along—too expeditiously, indeed, to effect much where I did call—the extreme points which I visited would only comprehend one half of this one Island, and much—much more of this portion was unvisited than visited by me.

I feel grateful to God for the slight good He has enabled me to effect; I pray to him to bless the exhortations which I gave, and the sacraments which I administered, in the name of His Son; and I trust I may never be unmindful of many signal deliverances, which I cannot recel, at this time, to my mind without tears. A thought which has often struck myself during my missionary labours in the last ten years, I recently saw embodied in a letter upon the present state of Protestantism in France, and it will so strictly apply to the feeling of the missionary in this archdeaconry, that I shall be excused for closing this communication with that writer's words. "One cannot do the work of twenty, and there is, therefore, a feeling of hopelessness in the midst of passive circumstances the most hopeful."\*

I am, my Lord, your Lordship's faithful and obedient servant,  
EDWARD WIX.

\* Blackwood, January, 1836.

#### ANECDOTES OF CHRISTIAN MINISTERS.

The late Rev. Dr. C. Evans, of Bristol, having once to travel from home, wrote to a poor congregation to say that he should have occasion to stay a night in their village, and that if it were agreeable to them, he would give them a sermon. The poor people hesitated for some time, but at length permitted him to preach. After sermon he found them in a far happier mood than when he first came among them, and could not forbear inquiring into the reason of all this.—

"Why sir, to tell you the truth," said one of them; knowing that you were a very learned man, and that you were a teacher of young ministers, we were much afraid we should not understand you; but you have been quite as plain as any minister we ever hear."

"Ay, ay," the doctor replied, "you entirely misunderstood the nature of learning, my friend: its design is to make things so plain that they cannot be misunderstood. Similar was the view of Archbishop Leighton, who says, in one of his charges to his clergy, "How much learning my brethren, is required to make these things plain?"

It is said that Lord North, during the American war, being gratified with a political pamphlet written by the Rev. J. Wm. Fletcher, of Maleley, sent to that minister to know what service would be acceptable to him. Mr. Fletcher sent him word, that he wanted but one thing, which it was not in his lordship's power to give him: and that was, *more grace*.

*In arguing with another, neither get in a passion, speak loud, nor use rash words.*

*If religion has done nothing for your temper, it has done nothing for your souls.*

*Those who depend on God shall not want, even in a desert.*

#### YOUTH'S COMPANION.

For the Colonial Churchman.

#### FALSEHOOD AND DECEIT.—No. 2.

As Rectitude divine, th' Almighty knows;  
As Truth and Sanctity his thoughts compose;  
So these the dictates which th' Eternal mind  
To reasonable beings has assigned."—Boyce.

Some of your young readers, Messrs. Editors, may probably recollect having read in the 9th number of your instructive paper, a story intended to shew the danger of indulging in Falsehood or Deceit. I should have felt but ill pleased with myself if I had concluded that communication without intending to allude to the commands of God as to that sad though unhappily prevalent vice; for I do think that morality is never so forcibly inculcated as when reference is humbly and sincerely made to the unerring word of God;—"What saith the Scriptures?"

"Light of our way! whose rays are flung  
In mercy o'er our pilgrim road;  
How blessed its dark shades among,  
The Star that leads us to our God!"

What, therefore, with the holy word of God, on the subject now before us?

The earliest admonition appears to be that recorded in 23d Exodus, 1, 7, forming part of the commands issued from 'Sinai's holy Mount,' 3327 years ago, though in this particular still binding on us. 1st. Thou shalt not raise a false report: Keep thee far from a false matter. 2d. He that uttereth a slander is a fool; 10 Prov. 18. 3d. Lie not one to another; 3 Col. 9. "Lying," says Mathew Henry on this verse, "is contrary both to the law of Love and that of Truth; it is both unjust and unkind, and tends naturally to destroy all faith and friendship among mankind.—Lying makes us like the *father of lies*, and is a prime part of the Devil's image upon our souls." 4th. Speak the truth in love, 4 Eph. 15. 5th. Put away lying and speak every man truth unto his neighbour, for we are members one of another. 6th. Lay aside all guile and hypocrisy. Keep the tongue from evil, and thy lips from speaking guile, 1 Pet. 2. 1; 34 Ps. 13. 7th. As God is true, &c. 2 Cor. 1. 18. A double-minded man is unstable in all his ways, 1 Jas. 8. 8th. A lying tongue is but for a moment, 12 Prov. 19. "Truth," as a commentator writes—"may be eclipsed, but it will come to light. Those therefore, who make a lie a refuge, will find it a refuge of lies." 9th. Lying lips are an abomination to the Lord, but they that deal truly are his delight, 12 Prov. 22. See also 21 Ps. 35. 21 Rev. 8.

Reflect also on the high honor which our blessed Saviour casts on sincerity of heart and purpose, in his praise of the honest disciple, 1st John 47—"An Israelite indeed, in whom there is no guile." Behold him: take notice of and imitate him! It is the character of a true Israelite: a worthy descendant of Israel; a christian indeed, to be without deceit or design; sincere towards the God of Truth, 32 Ps. 2. and worthy of the trust of man. From these passages of Scripture, selected from numerous others of similar import, may each of us learn to be true and sincere in all our doings! Here we find the inspired Psalmist and apostles, and the wisest of the sons of men, placing truth among the very first of the christian virtues, and we see also our Saviour pointing out a true son of Israel, and the approved of Israel's God, him who was guileless—sincere and true.

Now answer the following questions on the passages of Scripture; for recollect that blessed Book, God's best gift, should be not only read, but "marked, learned and inwardly digested," that is, received with some such spirit as that which an hungry man would devour his food. The figures below refer to those preceding the foregoing texts of Holy Writ.

1st. What must we not dare to raise, and from what must you and I and all keep? 2. What is a slanderer here termed? 3. What must we avoid in our transactions with each other? 4. What must we speak, and in what feeling of the Lord? 5. What must we put away, how speak and why? 6. What are we commanded to lay aside, and from what must we keep our tongues and lips? 7. Who in a peculiar manner, is said to be true? 8. What do you learn from this verse, and commentary? 9. What are abominations to the Lord, and who are His delight? Does 15 Psalm, l. 3. agree with this?

SIGNA.

To the Editors of the Colonial Churchman.

Gentlemen,—The following beautiful remarks on the different services of the Church, are taken from a little tract entitled 'Claims of Sunday Schools upon Churchmen.' The contents of the tract were originally printed in the Episcopal Watchman, having been written by Mr. Doane, it is believed, when professor in Washington College, Hartford. Mr. Doane is now the active, pious, and distinguished Bishop of the State of New-Jersey. I think every lover of the chaste simplicity and reverential piety of our holy mother church will be pleased with the remarks of the excellent author.

New-Brunswick.

A.

It has been often remarked, and by those who were not of her communion, that for the purposes of domestic religion, and especially for the religious education of the young, the Protestant Episcopal Church is unrivalled. Like an anxious and affectionate mother, she embraces all her children within the arms of her thoughtful and provident affection. There is not a condition, a chance or change of this mortal life, for which she has not benevolently provided. The little infant, guiltless of its parents' sins, and therefore not held to answer for them, she kindly takes into her maternal bosom, and, after the example of her gracious head and Lord, embraces him in her arms, lays her hands upon him, and blesses him. From that moment, he is her child, her charge, her care.—Upon the sunny brow of ripening youth, again she lays her hand (in the apostolic rite of confirmation) to invoke for him the spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge and true godliness and holy fear, and sends him out into the wide and wicked world, with her counsels in his heart and her prayers and blessings on his head. In all the stormy and eventful voyage of his manhood, her sacred services, her spiritual instructions, her heavenly consolations, go with him. In sickness and sorrow, she comes to him with winning invitations, and comfortable prayers and blessed promises; and with returning health and joy, she puts into his mouth words of thanksgiving, and songs of praise and devotion. She decks with becoming homage and service the fireside altar. She makes his heart warm and his lips eloquent with the voice of public confession, and supplication and praise. She admits him to the devout and grateful commemoration of his Saviour's sufferings and death, and setting before him the sacred symbols of the body broken, and the blood poured out, bids him welcome to the "banquet of that most heavenly food." And when the troubles and trials of his mortal pilgrimage are overpast, and for him the day of grace has faded away for ever, with sacred lesson, and solemn anthem, and fervent prayer, that the living may lay it to heart, she commits his body to the silent house, earth to its fellow-earth, with the charitable, comfortable hope, that, in the resurrection of the last day, it may be raised in glory, and the saying that is written be brought to pass, death is swallowed up in victory.

And the Church not only offers to her members all these advantages, but she offers them in a way especially suited to attract the attention, impress the understanding, and win the affections of the young. Her services, while they are undeniably spiritual and reasonable services, are emphatically sensible also—appealing directly and powerfully to the senses, as avenues to the understanding and the heart.

As soon as the child can read, his curiosity is excited, and his ingenuity exercised, by that little manual which next to the word of God, he sees even in the hands of parents, and brothers and sisters and friends, the guide of their public devotions, the solace of their private hours. His first feeble intellectual flights are essayed upon its venerable pages. The first music in his infant ear is breathed from its tender hymns and noble anthems. And proud is the triumph when his boyish eye can detect the ready place, and the trembling undertones of his boyish voice, are but just heard in the pauses of his father's full manly response, or low murmured prayer.

Thus does the beauty of holiness win its imperceptible way into the young heart, long before the strong passions have disturbed its placid fountain, or the seductions of the world have gained it over to their own foul purposes. As his judgment is ripened,

his taste matured, and his piety confirmed, new beauties, new treasures present themselves. The longer it is used, the better it is understood, and the more it is endeared to him. And the same simple, fervent strains that first won his infant ear, are the last that keep their hold upon his blunted sensibilities, and continue still to charm when all the daughters of music have been brought low.

In the decent order and appropriate beauty by which all her public services are characterised, there is continual evidence of their fitness to attract and impress, and, by the divine Spirit, ever present to bless his own appointed means, to renew and sanctify the youthful heart.

From the house of prayer to which the young Churchman is led up, the word of God is never sent away in inglorious exile. It is daily read in his attentive ear. By turns he is made familiar with its whole sacred circle of doctrine, reproof, correction, and instruction in righteousness. From a child, it is his privilege, like pious Timothy, 'to know the holy Scriptures, which are able to make him wise unto salvation, through faith which is in Christ Jesus.'

The house of prayer to which the young Churchman is led up, is a house of "Common Prayer." It is not the devotions of the ministers that the people are called to witness. It is the minister, 'clad in the fine linen of the temple, and his feet shod with the preparation of the gospel of peace,' leading the devotions of them who kneel, fellow sinners with him, at the same gracious footstool, partakers of the same hope, expectants, through the same merciful intercession, of the same blessed rewards.

There may be but one voice heard, but it is the blended voice of the whole congregation of the faithful—blended in common confession, in common supplication, in common praise. Aptest emblem of that glorious worship of the saints in light, of which the apocalyptic vision affords us the only glimpse! Fittest preparation for that church triumphant, which, 'as the voice of many waters, and as the voice of a great thunder, shall sing the new song before the throne!'

For the Colonial Churchman.

THE HOLY SCRIPTURES.

"How precious is the Book divine,  
By inspiration given;  
Bright as a Lamp its doctrines shine,  
To guide our souls to heaven."

The word of God shines bright in the soul of the sincere christian; but to the soul of the sinner it is all darkness and a hidden mystery. With the desire to know God aright, and with the assistance of his holy Spirit, that word is sufficient to guide the soul of every christian to his heavenly home—there to dwell with the divine author of that precious volume for ever and ever. What is there which doth more highly concern us to know than God himself, and there is nothing certainly which should more commend the scriptures to us, than that thereby we may become more acquainted with God. We may there see and understand the great wisdom of God. In the scriptures we read the most rich and admirable discoveries of divine goodness, and all the ways and methods He useth in alluring sinners to himself. With what majesty he commands. With what condescension He entreats. With what importunity He desires the souls of men to become reconciled to Him. With what favour He embraceth, and with what tenderness He chastizeth; and what love and mercy He shows to them who have chosen Him to be their God. That Book divine most plainly and truly reveals a Judgment to come, in which God will judge the sincerity of every heart; at which solemn time man must 'give an account of his stewardship,' and of all the talents he possessed while here below. Therefore, reader, delay not to search the Scriptures, so that you may rightly understand them, and, so that you may know how to live in the world, that you may be prepared for that terrible day of Judgment. Continually pray to God to remove the veil from your eyes and the covering from your sinful heart, that you may rightly see and understand His holy word, and be assured that His ears are at all times open to hear the prayers of a penitent sinner. Seek God earnestly now that he is to be found,

and call at once upon Him now that He is near.—Read, mark, learn, and inwardly digest, the contents of that blessed volume, for it truly points out the way to heaven. Are you afflicted by poverty, sickness, loss of friends, or in any other way? Then search the Scriptures, for they contain a sovereign balm for every wound, and the richest cordial for every fear. And with the christian light of the Gospel shines brightest in the night of affliction. How truly happy must that man be whose thoughts, words, and actions, are guided by the word of God, and who walks in that path pointed out therein, and whose trust is constantly in the Lord his God. But how different is the state of him who knows not God, who never reads his holy word, and who lives without God from day to day. Without repentance and without a knowledge of the precious Book divine, what must be the condition of such a man on the bed of death? Reader! Are you prepared to meet God? Let your answer be directed by the word of life. I recollect some time since going into a house, and seeing several books lying on a shelf, some of the most light and trifling among them were carefully covered to protect them from injury; but be-ide these lay a Bible covered, not with cloth, but with the dust of time, and as though it were a sealed volume to the inmates of that house, which I fear was the case. The day must come, if it has not already, when they will regret having allowed the word of God to remain there so neglected, and be sorry that they had not become better acquainted with that precious Book, which might have pointed out to them the way of salvation. True, they were an illiterate family; but that was no excuse why they should not either read for themselves, or have the Bible read to them, for that blessed volume contains quite enough that is plain, simple and easy to be understood by the most unlearned. It contains enough that is full of comfort to the heavy and broken heart. The way of salvation is so plain, that he who reads it with a willing mind may easily understand it. It is most certainly the bounden duty of every parent to see that his offspring do frequently search the Scriptures; and no sight is so pleasing to the christian mind as to see, which I have often seen, parents with their children old and young, seated round a table on the Sabbath evening, reading aloud by turns, portions of the word of God, and hearing it explained by the head of the family. Surely God is with such a family at a time like that, for He says that where 'two or three are met together in his name, that he is in the midst of them.' To all Parents therefore I would say, encourage that holy exercise.\* Reader! delay not yourself, and induce all others over whom you have any controul, to become well acquainted with the light of the Gospel. Soon your day of grace may terminate, suddenly, unexpectedly, for ever. To-morrow's sun may bring no light to you, and you may then be beyond the light of the word of God. And if you die in sin, the lamentation will be yours. "The harvest is past, the summer is ended, and I am not saved."

1st May, 1836.

D.

\*We heartily respond this wholesome advice of our correspondent. We fear that in the 'march of intellect,' which distinguishes the present day, the godly instruction of the domestic circle which was the good old practice of our fathers, has been left behind. The sight of parents with their children and servants around them on the Sabbath evening or afternoon, hearing them read in God's word, catechizing them, and in other ways improving the Lord's Day to their religious instruction,—is now, it may be feared, but rarely met with. Until it is more general, and each family thus becomes a nursery for the Church of God, the advancement of true religion must be slow, and the fruit of preaching and all other ordinances comparatively small.—Ed. C. O.

For the Colonial Churchman.

MISSIONARY ANECDOTE.—No. 2.

"Thus saith the Lord! who hath given unto me, and it shall not be returned unto him again?"  
The Rev. Samuel Parker, missionary to the Far West, to the westward of the United States, thus writes from the Rocky Mountains, in August last.  
"A Nez Perces Indian with his chief, came to our tent and wished us to take his only son to the East, and teach him to worship God. Dr. W. has engaged to take him to Ithaca. The parting of the

Father and Son was very affecting. The chief gave him a charge, and then retired. The father at length pointed upward, and, turning away, left him."

My friend! art thou willing like this untutored Indian, or like Hannah of old (1 Sam. 1. 28.) to resign to the Lord, thy choicest blessings? Canst thou point to Heaven, and with the eye of Faith, see it restored to thee there; and resignedly exclaim, "of thine own, Lord, have I given Thee."—1 Chron. 29. 14, 16.

Shall even the Indian who has but heard of a Saviour, rise up in Judgment against me, on whom the full light of the Gospel shineth, and add to my condemnation on that day?

## DR. ADAM CLARKE.

The strong prejudices, entertained by a large proportion of the settlers of New England, against the Church of England and its religious rites, ceremonies, and customs, must be, in the recollection of many persons, yet alive. The reading of the Scriptures, as a part of public worship, and the use of the Lord's prayer, were discountenanced and condemned. Organs and all instruments of music were excluded the meeting-houses. The celebration of Christmas was prohibited by law, under severe penalties. The vestments worn by the clergy, in the performance of divine service, and the public offices of the church were reprobated and ridiculed as popish. A wonderful and happy change of sentiment has taken place in the community. Prejudice has generally given way to reason; and things are viewed in their true light. People now readily adopt whatever is proper, although before used or practised by others differing, in some respects, from themselves.

In many societies of most, if not all, religious denominations, organs have been introduced in public worship; and other musical instruments are used without giving offence. The celebration of Christmas is no longer a crime; and its propriety is admitted by many non-Episcopalians. Black gowns are adopted and worn by the ministers of those societies who formerly were loud in their condemnation of such garments, and objections are no longer heard.

The use of the white surplice is still confined to the Church. Its appropriate fitness has not, probably, engaged the attention of other denominations. Whenever the subject shall be duly considered, it is fair to presume, that the surplice will become as common, among all denominations of Christians, as the black gown and the organ.

I was led to these remarks from seeing the observations of Dr. ADAM CLARKE, an eminent and learned minister of the Wesleyan Methodist connection, in his *Commentary on Exodus*, chap. 28, verse 2, which are as follows:—

"The garments," (of the Jewish high priests,) says the sacred historian, "were for honor and beauty. They were emblematical of the office, in which they ministered."

"1. It was honorable. They were the ministers of the Most High, and employed by him in transacting the most important concerns between God and his people; concerns in which all the attributes of the Divine Being were interested, as well as those which referred to the present and eternal happiness of his creatures.

"2. They were for beauty. They were emblematical of that holiness and purity, which ever characterize the Divine nature, and the worship which is worthy of him; and which are essentially necessary to all those who wish to serve him in the beauty of holiness here below; and without which none can ever see his face in the realms of glory. Should not the garments of all those who minister in holy things, still be emblematical of the things in which they minister? Should they not be for glory and beauty, expressive of the dignity of the gospel ministry, and that beauty of holiness, without which, none can see the Lord? As the high priest's vestments, under the law, were emblematical of what was to come, should not the vestments of the ministers of the gospel bear some resemblance to what is come? The white surplice, in the service of the Church, is almost the only thing that remains of those ancient and becoming vestments, which God commanded to be made for glory and beauty. Clothing, emblematical of office, is of more consequence than is generally imagined."—*Christian Witness*.

## From the Episcopal Recorder.

AN EPITOME OF THE HISTORY OF THE AMERICAN EPISCOPAL CHURCH—concluded.

By the Rev. Henry Caswall.

History of the Church from the year 1800 to the present time.

At the first General Convention held within the present century, a question was raised which created much discussion. Bishop Provoost, of New-York, informed the House of Bishops that on account of ill-health and domestic affliction, he had resigned his Episcopal jurisdiction at the last meeting of his diocesan convention. It appears also that in consequence of this resignation, another person had been elected to succeed to the Episcopacy. The House of Bishops doubting the propriety of sanctioning resignations within their body, declined acting to that effect, but consented to consecrate an assistant Bishop who might discharge any Episcopal duties with the consent of his senior prelate. Conformably with the line of conduct thus laid down, several assistants have at different times been consecrated, who have succeeded to the Episcopate at the dissolution of their respective dioceses. In the same Convention, after repeated debates, the thirty-nine articles of the Church of England were for the first time ratified, without even the change of their obsolete diction.

At the General Convention of 1808, the House of Bishops acquired the full power of a negative upon the acts of the lower House. Previous to this, four-fifths of the clerical and lay delegates could accomplish a measure without the concurrence of the superior body. On this occasion the version of the Psalter by Tate and Brady was sanctioned, and a number of hymns were added to the collection already in use. According to a canon of the last Convention, a pastoral letter from the House of Bishops to the members of the Church, was drawn up by them, and read to the House of Clerical and Lay Deputies.

The period had now arrived when the Church was to rise from its depressed condition, and to occupy a lofty stand in the cause of pure and undefiled religion. The greater part of those clergymen who had entered its ministry supported by the laws or the beneficence of England, had now quitted the stage, and their places had been supplied by those who were not only sons of the soil, but who had been trained up under the influence of a Church relying solely upon its own resources. The infidelity and lukewarmness which had prevailed during the latter part of the preceding century, were now rapidly giving way throughout the continent; and many persons of powerful intellect and devoted spirit, were added to the ranks of the ministry. In 1811, the number of Bishops was eight, two of whom were coadjutors to the aged diocesan of New-York. The clergy were divided nearly in the following proportion. In the Eastern Diocese (composed of Massachusetts, Rhode Island, Vermont, and New Hampshire)—15. In Connecticut 30. In New-York 44. In New-Jersey 17. In Pennsylvania 20. In Delaware 5. In Maryland 35. In Virginia 50. South Carolina 15. In Georgia 1. About the same period Dr. Bowden of New-York distinguished himself as a controvertist in behalf of Episcopacy, and like Dr. Johnson in the preceding century, attracted much attention to that neglected and unpopular subject.

The region west of the Alleghany mountains was now rapidly increasing in population, and the necessity of supplying it with a valid ministry began to be apparent. Other denominations had already pre-occupied the ground to a considerable extent, and only two or three clergymen of the Church were to be found in the immense valley watered by the Mississippi and its tributary streams. In 1811, a letter was addressed to Bishop White, by the Rev. Joseph Doddridge, a clergyman settled near the Ohio river, urging the appointment of a missionary bishop for the new country in which he resided. The weakness of the Church with other circumstances prevented immediate action upon this important point, and the opportunity offered by the infant state of those vast regions was for ever lost. The injury formerly experienced through the want of an Episcopate in the East was now more than realized in the West, and vast numbers of the inhabitants became the prey of wild fanaticism and enthusiastic delusion.

About the same time the Church in Vermont was organized, and admitted into union with the General

Convention. Measures were also taken to regain to the Church by a legal process the lands formerly held by the Propagation Society in that state. These measures were afterwards delayed by the war with Great Britain, but eventually, after a protracted litigation they proved successful, and a considerable portion of the property was recovered.

Hitherto all persons desirous of preparing for the ministry of the Church had laboured under great disadvantages. Few colleges were under Episcopal control, and even there theological education was neglected. The candidates were therefore compelled to pursue their studies under the direction of clergymen encumbered with parochial duties, or to resort to the institutions of dissenting denominations. Accordingly about the year 1814, Bishop Hobart of New-York issued proposals for the establishment of a Divinity school under the superintendance of himself and his successors. The deputies to the General Convention from South Carolina were also instructed to propose a similar scheme. The subject was for some time under consideration; and finally, in 1817, it was resolved to establish a Theological Seminary at New-York for the benefit, and under the control of the entire Church. In the same year the diocese of North Carolina was admitted into union with the General Convention, and measures were adopted to organize the Church in the state of Ohio. The Rev. Philander Chase was consecrated to the Episcopate of the latter diocese in 1819, and the Rev. J. S. Ravenscroft to that of the former in 1823. New-Jersey had been provided with a bishop, the Rev. Dr. Croes, as early as 1815; and from this period the advancement of the Church proceeded with almost unexampled rapidity. In 1814, the number of clergy was little more than 240, but in the course of twenty years, it was more than trebled; and the increase of congregations was in an equal proportion.

The destitute state of the western country led to the formation of a Missionary association in Pennsylvania about the year 1818. By this association, several missionaries were sustained in Pennsylvania and Ohio, and some Churches were planted. In a few years this society assumed a more extended form, and, under the auspices of the General Convention, became known as the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church." For many years its operations were extremely limited, and it was not until 1830 that it produced any considerable benefit. In the meantime, the General Theological Seminary received a constant accession of students, and a second institution of the same kind was established at Alexandria, designed especially to promote the interests of religion in Virginia, and other southern dioceses. Bishop Chase also proceeded in 1824 to England, in the hope of obtaining assistance towards the foundation of a seminary of sacred learning in Ohio. His efforts were successful, and he returned with between 20 and 30 thousand dollars, the fruits of the benevolence of British Christians. He erected an extensive building at the centre of his diocese, and in 1831 he had the satisfaction of beholding nearly two hundred inmates of "Kenyon College and Theological Seminary." Unhappy difficulties having arisen, he determined on resigning his Episcopal jurisdiction in Ohio, together with the presidency of the Institution which he had founded. The General Convention of 1832, after a protracted debate, concluded on permitting his resignation, and the Rev. Dr. McIlvaine was consecrated to the vacant Episcopate. At the present time the number of clergy in Ohio is between thirty and forty. Kenyon College has recently received from England further donations amounting to about 12,000 dollars, besides many valuable books. In Kentucky and Tennessee, the increase of the Church has been even more rapid than in Ohio. In 1825 there was but one officiating clergyman in the former state. In 1832 it contained eight clergymen, and in the same year the Rev. B. B. Smith was consecrated Bishop. In 1834 the "Theological Seminary of the diocese of Kentucky" was incorporated; in the following year it received great pecuniary assistance from eastern Episcopalians, and at the present time the number of students in that institution is not far from twenty. The clergy in the diocese now amount to eighteen. So late as 1832 there were but three clergymen in Tennessee. There are now in that diocese about fourteen, with Bishop Otey at their head.

In the Eastern States also the progress of the Church has been rapid and steady. The Church in Vermont

has become in 1832 sufficiently strong to separate from the Eastern Diocese of which it had formed a part, and accordingly, in the same year, the Rev. Dr. Hopkins was elected and consecrated its Bishop. It is highly probable that, in the course of a short time, Massachusetts, Rhode Island, New Hampshire, and Maine, will also be provided with their respective prelates.

The General Convention of 1835 must be regarded as one of the most important events in the history of the Church. Bishop Chase was recognized as the head of the new Diocese of Illinois. The Domestic and Foreign Missionary Society, whose operations had now become extensive, ceased to exist as a separate body, and the Church, assuming its responsibilities, stood forth as one grand Missionary association. It was resolved that missionary Bishops should be provided for the states and territories destitute of Episcopal supervision, and also for the stations in heathen lands occupied by the American Church. The Rev. Dr. Hawks was accordingly appointed by the House of Bishops to the Episcopate of Louisiana, Arkansas, and Florida, and the Rev. Dr. Kemper to that of Missouri and Indiana. The former gentleman declined his appointment. The latter was consecrated at Philadelphia, and immediately proceeded to his destination.

And now with the help of Providence, the Church in the United States must advance and prosper. Her dioceses are 22 in number, under the superintendence of 17 Bishops, with the venerable Bishop White at their head. Her clergy will soon amount to 800, and are daily increasing, it is hoped, in devotion, in learning, and in zeal. Her missionaries are studying the language of China, bending their steps to Syria, and to Persia, instructing the youth of Greece, civilizing the Indian of the western forests, and traversing the prairies of Missouri and Illinois. Her revenues for the propagation of religion are constantly increasing, and, through the operations of systematic benevolence, will soon enable her to enlarge her efforts and extend her privileges to thousands who now scarcely know her name. Her numerous periodical publications are circulating religious and ecclesiastical intelligence throughout her widely spread communion, and scattering the seeds of truth where the voice of the minister of God is seldom heard. Her four Theological seminaries send forth more clergymen every three years than the whole Church possessed thirty years ago.—Let those clergymen be but faithful to their professed principles, faithful to the cause of evangelical religion, faithful to the souls of men and to their Master, and who can estimate the future extent, prosperity and usefulness of the Church at whose altars they minister! "Pray for the peace of Jerusalem, they shall prosper that love thee. For my brethren and companions' sake I will now say peace be within thee."

From the Episcopal Watchman.

#### TRINITY SUNDAY.

Epistle. Revelation iv. 1. Gospel. St. John iii. 1.

With the services of Whitsunday, we close our commemoration of the several circumstances, which marked the coming of God in the flesh, and have a more immediate connexion with the redemption of mankind. This day was chosen in preference to any other for the more solemn commemoration of this mystery, because after our Lord's ascension into heaven, and the descent of the Holy Ghost upon the disciples, there ensued the full knowledge of the glorious and incomprehensible doctrine of the Trinity. The Church, therefore, having devoted the foregoing solemn festivals to the honour of each several person by himself, thereby celebrating the Unity in Trinity; it was thought highly seasonable to conclude those solemnities, by adding to them one festival more, to the honour and glory of the whole Trinity together, therein celebrating the Trinity in Unity.

Throughout the Collects, this great and fundamental doctrine is either expressly or indirectly recognized. Our Church, however, very properly directs us to make more particular confession of it now; and therefore the present collect declares that the confession of a true Faith is—"to acknowledge the glory of the eternal Trinity, and in the power of the divine majesty, to worship the Unity." And faith in this doctrine is not only reasonable, but is very properly declared by our Church, to be necessary; because it is taught by

the Gospel, in which every Christian professes himself a believer.

To such an instance of piety and devotion, as the church manifests in this day's solemnity, we are excited, first, by the portion of Scripture appointed for the Epistle: wherein the angels and blessed spirits, which pay their constant attendance about the throne of the majesty on high, are represented to St. John, as with most awful and profound reverence acknowledging and worshipping the three holies, which are one eternal and Almighty God. A fit example for the Church militant on earth to follow; because, in so doing, they do not only copy after, but, as it were, anticipate the constant employment of the church triumphant in heaven.

To the contemplation of this mystery we are likewise invited by the Gospel for this day. In which is made express and distinct mention, of God the Father, by whose power and immediate presence with Jesus, the miracles attesting to his divine authority were wrought: of God the Son, who declares himself to have come down from heaven, and even to be in heaven at the instant of conversing with Nicodemus upon earth, and of that Holy Spirit, whose prolific operation upon the waters of baptism effects the new and spiritual, as of old it did the natural, creation, when moving upon the face of the yet unformed deep, and whose sanctifying graces act powerfully, though often undiscernibly, in changing the minds of men.

But, as the blessed spirits above are our pattern for acknowledging this mysterious truth, so are they for the manner of contemplating it. Like them, we should fall down before the throne, and with humble wonder adore a depth which we cannot penetrate.

Since Scripture is clear in the truth of this mystery, and reason cannot gainsay it: since this belief is the distinguishing character of Christians, and the profession of it a necessary antecedent condition of our being such: since we have devoted ourselves in baptism, and there promised constant homage, and obedience, and adoration, to the Trinity in unity: let us, in all humility and reverence, agree with 'angels,' and all the 'heavenly powers,' with 'cherubim,' and 'seraphim,' with 'apostles' and 'prophets,' and 'martyrs,' and with 'the holy church throughout all the world,' in 'praising' and 'acknowledging' this 'holy, holy, holy, Lord God of Sabaoth.' Even 'the Father of an infinite Majesty, his adorable, true and only Son,' and 'also the Holy Ghost the Comforter; living and reigning one God, world without end. Amen.

#### ILLINOIS.

The following is from the Journal of a Methodist missionary in Illinois, published in Zion's Herald.

Attacked by Wolves—Jan. 7.—I was on my horse before I could see ten rods of the road, and in twenty rods from the fence, being enveloped in fog and rain, I could see no tree or timber, having to travel eight miles to the next house. Here I made a breakfast of corn bread, meat and milk, (quite good, however, of the kind,) and put out for another ten mile stage. Just before I reached the north-east fork of the Vermillion of the Wabash, where the Vincennes and Chicago road crosses it, two prairie wolves passed me within ten rods, apparently regardless of me, only when they looked as if they would like to feast on me or my horse. After passing three branches of this river, all deep enough to swim a small horse, (mine being very tall) I entered a 16 mile prairie. My watch deceived me one hour, or I would not have attempted it so late; nor did the road prove so plain as I expected. I got sight of the timber four or five miles ahead, but night and a thick fog setting in, it being cloudy, and my road running entirely out, I was left in the dark without knowing which way to go. After travelling some time, I hallooed several times, in hopes to make some one hear, but in vain. The prairie under me was burnt as black as a coal, which combined with fog and clouds rendered it difficult to discern my horse's head. Thus situated, I heard wolves howl, which was soon answered, and in a few minutes I was attacked by them! One seized my horse by the neck which caused him to run back, and had like to have thrown me, when I struck him with my whip, which made him let go! Having no weapon to defend with, and having heard and read that singing would drive them off, I set to as loud as possible. They gave back at this, and in a few moments I moved off and left them. My hair stiffened, and my flesh crawled, though I had perfect command of my thoughts. I thought of Dr. Clarke's doc-

trine, that a man is immortal till his work is done; and believing my work not yet done, I felt confident I should not yet be eaten by wolves. But still I knew I must use means for my preservation, and having no carnal ones at hand, I looked to God, who delivered me. As near as I could judge, in the thick darkness with which I was enveloped, there was as many as eight of them. I continued wandering about until I found grass, and on it my horse fed for two hours. The moon then rising, and the wind blowing up from the west, cleared off the fog, and I soon after came to a road. My compass told me it went north and south; but I could not tell which was north, till I had tested that end of the needle with my knife; and then taking the south end, reached a house some time after midnight. I never was so thankful to see a house before; nor did I ever know how to appreciate the difference between daylight and dark, as I did next morning, when I took the road.

#### THE TWO SUNDAY SCHOOL TEACHERS.

The following, from the Sunday School Visiter, is worthy of serious notice. We have omitted some sentences which might be regarded as somewhat overstating—a prevailing error—the nature of the office.

We invite all our readers, who hold the office, to "look on this picture and on that."

I have seen some teachers who would always have a full class. I have seen others, who, with a full class on their books, would scarcely ever have more than two or three to instruct. What makes the difference? Ask the latter class of teachers, and they will probably complain of their scholars as stupid, careless, and indifferent; and tell you that they are discouraged about doing them any good.—But this is not the real difficulty. Compare their scholars with those of the class first mentioned, and you will see very little difference in them, but a very marked difference in the teachers. The truth is, these unsuccessful teachers do not feel interested in the work themselves. They never see their children, and perhaps never pray for their scholars; or, if from a sense of duty, they include them in their daily petitions, they do not feel deeply concerned for the salvation of their souls. Their instructions are therefore dry and uninteresting. Their own affections are not drawn towards their scholars; and therefore they fail to enlist their affections for themselves. Hence, all the exercises of the class are dull and uninteresting; and the scholars feel it to be a task to be there. This is doubtless the true explanation of the failure of multitudes of teachers, in keeping up and benefiting their classes.

But let us turn to the other teacher. He always has a full class. What is the secret of his success? This is an important inquiry. In the first place, he feels deeply interested in the work himself. His heart is in it. He feels for his children, and loves them. He visits them at their homes, and shows that he feels interested in them. He secures their affection and their confidence. He comes before them well prepared. He has sought all the helps in his power, and studied his lesson thoroughly. They meet him as their common friend. They hear from his lips the voice of kindness and affection. They see that he loves their souls. Thus he makes the Sunday school a place of deep interest to them. They would not be absent if they could. But they know, if they stay away, another Sunday will not dawn upon them, before the well known footsteps of their beloved teacher will be heard upon the threshold of their dwellings. Is it difficult to see why one of these teachers should have a full class, while the other dwindles away?—Missionary.

Some profess to be converted by the Gospel, but if they did not tell us so, we should never know it. There is no appearance of a change in the heart from any change of life. They remain as light-minded, as ill-tempered, as full of the world, as frothy in their conversation, and as loose in their walk as ever. Be not deceived. Bring forth fruits meet for repentance, for by such fruits only can it be known. The convictions which are not strong enough to subdue the dominion of sin, and deep enough to penetrate to the bottom of the heart, are of no real use. Has the fornicator become chaste, and the drunkard sober? Has the swearer learned to fear an oath, and the Sabbath-breaker to honor the sacred day? Has the careless become thoughtful, the proud humble, the passionate meek? Is the vulture turned into a dove, and the lion into a lamb?—Thornton on Repentance.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JUNE 2, 1836.

**KING'S COLLEGE.**—We concluded in our last our extracts from the "Memoranda." There is an appendix added, containing a list, confessedly defective, of the Alumni of the institution, from which it would appear, that before the charter was obtained, upwards of two hundred shared in the advantages of King's College, and one hundred and fifty nine since that period. It is a list of which no university need be ashamed. There will be found upon it the names of a Bishop, an Archdeacon, upwards of fifty clergymen, two Chief Justices, several Judges, and Barristers, besides many who in other professions, have attained to useful and honourable stations in society. There are few parts of the world so remote as not to have been reached by the Sons of this College. In England and other parts of Europe, in India and even in Van Dieman's Land might they be found, as well as in the Canadas, the United States, and their native provinces. Widely separated as they now are from each other, and from the beloved spot where they received the education which qualifies them for their various stations in life, we are persuaded that a strong affection for that spot, and a lively recollection of the thousand interesting associations connected with it, still reigns in their bosoms. And we are sure that they would with one voice cry out from the four corners of the earth against all who would rudely despoil its venerated halls—*Procul, O procul, este profani.*

We are glad to hear that the College Buildings are about to undergo a thorough repair, which may afford an additional evidence to the public that the good old stand is not likely to be abandoned.

**NATIONAL SCHOOL.**—We observe that there has been a recent examination of this school at Halifax, attended by the Governor, Lord Bishop, &c. and we are happy to perceive that the present state of the institution has called forth what we believe to be a well merited tribute of praise to the laborious and useful Master who now conducts it. We speak from some knowledge of it from its first establishment, and while we are assured that it has been eminently useful not only to Halifax in particular, but to the province at large, we are also convinced that never was it in a higher state of efficiency than at present. We hope its importance will be kept in view, and that something more substantial than words, will be given by those who desire to see it flourish.

An examination of the African School was also held on the same day; and the progress of the children is said to be very great, considering the short period the school has been in operation. We cordially wish it success, and are glad to find that the Legislature have allotted sixty pounds per annum for its support.

**REV. W. COGSWELL'S LECTURES.**—We have received a very neatly executed volume of 154 pages, containing six Lectures on the first and second chapters of the Acts of the Apostles, delivered during the last Lent, in St. Paul's Church, Halifax, whereof Mr. Cogswell (an Alumnus of King's College) is Curate. They are published in compliance with the request of several of the parishioners, and it is the Author's wish,

"And should the grace of God permit, and his Superiors in the Ministry of the Gospel sanction, his intention, to continue these Lectures in future years, and—should the present undertaking warrant it—to give them to the public as they are delivered. Thus in the course of a few years, it is hoped, by the blessing of God, an entire series of practical Lectures, upon that interesting portion of the word of God which is here entered upon, will be completed."

In a modest preface it is stated,

"That they make no pretensions to any merit as a

composition, and aim at nothing but simple statements of Gospel truths, and exhortation to Gospel conduct. They were undertaken singly with a desire of making the usual week-day services appointed by the Church for the Season of Lent, more interesting and more profitable. They were composed in the midst of ordinary parish duties, and were an addition to the preparations necessary to be made for the similar exercises of the Lord's day. Little time could therefore be found for any other study, than that of the word of God, in preparing them."

Upon a cursory perusal of these lectures, we are disposed to regard them as a useful contribution to the already abounding stores of practical divinity, which the press has poured forth upon this favoured generation. They will be found to contain a faithful exposition of a very interesting portion of the word of life, where the christian religion is presented to us not in theory 'but in practice,' where 'we see, not only how men taught, but how they acted, when influenced by the Spirit.' And the reader will find, intermingled with such exposition, those earnest and practical appeals to the heart and conscience which are so needful to awaken the slumbering and careless professor of religion, and make him a "doer of the word and not a hearer only."

We regard such plain and practical unfolding of the word of God, accordant as it is with primitive practice, to be at once the safest and most effectual mode of presenting its blessed truths to the mind of man. And amongst its advantages we reckon as not the least, that it tends to make the people more familiar with the Holy Scriptures which are able to make them wise unto salvation; and often leads those to search and read for themselves who would otherwise perhaps have suffered the sacred volume to lie unopened.

A few copies of the above work are for sale at this Office.

**RELIGION IN LONDON.**—We perceive by an extract from an English paper, that the Bishop of London has issued a forcible appeal to the inhabitants of that vast metropolis, on the subject of the lamentable destitution of spiritual instruction, in which such numbers of them are still living. It is stated that in 34 parishes of London and its suburbs, containing 1,137,000 persons, there is church room for only 101,082. His lordship's attention has been very strongly called to this subject by a letter from the Rev. B. N. Noel, containing appalling statements of the 'scum that is in the midst of her' who is foremost among the cities of the earth in the great work of turning the heathens from darkness to light. There is some fear lest the work of healing be neglected at home, when we hear that in London at the present time—

"There are 500,000 sabbath-breakers, at the very least, living in total neglect of the restraints of religion; of whom 10,000 are enslaved to gambling; 20,000 subsist on beggary as a trade; 30,000 eating the bread of theft and fraud; above 100,000 habitual gin-drinkers, and 23,000 of them in the course of the year picked up drunk in the streets; and lastly, 100,000 given up to systematic and abandoned profligacy. In view of this state of things, the British Critic says: "It was, we most certainly cannot say with approbation,—but still, without any overpowering surprise, that we found Mr. Noel calling upon the Bishop of London to venture on 'a brave neglect' of ordinary principles; to burst through the trammels of established usage; to cast off all encumbering notions of the Church's dignity; and, if need be, to call forth other Whitefields and Hills, from among the ministers of the Establishment; in order that the voice of God's wisdom may cry in the street, and in the market-place, and in the field, and on the hill-side, beneath the canopy of heaven."

**LETTERS ON ASTRONOMY.**—We are glad to see that the Rev. Mr. Hayden's letters on this sublime science, the most elevating that can engage the mind of man, are to be published in a small volume. We have perused them all

with pleasure, and from their simplicity and freedom from technicalities, and their conciseness, we think they will be a useful compendium to the instructor of youth, in the family or in the school.

**HALIFAX GRAMMAR SCHOOL.**—At a recent examination of this School under the charge of the Rev. Dr. Twining, it is stated, that a marked improvement was visible in many of the Scholars; and public testimony of the most favourable character (well merited as we fully believe,) has been borne to the soundness of the system of instruction pursued by the Reverend gentlemen in his academy.

**CLERICAL CHANGES.**—The Rev. George Jarvis, B. D. has removed to Shediac, N. B. and the Rev. J. Black, heretofore Missionary there, has assumed the charge of Sackville, N. B. The Rev. H. L. Owen has returned from St. Andrews to his own Parish of Aylesford, and his place at the former station is to be supplied by the Rev. Richard Uniacke.

We find by a list published in a Quebec paper, that £488 12s. 8d. have been collected by the clergy in that diocese, in aid of the sufferers by the calamitous fire which occurred at New York in December last.

The Lord Bishop of this Diocese is at present on a visit to Clermont.

Mrs. Hill, wife of the Protestant Episcopal Missionary at Athens, has arrived in the United States.

We have received a communication signed "New Carlisle" in the sentiments expressed in which we fully coincide; but as the pamphlet criticised by the writer, and advocating, it would appear, monstrosities akin to those of our Canada friend, has not to our knowledge reached this Province, we think our correspondent will agree with us, that it is best to let it repose unnoticed in deserved obscurity.

Thermometer at Lunenburg, noted at noon.

	For February.	March.	April.	May.
Average . . . . .	29½	37	44½	53
Maximum . . . . .	46	50	54	71
Minimum . . . . .	13	21	36	40

DIED.

At Newport, on the 25th May, after a long and severe illness, Mrs. Mumford, wife of Mr. Benjamin Mumford, sen. aged 59 years,—a worthy member of the Church. She was an affectionate wife, a kind mother, and highly respected by all who knew her.

FIRST VISITATION AT BORDENTOWN, N. J.

Bishop Doane made his first episcopal visitation at Christ Church, Bordentown, on Friday 15th inst. In the morning, prayers were read by the Rev. William Crosswell, Rector of Christ Church, Boston, and the Bishop besides preaching, administered adult and infant baptism, and the Lord's supper. In the afternoon, prayers were read by the Rev. E. Arnold, the minister of the parish, and the children were catechised by the Bishop. In the evening, prayers were read by the Rev. Mr. Crosswell, and the Bishop preached, and confirmed five persons. The services were held in the hall of the Bordentown Academy, of which the Rev. Mr. Arnold is the principal. This parish had its origin in a series of Missionary services on Tuesday nights, commenced in the beginning of 1834, by Bishop Doane, and continued by him and some of the clergy, at occasional intervals, until the establishment of the Academy, in May 1835. We rejoice to say that the highest expectations of the friends of this institution are realised in the services of the reverend Principal and his associates. The experiment is regarded as altogether successful, and promises great usefulness to the kindred interests of learning and religion. The house in which the services at the visitation were held, and which is also temporary chapel, was once the residence of Thomas Paine; and, in one of the rooms, the "Age of Reason" is said to have been written. The infant parish gives every sign of vigour and vitality; and, with God's blessing on the seed sown, will be fruitful, we trust, in excellent results to the beautiful and flourishing town which has cordially welcomed the introduction of the Church.—Missionary.



## P O E T R Y

## T R I N I T Y S U N D A Y.

*These Three are One—1 John v. 7.*

The principal events in our blessed Lord's life and ministry having been now made the subjects of annual commemoration in the church, commencing with his advent in the flesh, and terminating with the coming of the Holy Ghost; a concluding festival is appropriated to the celebration of the "holy, blessed, and glorious Trinity, three persons and one God."

O Holy, Holy, Holy, King supreme,  
Lord of the armies of the earth and sky,  
Before whose presence brightest seraphim,  
As on thy throne thou sit'st exalted high,  
Thy praise the saints in heaven, a countless throng,  
Chant through thy temple with alternate cry:  
Thy praise the assembled saints on earth prolong,  
Foretaste of bliss to come, and join that heavenly song.

O Holy, Holy, Holy! First to Thee,  
Father of all, the choral strains ascend:  
Thou art, thou wast, and thou for aye shalt be,  
Thou ne'er beginnest, and thou ne'er shalt end:  
Great Source of Being! Thou abroad didst send  
Thy mandate on creation's natal day:  
Life, light, and order thy behest attend;  
Chaos has heard, and darkness hastes away,  
And earth and heaven stand forth with all their fair array.

O Holy, Holy, Holy! Next in state,  
The eternal Father's co-eternal Son,  
We praise Thee, sole-begotten, uncreate:  
For thine the glory of the Father's throne,  
By birth inherited, by virtue won.  
Thou didst not scorn the lowly virgin's womb,  
For us thy race of humbleness to run:  
Thou didst not spare, triumphant o'er the tomb,  
For us at God's right hand thy sceptre to resume.

O Holy, Holy, Holy! Homage meet  
Thee too we pay, by thee, blest Spirit, led,  
Guide to all truth, all-knowing Paraclete!  
'T was thine at first with mighty wings outspread  
To brood above the waters dark and dead;  
O'er the baptismal waters still't is thine,  
Spirit of life, thy quickening power to shed:  
Where'er thou art, the charms of Eden shine,  
Peace, freedom, joy, and love, and sanctity divine.

O Holy, Holy, Holy, One in Three,  
In person three, in essence still the same!  
Though darkly now, as in a glass, we see,  
And scan celestial things with partial aim;  
Taught by thy word, baptized into thy name,  
'T is ours in lowliness of soul to own  
Of each, of all, the high mysterious claim;  
'Till purged from mists by sin around us thrown,  
We see Thee face to face, and know as we are known.

O Holy, Holy, Holy, King supreme,  
Lord of the armies of the earth and sky;  
As thou my first, be thou my latest theme.  
To thee with praise, on thee for grace I cry:  
Thou all in all, a thing of nought am I!  
Led by the light of thy unerring lore  
To thee I turn with faith's illumined eye,  
No further seek thy secrets to explore,  
But bow me to the dust, and wonder, and adore!

*Bishop Mant.*

## E P I S C O P A L M A R T Y R S.

It is remarkable that the only martyrs among the prominent Reformers, were those of the Protestant Episcopal Church of England. It may not be unacceptable to our readers to have a short account of the fiery trial through which some of them passed in contending for the faith once delivered to the saints. Our space confines us to the immediate circumstances of their martyrdom.

*Bishop Hooper.*—Hooper, after being degraded from his priestly office, was sent to his diocese of Gloucester, to be burnt there. At this he rejoiced, hoping by his death to confirm the faith of those over whom he had formerly been placed. One day's interval was allowed him, which he spent in fasting and prayer. Some came to persuade him to accept of the Queen's mercy, since life was sweet and death bitter. He answered, "the death that is to come after is more bitter, and the life that is to follow is more sweet." Once as his friends parted with him he shed tears, "All my imprisonment," said he, "has not

made me do so much." On the 9th of February, he was led to execution. The stake had been made ready near a great elm tree, in front of the cathedral where he was wont to preach. "The place round about, the houses, and boughs of the tree, were replenished with people, and in the chamber over the college-gate stood the Priest of the college." Being denied leave to speak, but allowed to pray, he declared his belief in the strain of a prayer. While he was on his knees in prayer, a box containing his pardon was brought and laid before him; at the sight whereof he twice exclaimed, "If you love my soul away with it!" He prayed earnestly for strength from God, to endure his torment patiently; and then undressed himself and kissed the reeds. When he was tied to the stake with iron chains, he desired them to spare their labor, for he was confident he should not trouble them. He would fain not have taken off his doublet and hose, but the sheriffs required them—so that he remained in his shirt; and being a tall man and raised on a high stool, he was seen by all the people. The fire was kindled, but the wood being green burnt ill, and the wind blew away the flame of the reeds. He prayed oft, "O Jesus, thou Son of David, have mercy on me and receive my soul," and called to the people that the fire was burning his nether parts but did not reach his vitals. The fire was renewed, but the wind still blew it away, and prevented it rising up to stifle him, so that he was long in torment. The last words he was heard to utter, were, "Lord Jesus, receive my spirit." One of his hands dropped off, before he died; with the other he continued to beat upon his breast for some time. He was near three quarters of an hour in burning.

*Bishops Ridley and Latimer.*—On the 15th of October, following, Ridley and Latimer were led to the place of execution, which was a ditch opposite Baliol college. Lord Williams, of Tame, had been appointed to see it done with a sufficient retinue, lest any tumult might be made in the hope of rescuing them. They embraced each other, knelt each beside his stake, in prayer, and then conversed together, whilst the Lord Williams, and other persons in authority, removed themselves out of the sun. Ridley distributed such trifles as he had about him to those who were near, and many pressed about him, to obtain something as a relic. They then undressed for the stake; and Latimer when he had put off his prison dress, remained in a shroud, which he had put on, instead of a shirt, for that day's office. Till then his appearance had been that of a poor withered bent old man; but now as if he had put off the burthen of infirmity of age, "he stood bolt-upright, as comely a father as one might lightly behold." When the fire was brought, Latimer said, "Be of good comfort, Master Ridley, and play the man! We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out!" The venerable old man received the flame as if embracing it, and having as it were, bathed his hands in the fire, and stroked his face with them, died presently, apparently without pain. Ridley endured a longer martyrdom, until the gunpowder exploded, and then he fell at Latimer's feet.

Thus died these two excellent Bishops. The one for his piety, learning and solid judgment, justly esteemed the ablest man of all who promoted the Reformation; and the other, for the plain simplicity of his life, a truly primitive Bishop and Christian.

*Archbishop Cranmer.*—Cranmer was now pulled down from the stage and carried to the stake, surrounded by priests and friars, who, with promises of heaven and threats of everlasting torments, called upon him, to renounce errors by which he would otherwise draw innumerable souls into hell with him. They brought him to the spot where Latimer and Ridley had suffered. He had overcome by grace the weakness of his nature; and, after a short prayer, put off his clothes with a cheerful countenance and willing mind, and stood upright in his shirt, which came down to his feet. His feet were bare; his head, when both his caps were off, appeared perfectly bald, but his beard was long and thick, and his countenance so venerable that it moved even his enemies to compassion. Two Spanish friars, who had been chiefly instrumental in obtaining his recantation, continued to exhort him; till perceiving that their efforts were vain, one of them said, "Let us leave him for the devil is with him!"—Ely, who was afterwards President of St. John's still continued urging him to repentance. Cranmer replied,

he repented of his recantation. Once more Ely called upon him to stand to his recantation. Cranmer stretched forth his right arm, and replied, "This is the hand that wrote it, and therefore it shall suffer punishment first."

True to his purpose, as soon as the flame rose, he held his hand out to meet it, and retained it there steadfastly, so that all the people saw it sensibly burning before the fire reached any other part of his body; and often repeated with a loud and firm voice, "This hand hath offended! this unworthy right hand!" Never did martyr endure the fire with more invincible resolution; no cry was heard from him, save the exclamation of the proto-martyr Stephen, Lord Jesus, receive my spirit! He stood immovable at the stake to which he was bound, his countenance raised, looking to heaven, and anticipating that rest into which he was about to enter; and thus "in the greatness of the flame," he yielded up his spirit. The fire did its work soon, and his heart was found unconsumed amid the ashes.

*Note to Rev. Mr. McGuire's Sermon.*

## M A H O M M E D A N C R E E D.

A Catechism, printed some years since at Constantinople, for the instruction of children in the Mahomedan religion, contains the following principal articles, to which the young Mussulman is required to give his assent:

"I believe in the books which have been delivered from heaven to the prophets. In this manner was the Koran given to Mahomet, the Pentateuch to Moses, the Psalter to David, and the Gospel to Jesus. I believe in the prophets, and the miracles which they have performed. Adam was the first prophet, and Mahomet was the last. I believe that, for the space of fifty thousand years, the righteous shall repose under the shade of the terrestrial Paradise; and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge Sirat, which passes over the bottomless pit of hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it: and the wicked shall be thrown off. I believe in the waterpools of Paradise. Each of the prophets has, in Paradise, a basin for his own use; the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of; and they are bordered with stars. I believe in heaven and hell. The inhabitants of the former know no want; and the Houris who attend them are never afflicted with sickness. The floor of Paradise is musk, the stones are silver, and the cement of gold. The damned are, on the contrary, tormented with fire, and by voracious and poisonous animals.

However frequently you are injured, if real penitence and contrition follow the offence, a Christian is always bound to forgive.—*Bishop Porteus.*

Internal conformity to the grace and holiness of CHRIST, is the fundamental design of a Christian life.

There is an hour coming, when I must exchange time for eternity. Am I preparing for that hour?

## S C H O L A R S H I P I N K I N G ' S C O L L E G E , A T F R E D E R I C T O N , N E W - B R U N S W I C K .

NOTICE is hereby given that a Scholarship of £25 per annum, in the above College, will be open for competition on Monday the 27th day of June next, to all candidates, whether already on the Matricula of this University or not; to be held until the expiration of three years from the date of Matriculation, provided the successful candidate resides so long in the College: the examination for which will be in the first twelve Books of Homer's Iliad, Xenophon's Cyropædia, the Odes of Horace, the first four Books of Euclid, and the first part of Algebra.

By order of the Council,

G. F. STREET, Registrar.

King's College, 7th April, 1836.

## P R I N T E D A N D P U B L I S H E D O N C E A F O R T N I G H T , B Y E . A . M O O D Y , L U N E N B U R G , N . S .

Where Subscriptions, &c. will be thankfully received. Terms—10s. per annum:—when sent to the country by post, 11s.3d.—Half to be paid in advance. No subscriptions received for less than six months. Communications to be addressed (POST PAID) to the Editors of the Colonial Churchman, Lunenburg, N. S. General Agent—C. H. Belcher, Esq. Halifax.