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T H E

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

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

VOLUME I. LUNENBURG, N. S. THURSDAY, APRIL 21, 1836. NUMBER 11.

For the Colonial Churchman.

CHURCH PROPERTY UNDER THE MOSAIC ECONOMY.

Essay 2.

During the bondage of the children of Israel in Egypt it is but consonant with reason to suppose that the religious usages and observances of their ancestors had been at first neglected through necessity, and subsequently forgotten through long desuetude. The era of their deliverance, from the tyranny of their task-masters, formed not only the beginning of their political freedom as a nation, but the commencement also of a new order of things relative to their practices and observances as a religious community. Their Leader and Lawgiver reduced, under the divine sanction, their devotional feelings, and the veneration which they were taught to entertain for the God of heaven, into a practical shape, and made religion an important branch of the polity of which he was the founder.

Until the time of Moses it is believed with much reason that the priestly office formed no distinct profession, but was discharged for the time being by the head of the family on whom it seems to have conferred a certain degree of dignity and honour. In the course however of the administration of the Jewish Lawgiver, a particular tribe was selected, who, by virtue of their descent from a common progenitor, were consecrated to the service of God. 'Thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle and all the vessels thereof; and they shall minister unto it, and encamp round about the tabernacle.' Num. i. 50. The regulation too, which related to the giving of tithes under the patriarchal economy was confirmed by divine authority. 'Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year,' Deuter. xiv. 22. The Jewish law likewise ordained that freewill offerings should be made for particular purposes; such as are specified in Exod. xxv. 1—9. to be necessary for the construction of the tabernacle, the ark, the mercy-seat, the table, the candlestick and the furniture, together with every other instrument that was deemed requisite for the due celebration of Divine worship.

Hence it may be perceived that Church Property under the Mosaic Economy assumed a more tangible shape than it had in the time of the Patriarchs. It consisted of certain articles which were solemnly set apart for the purpose of enabling the priests and the people to worship Jehovah with honour and proper reverence; and of certain rates, which had been ordered by the Divine command to be dedicated to the service of God. The former may be described as property in possession; the latter, property by right. The former moreover was of a permanent character, there being a law afterwards enacted to render it inalienable, in reference to which Malachi says, 'Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings.' iii. 8. And the second kind of property may likewise be said, in reference to quantity and quality, to be mutable or changeable, although equally inalienable with the former. Let us briefly consider these two sorts of ecclesiastical property, according to the station which each is represented to have occupied in the constitution of the Jewish Polity.

1. The first, permanent Church property that we read of is the Tabernacle and its various accompaniments. These were constructed of materials which the people contributed, and which were demanded of them as a free-will offering unto the Lord. They served as a visible symbol to denote the presence of Jehovah, and to excite the adora-

tion of the Hebrew hosts, until they entered into the promised land. Here further donations were made; and the ceremonial of the Jewish worship increased in splendor in the same proportion that the property of the nation increased in quantity.

The Levites received as a permanent possession forty-eight cities. 'Command the Children of Israel that they give unto the Levites of the inheritance of their possession cities to dwell in.'—All the cities which ye shall give to the Levites shall be forty and eight cities.' Num. xxxv. 2. 7. This with their property in right was all the inheritance the tribe of Levi possessed. For Moses gave them not any inheritance: the Lord God of Israel was their inheritance as he said unto them.' Joshua xiii. 33.

During the sovereignty of the Judges the Ark of the Lord and the Tabernacle were at Shiloh. But shortly after the election of the first Jewish King both seem to have been removed to Shechem, and from thence to Jerusalem. Here Church Property received an immense addition in the superb Temple which David had prepared, and Solomon built. This was a distinction worthy of the riches and prosperity which distinguished the reign of the latter monarch above every previous and subsequent period of the Hebrew annals. It was a means, under Divine providence for keeping alive the spark of true piety in Israel, and for directing the people towards the worship of the true God; and continued to answer these important ends until its overthrow and spoliation by the victorious armies of Assyria. After that event it was desecrated, and the vessels that belonged to it sacrilegiously profaned.

But on the return of the Israelites from the Babylonish Captivity, the Temple not only was restored, but its property appears to have been increased. The most splendid donations were appropriated for the building and the decoration of it: 'The Tinsathah gave to the treasure a thousand drams of gold, fifty besoms, five hundred and thirty priests' garments.' Nehem. vii. 70. Also—'the Priests and the Levites, and the porters and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities.' ver. 73.

Further donations were made to this kind of Church Property during the period which elapsed between the return from the captivity and the advent of Messiah.—Synagogues appear to have been built in many cities of Judea, as we read in various passages of the New Testament; a fact which implies an increase in those ornaments and furniture that the Mosaic law had assigned as proper adjuncts to every place of public worship. Thus notwithstanding the degeneracy of the great bulk of the Jewish people at the time of our Saviour's appearance on earth, the amount of permanent ecclesiastical property within the limits of their territories is a direct proof of the beneficial results of the Mosaic regulations with regard to this particular, and of the support it was calculated to afford to religion and the worship of the true God.

2. The property in right, or that which is in a certain degree subject to change, was derived from various sources. It was obtained chiefly from tithes and oblations, both of which were of divine institution. The contribution of them was thus rendered obligatory upon all the children of Israel, and those of the heathen nations, who lived within the limits of their Political Jurisdiction.—'And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereunto the fifth part thereof.

And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.' Levit. xxvii. 30—32. The rod mentioned in the latter part of this passage, was the tithing rod used in numbering the tenth out of the herd; or it may mean the shepherd's crook, under which the flock passed as he numbered them daily.

Besides the first tithes thus paid, there was also a second tithe, paid from the nine remaining parts, which the owner was obliged either to pay in kind, and carry to Jerusalem, or to the place where the sanctuary was, there to feast before the Lord with the Levites and the poor, or if the place was too remote, he might turn it into money. 'And if the way be too long for thee, so that thou art not able to carry it: then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose.' Deuter. xiv. 24. 25.

Every man likewise in the commonwealth of Israel was enjoined to make oblations and offerings of various kinds unto the Lord. 'Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass.' Exod. xxv. 2. 3. Then there were the Burnt-offerings, the Drink-offerings, the Free-will-offerings, the Heave-offerings, the Peace-offerings, the Sin-offerings, the Trespass-offerings, the Thank-offerings, the Wave-offerings, the Wine-offerings, and the Wood-offerings—All these offerings were commanded to be brought unto the Lord,—in other words to be dedicated to his service, for the twofold purpose of testing the piety and obedience of the donors and of preserving the worship and name of the true God in Israel.

They consisted chiefly of the productions of the soil; such as flour, bread, corn, and oil; or of animals,—such as bullocks, goats, lambs, and turtle-doves. These latter were offered as a sacrifice to make atonement for the sins of the people, and typified the great Sacrifice which was afterwards to be offered on the Cross. Certain seasons were set apart, when the sacrifices were ordered to be made; and the necessary supply of animals and materials was for the most part obtained from the contributions and voluntary oblations of the worshippers.

After the settlement of the Hebrews in the land of Canaan, the laws and ordinances, which Moses had enacted by divine command for the future government of their kingdom, began to take more extensive effect than formerly, and to produce by their celerity of operation the most beneficial results. The share of their property that had been set apart for divine uses had gradually accumulated, and was not only sufficient to answer the main object in view, but served as a lasting monument of their munificent piety. Witness the magnitude of the sacrifice which Solomon offered at the dedication of the temple. 'And Solomon offered a sacrifice of peace-offerings which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep.' The feast lasted for seven days, and clearly proves the extent and magnificence, to which Church Property had attained in the days of Solomon. I. Kings viii. 63.

Thus the temple at Jerusalem, the cities appropriated to the Levites, together with the tithes and offerings of the people, constituted the visible means, by which, under the providence of God, the worship and name of Jehovah was preserved from generation to generation in the kingdom of Israel. Among those who were appointed to wait at his altar in the sanctuary were men, who were gifted

above the common lot of mortals, with inspired powers, and divine communications regarding the will and intention of the Most High. They shone forth as a light to lighten many nations; they bore on high the ark of the testimony. And although their voices were silenced for a season, and their heavenly light extinguished in the gloom of the Babylonian Captivity, yet they were again permitted to return, and to establish on its ancient foundations the glory of their kingdom. The sacred flame was nurtured and kept alive; and served to point out their second Temple as a place where the Lord of hosts delighted to dwell. It continued to irradiate forth his glory until the 'time of accomplishment came,' when the Messiah appeared to take possession of his vineyard.

CRITO.

For the Colonial Churchman.

Poor wanderers of a stormy day,
From wave to wave we're driv'n;
And fancy's flash, and reason's ray
Serve but to light the troubled way;
There's nothing calm but Heaven.

The mariner of the trackless deep when he sets out on a voyage to some distant land, makes up his mind to encounter storms and tempests; and if the voyage is long he is sure to meet with many. Let us for a moment imagine a vessel rendered wholly unmanageable by the fury of the waves; in whom is the mariner on board then to place his dependance? Is it in his own power or science or skill, or in the strength of his frail bark? Surely, he can alone look for protection to Him who marks 'his footsteps in the sea, and who rides upon the storm.' The christian sailor will at that solemn hour look to the proper source for comfort and protection,—he will call upon that God, who alone has it in his power to calm the troubled sea, and to say to the wind 'be still.' And his God, being a God of mercy, will listen to his prayer, and if he think fit will certainly grant his earnest request. But on the other hand, let us imagine the mariner in that trying situation who knows not God, who never served him, and from whose hardened heart, prayer was never offered—Where can such a man look for comfort and consolation? Can he look for it to those of his fellow creatures, who may be in the same trying situation as himself? They can avail him nothing. Then is the time (unless his heart be too hardened) that he will repent the folly and sin of his past life, and that he has never been accustomed to pray to his God. But now it may be too late. The troubled sea may be his grave before he has time to repent, and then, O, where shall he appear?

Such has been the fate of many thousand mariners, and will doubtless be the case with thousands still living. In many instances numbers go on from Sabbath to Sabbath, and from year to year, without attending to the loud call of the Church Bell, and without listening to the call of the Minister to repent and be saved—What a solemn responsibility devolves upon the master of every vessel while traversing the boundless ocean. Is it not his bounden duty, to see that the Sabbath is kept holy, by all under his command, and to do all in his power to turn their thoughts particularly on that day, towards Heaven, and will not the Master Mariner who neglects doing so, have to account for his carelessness at the day of Judgment? Life is uncertain with every man, but more particularly so, with the mariner, who at all times while at sea has but a plank between him and eternity. Surely therefore it behoves him at all times to be ready to meet his God, for he knoweth not the moment that he may sink to rise no more. What are earthly prospects. What are earthly possessions to the poor sailor at the moment he finds his floating house sinking beneath him, and death staring him in the face? There is nothing that can yield solid peace or composure at such a moment, but the work of God's Holy Spirit on the heart shewing the need of a Saviour and leading the soul to repentance and trust upon Him for salvation.

The conscience of the Sinner is never at peace; it is always like the troubled sea which cannot rest. Therefore reader if you wish to be happy in this world and in the next, flee from sin; do nothing that you know is displeasing to God; be constantly alive to the exigency of your present state; it is not a small matter to be deceived upon such a matter. The interests of the whole world are trifling compared with your eternal peace and prosperity. The treasures of ten thousand worlds are insufficient to purchase the 'One thing needful,' the peace of your immortal soul. Live to God, and then you will find that there is nothing so calm, so comfortable as a conscience void of offence towards God and towards man. Build not your hopes of happiness on this transitory world, but on Heaven above; and when you come to die, if you are truly Christ's, you will feel assured of exchanging the storms and troubles of life, for the everlasting calm of Heaven.

MISSIONARY ANECDOTE.

"Lord! let my Faith *unshaken* dwell;
Immoveable Thy promise stands."

MESSRS. EDITORS,

One of the Missionaries of the London Missionary Society, related in the year 1833, the following interesting Anecdote, which should induce us of more favoured lands to persevere in well doing—May we learn from this convert from Heathenism, to rely on God's gracious promise, that if 'we resist the Devil, he will flee from us.'

While the cholera was raging throughout India beyond the Ganges, a Christian in one of its stations gave strong evidence of his faith in Christ; an evidence, however, which will not be so evident in Christian lands as to those who witness the superstitions, and the great timidity of natives who are of the Shanar caste. A dear child of this man was attacked, and died of the cholera, and soon after his other children also were attacked by it. While this man was thus distressed, one of the Heathens came to him, and declared that the only way to save himself and the remainder of his family alive was by sacrificing to the idols, and by renouncing Christianity. The tempter also produced instances of other Christians having, by thus yielding, stopped the dreadful evil. 'Well,' said the Christian with firmness unexpected by the Heathen, 'if that is the only way to escape Death, I had rather that I and all my family should die on the spot. *I will not deny my Saviour; neither will any of my family deny him.*' After this all his family recovered.

SECOND SUNDAY AFTER EASTER.

Epistle. 1 St. Peter, ii. 19. Gospel. St. John, x. 11.

In the Collect for this day, the example of the Redeemer is held out for his redeemed to imitate. And if we thankfully receive the inestimable benefit of salvation through Him, who 'was given to be unto us a sacrifice for sin;' no fairer proof can be required of the unfeigned sincerity of our thankfulness, than to consider him also as 'an ensample of godly life.' In contemplating his character with this view, let us take heed that our imitation be not a mere act, but a habit; endeavouring daily to follow the blessed steps of his most holy life.' And this holiness will be the necessary consequence of obedience. He came down from Heaven to do his Father's will. We are placed upon earth, to do the will of the same, our Heavenly Father. What if our trials be hard? Our Saviour's were harder. He obeyed unto death;—so likewise must our obedience be unlimited—unreserved. His reward was Heaven: Heaven also will be the reward of those who follow him. He hath 'gone to prepare a place' for them. Be it our daily care, that his work of mercy be not undertaken in vain for us.

The Epistle sets before us that admirable pattern of submission to suffering, which Christ has left for his followers to copy. The principal lesson which we have to learn from it is, to lift up our heads and rather rejoice, than repine at such tribulations, as we may be called to endure for 'righteousness sake.'—Our Saviour himself was made perfect by suffering; he received not the crown, before he had endured the cross; and truly our way to eternal life is gladly to suffer with him. He that is too delicate and tender to bear any hardships for his Saviour, is not worthy of him, and shall never receive any benefit by his sufferings; such an one will soon make shipwreck of his faith, and a good conscience, and in time of temptation will fall away. He will be disowned, and doomed to depart forever from him, at the last day. On the other hand, by adhering to him in the time of trial and temptation, we engage him in time of need to stand by us; and if we suffer with him, we shall be glorified together.

The Epistle concludes with giving to our blessed Saviour the title of 'Shepherd and Bishop of our souls.' The Gospel not only introduces that Saviour assuming the title to himself, but assigning a reason, why it belonged to him in a particular and exclusive manner. The ground of this claim is laid in that unparalleled degree of love, which induced him to lay down his life for the sheep. Hence, let us learn to remember the great duty of cleaving to that faithful guide, who humbled himself to seek that which was lost, and brought it to his own fold, on his shoulders, rejoicing. If a flock without a shepherd be the truest image of a state of danger and destruction, let us remember also guilt is added to the danger, when they who, in past time, were without a shepherd, shall flee from him, when he come is indeed to gather them

from brinks and precipices and to fold them in perpetual safety.

It is one fold under one shepherd, however parcelled out according to the bounds of diverse nations.—There is one well of life in baptism: one food of doctrine and communion: one rule of discipline, in which the duties of pastor and flock are marked and prescribed.

Let us then so live in Christian fellowship, and concord; in strict integrity of mind and conscience; in holiness of life; in faith and charity; returning to the fold of safety by a swift repentance, if at any time we have strayed from it into devious ways, and abiding steadfast in that happy and secure enclosure, in the unity of the Spirit, and the bond of peace; looking forward to that glad day when the Christian fold shall be made to enlarge its bounds; when the flock shall be more fully gathered under one good shepherd, Jesus Christ the righteous.—*Epis. Watchman.*

THE PAROCHIAL MINISTER'S ADDRESS

to Godfathers and Godmothers.

The office, which you have undertaken, is derived from high antiquity. For suretyship was required in the Jewish Church both at the circumcision of their children, and the baptism of their proselytes. And the most ancient writers of the Christian Church speak of godfathers and godmothers as then in use; so that it is impossible to fix the time when they were first appointed, their office appearing to be borrowed from the customs of the Jews, as many other ordinances in the Christian ritual undoubtedly were.

The importance of your office is immensely great. For you have engaged on behalf of the child, in whose name you have answered to the solemn questions which were proposed to you, that you will 'renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; that you will believe all the articles of the Christian faith; and that you will keep God's holy will and commandments, and walk in the same all the days of your life.' Now the Church looks to you as the bondman of this child, and derives from you her security, as far as you could give security, that this child shall not apostatize from the faith or practice of Christianity. She considers you as bound by the most solemn obligations, which you have voluntarily taken upon you, and which you have sanctioned in the house of God, in His sacred presence, in the presence of His minister, and before many witnesses, to be the spiritual guardian of the child in whose name you have answered; and as engaged to instruct, reprove, rebuke, and exhort your spiritual charge, in case its natural parents should be prevented by death or any other circumstance from performing their office, or through irreligion should neglect it. At all events, you are bound by your prayers, by your example, and by your advice, to assist the endeavours of the child's natural parents.

It is greatly to be lamented, that the office of a sponsor is considered in the present day as merely nominal; and that no importance is attached to it by the generality of those who are called Christians.—Hereby the Church is deprived of a principal preservative, which the wisdom of her constitution hath provided, from infidelity and vice in her children; she is hereby exposed to the scorn of her enemies, while her friends mourn over her desolations. But surely it is strange, that any reasonable person can trifle with obligations, so solemn as those by which you have bound yourselves; that they can mock God to His very face, and wantonly provoke his wrath, which, without repentance, all who thus deride the Majesty of heaven, injure His church, and trample on holy things, will most severely feel in an eternal world, if not in this.

Our Church has done all that she could do to prevent the abuse of this important office, by endeavouring to exclude improper persons from it. For she has directed in the 29th canon, that, 'no parent be permitted to answer as godfather for his own child; because the natural parents are supposed to be bound to do all that in them lies, without any additional tie;' and he adds, 'neither shall any person be admitted godfather and godmother to any child at christening or confirmation, before the said person so undertaking hath received the holy communion.' She supposes, in the judgment of charity, that all her members will thankfully embrace the high privilege of the Lord's supper, so soon as they have been confirmed; and that

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all communicants are so fully instructed in the doctrines of Christianity, and influenced by them, as to be fit instructors of those children for whom they may engage in baptism. But this excellent rule, respecting the exclusion of those from being godfathers and godmothers, who have not received the holy communion, is unhappily neglected. And indeed, were ministers to adhere to it, so general is the impious neglect of the Lord's supper in our degenerate day, that many children must remain unbaptized for want of sponsors properly qualified to answer for them. Perhaps the person into whose hands this address has fallen, has obtruded himself into the solemn office of a sponsor, without having previously presented himself at the Lord's table. If so, oh, let him reflect that he is certainly altogether disqualified for the duty which he has taken upon him. For how can he be fit to instruct another in the privileges and duties of Christianity, who is himself so awfully unacquainted with his own duty and privilege, as hitherto entirely to have neglected a compliance with our Lord's solemn command, 'This do in remembrance of me.' With what face can you teach your young charge, that the sacrament of the Lord's supper is 'generally necessary to salvation,' that is, whenever it can be obtained, as you must do when you inquire into his knowledge of the Church catechism, while you yourself wickedly turn your back on that inestimable benefit?

The Church requires that you should 'bring the child,' whose sponsor you are, 'to the bishop to be confirmed by him, so soon as he can say the creed, the Lord's prayer, and the ten commandments, and is further instructed in the Church catechism set forth for that purpose.' The Rubric after the catechism further requires, that you should be present on the occasion, as a witness to the child's confirmation.—But, perhaps, you have never been confirmed yourself. You have sinfully neglected this useful and important ordinance. How then can you bring your child to be confirmed, and appear as a witness of the profession which he is to make? Is it not to be feared that you have lived in the total neglect of those solemn promises and vows, which were made on your own behalf when you were baptized? And that you are yourself a stranger to the doctrines and duties of the Gospel, in which you have solemnly undertaken to instruct another.

Let me beseech you seriously to consider those promises and vows which were made in your own name at your baptism, and which you have now made on behalf of another person. Perhaps the present moment may be a favourable one for making or deepening a religious impression on your mind. Perhaps your guilt in taking upon you what you have not understood, nor even considered, may be the means of awakening your mind to a sense of your danger, and of leading you to repentance. God grant that it may!

To be concluded in our next.

We take the following from a missionary paper put forth at Halifax, we believe, by the Baptist Missionary Society, respecting the Burmese Mission, supported by that denomination in the U. States. It appears that £50 had been collected at Halifax by the 'Committee of the Halifax Ladies' Society for assisting the Mission to Burmah.'—Ed. C. C.

BURMAN MISSION.

The Empire of Burmah, recently distinguished as the theatre of the British conquest in Asia, lies between Hindoostan, China and Siam. Authorities differ as to its population; by some, it is supposed to contain about eight, by others, seventeen millions of idolatrous inhabitants.

Origin of the Mission.—In the year 1812 several young men of the Theological institution at Andover, Massachusetts, being desirous of establishing a Mission in India, sailed for Calcutta. Of this number was Mr. Judson, who accompanied by his wife, was led by circumstances to Burmah, and whose name has ever been connected with the history of the Burman Mission.

Early difficulties, first successes, &c.—After innumerable trials and difficulties, they obtained an entrance at Rangoon, in 1813: and after acquiring the language, Mr. Judson proceeded to translate the Scriptures, instruct the natives, and prepare tracts for circulation. Under the most depressing circumstances, added to bodily weakness and suffering, they laboured for four years, before any prospect of success was apparent. They were cheered, however, during this period, by the addition to the Mission of Mr. and Mrs. Hough.

Two years after this, the first convert was baptised; after which, many zealous enquirers presented themselves, some even of rank and eminence, which caused the fame of the 'new religion' to reach the Emperor; and deeming it the best expedient, the Missionaries visited the seat of Government, and sought the Imperial favour and toleration. But their petition was disregarded. The Christian converts, however, remained steadfast in the faith: 'Only stay with us' they exclaimed, 'till there are ten converts, then one can teach the rest, and the Emperor himself will not be able to destroy the new religion.'

In 1821, Mrs. Judson was obliged by ill health, to visit her native land, but she returned to Burmah after a year's absence, accompanied by Mr. and Mrs. Wade. Dr. Price joined the Mission just before the departure of Mrs. Judson, and his fame as a Medical practitioner, reaching the Emperor, he was summoned to appear before him. Mr. Judson accompanied him, hoping that thus an opportunity was afforded of introducing the Gospel into the heart of the realm: but the mysterious Providence of God did not permit the hopes and expectations of these his servants to be realized. Though the medical skill of Dr. Price rendered him an object of favour and respect, the war between the British and Burmese Governments caused the Missionaries to be looked upon with suspicion and ill will. They were supposed to be spies for England and were treated with the utmost severity, being driven from prison to prison, enduring the most dreadful sufferings, and were finally saved by the friendly interposition of a native Governor, and the constant intercessions of Mrs. Judson, who amidst extreme difficulties, personal weakness, and domestic afflictions, administered to their comfort. 'Even after the treaty of peace was concluded' says Mrs. Judson in her journal, 'the King refused to deliver us up, saying, that we were not English and should not go; but Sir Archibald Campbell * the British General demanded us of the King, invited us to his quarters, and treated us with the kindness of a Father, rather than as strangers from another country.' On the cessation of war, the Missionaries removed to Amherst, which it was supposed would be the seat of Government; and by them Schools were established, which began to give much encouragement: but the British Garrison being removed to Maulmein, the population gradually retired, and the Missionaries finally abandoned this station.

Tavoy, the Karens.—Mr. and Mrs. Boardman accompanied by two native teachers, established a station at Tavoy in 1822. There they heard of the Karens a race of people, who reside at a distance from Tavoy, and in some of their characteristics resemble the North American Indians. Mr. Boardman in visiting them found in possession of one of their priests, a book, to which they all paid religious worship, according as they said, to the instructions of a person who left it with them. For twelve years they had endeavoured to discover its contents, and on hearing of Mr. B.—'s arrival they thought he must be the teacher, a belief in whose coming had been the chief article in their creed, and who should explain the book. It was an English Prayer Book!—He immediately told them it was a good book: that they must worship not the book itself, but the God of whom it spoke. This incident has led to the development of the most encouraging and important branch of the Burman Mission.

But when this station was assuming an air of the highest interest, Mr. Boardman's declining health obliged him to quit it for a season. After seven months absence, though still extremely weak, he resumed his labors, and no sooner reached Tavoy, than his faithful Karens gathered round him from the country, and brought information that a far greater number in remote villages had become Christians, and sent him an urgent request to come to them. At this interesting and important crisis, Mr. Boardman being now unable to walk or ride, Mr. Mason arrived; who on seeing Mr. B.—'s emaciated form, thought him quite unable to undertake the contemplated journey; but his heart was set on accomplishing the work, and he was accordingly borne in a cot. After three days' journey they reached the place, and Mr. B. being carried in his bed to the water-side, Mr. Mason baptised thirty four persons in his presence. In a day or two after he died, breathing out in the earnest feelings of his heart, 'Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

From a Foreign Magazine.

SUNDAY SICKNESS.

I have observed the paroxysm commences at different periods; but generally in the morning of the Lord's day, and in many cases it seizes the patient before he has left his bed, and makes him indisposed to rise till a later hour than usual. A coldness has first been noticed about the region of the heart; and a dulness in the head, which stupifies the brain, not unusually succeeds; this is followed by yawning, and a sort of lethargy.—The patient is sometimes deprived of the use of his limbs, especially the legs and

the feet, so that he finds himself indisposed to walk to the 'house of God.'—Some, indeed, have gone up to the solemn assembly; but they have generally entered it later than their neighbours; and even there the paroxysms have seized them, and the symptoms of yawning and lethargy have been so violent that they have fallen into a deep sleep, even when the preacher has been delivering the most solemn truths; and others have been extremely uneasy in their confinement during the short time of service; though they have been known to sit very contentedly in a play house for several hours together. This disease appears to stupify those who are subject to it; so that however they may appear to suffer, they are seldom, if ever, heard to complain. I have known persons under other diseases, mourn on account of their confinement from public worship; but the victims of this extraordinary disorder, were never heard so to do. I was at first greatly surprised, after hearing that the patient could not get to public worship, to find her the next day as active as if she had not been subject to any indisposition; but I have since found it very common, after the paroxysms are removed, for the patient to appear perfectly well till the approach of the next Sabbath;—though most of the faculty agree, that there is a low feverish heat to be perceived during the days of interval, which is called *febris mundi*, or the worldly fever. There seems also to be a loss of appetite for savory food, and entire want of relish for *panis vite*, (bread of life) which it is thought might be of some service to remove their disease, as a very skilful and experienced person has asserted that it was more to him than his necessary food; and another has recommended it as peculiarly agreeable to the taste. One circumstance I had almost entirely forgotten, viz, that those who have not laid aside all attention to the form of religion, if they are subject to the Sunday Sickness, generally feel somewhat chill and listless about the hours of secret retirement, and family devotion. From some symptoms in the families where this disease has made its appearance, there is reason to fear that it is contagious.—Some children have received the infection from their parents; and I expect every week to see it more prevalent in the vicinity of certain families who are dreadfully under the power of the disorder. The symptoms of yawning are evident in some, and of lethargy in others, who are not yet so far gone, as to be kept from public worship.

In searching for the cause of these symptoms, I have met with considerable difficulty; but am now convinced, after the closest investigation, that they are generally brought on by excessive indulgence, and feeding without reserve on the sour fruits of the flesh, and the windy diet of the world. Persons who sit for many hours together in close rooms, with vain, carnal companions, are peculiarly liable to the malady; and I have observed that a neglect of family and social religion, on working days, a great delight in card and other games, a frequent attendance upon night feasts, drinking clubs and the theatres, are among its certain forerunners.

What is to be done? It is high time that physicians or divines should attend to the malady. I have sometimes thought of prescribing draughts and bolusses to those who have told me that they could not go to Church, or not go in time, or keep awake while they were there, but when I have found them well and active in their business, I have declined it, for fear it should seem like forcing medicines. Had I been sure that worldly business or pleasure had detained them, I should have recommended the clergymen to attend their case; but when they talk of their infirmities and indispositions, I do not know how he could address them.—Perhaps it is necessary to hold a consultation of physicians and divines, that it may be determined to whom the patient belong, and whether the complaint be seated in body or soul.

From these weighty remarks from a serious medical writer, the transcriber may be permitted to add a few observations of his own. While inspecting the state of those around him, he has met with some additional symptoms, or perhaps varieties of the disease referred to. He has known indisposition attack the unhappy patients on common days, but aware of the immense importance of their worldly engagements, and feeling a deep interest in temporal things, they summon up all the vigour of the constitution, and refuse to yield until the Lord's-day, when their resolu-

* The present Lieutenant Governor of New Brunswick.

tion becomes so faint and the necessity of recruiting their strength for the profits and pleasures of the coming week is so urgent, that they sink into a debilitating lassitude, and say to that gracious Being who calls them to his sacred worship—'Go thy way for this time'—we are indisposed—we will attend to thee at a more convenient season. This disorder attacks many teachers in Sabbath schools. During the time for attendance at the schools, they struggle with the complaint and attend with apparent liveliness; but when called in the evening of the Lord's-day, and on those Sabbaths in which they are entirely at liberty from school engagements, instead of going to the house of God, to set a holy example to their scholars, and to perform one of the first of all religious duties, they remain passively at home, so benumbed and exhausted, as to discover no sign of spiritual feeling.—Among the hearers, there are intermissions in the paroxysms for various periods. Some are seized about every fortnight, or every month, and some either regularly in the forenoon or afternoon, of the sacred day.—The Sabbath palsy, (for I cannot but think this mysterious disease is a species of paralysis) is much stronger when the weather is unfavorable or during the visit of any casual friend. At other times they can, at least outwardly, come up and wait before the God of life and salvation. A cure for this dreadful malady is imperatively called. It is a sure sign of spiritual, and a terrible harbinger of eternal death. As its nature does not yet appear to be fully understood, I would recommend an immediate application to the Great Physician to whom no case is perplexing or desperate. When He cleanses and renews the soul, this malady is entirely removed.—From that hour, the recovered patient cries out, "When shall I come and appear before God?—Before God my exceeding joy. One day in thy courts is better than a thousand: I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. I will dwell in the house of the Lord for ever."—*Christian Intelligencer.*

CHINA.

Extract from a letter from the Rev. H. Lockwood, Protestant Episcopal Missionary, dated

Canton, October 27th, 1835.

Though we have not been disappointed ourselves in the views we had formed before leaving America, it is possible that many of the zealous friends of the cause would be, were they to come here. But there is nothing to discourage which has not existed before, and which has not been understood. On the contrary, there is much which ought to encourage us. Many of the representations which have gone from this country, were doubtless penned in too hasty and unguarded a manner. They were the overflowings of an ardent and enthusiastic mind: general conclusions were formed and expressed, perhaps, upon too slight foundations, and may have given rise to erroneous impressions. It is certainly of great importance, that every thing which has such a tendency, should be carefully avoided. No permanent advantage will be gained by having expectations excited which may be disappointed; while, on the contrary, much serious injury to the cause may result from such misunderstanding. While we believe there is little to be apprehended from this cause as yet, we trust we are fully impressed with the importance of being strictly guarded in all our communications on this subject, and of endeavouring, as far as possible, to convey a true and accurate idea of whatever may come within the reach of our observation. The Chinese Repository, published at this place, under the direction of the Rev. E. C. Bridgman, we consider an invaluable publication to all those abroad, who are desirous of obtaining much interesting as well as impartial and faithful information respecting China.

There is at this moment but little doing by the missionaries here in the way of direct effort among the Chinese in the empire. It was the expression of Mr. Gutzlaff, whom we visited at Macao, that we had arrived at rather a dark period. He had been obliged to suspend his operations in printing, on account of the desertion of his Chinese assistants. A deputation of some Mandarins, with an hundred men, had even been sent down from Canton, to search for the traitorous publishers of Christian books. They did not succeed, however, in effecting any thing; and on their return, were overtaken on the river by a

storm of wind, and all except two, were drowned.—Some boys, who were being instructed by Mr. Bridgman, have also left him; and no foreign books in the Chinese language are kept here, except in close secrecy. This unfavorable turn of things has been caused by the appearance of an edict from the Emperor, issued in July last. It appears that some of Mr. Gutzlaff's books had been sent, by certain provincial governors, to his imperial majesty, by which his suspicions became excited. Though he says nothing in the edict about the contents of the books, which, by the way, were a direct attack upon the injustice and folly of the Chinese system of exclusion, he commands a strict search to be made, and a vigilant watch to be kept up, in order to detect and punish as traitors, all who are concerned in making them. It is impossible, he thinks, that any but subjects of the 'Celestial Empire' could have made these books; some of them must be in league with the 'outside barbarians' and such must be carefully sought for and rigorously punished.—*Epis. Rec.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, APRIL 21, 1836.

KING'S COLLEGE.—Since our last we have perused the debates on the College question in the House of Assembly, as reported in the Novascotian of the 31st ult. and have been much pleased by the tone of liberality which, with one exception, pervades them, and by the just disposition which seemed to prevail in the House not to meddle with what does not belong to them. No one with a candid and unprejudiced mind can rise from the perusal of the 'Memoranda' from which we give further extracts to day, without being convinced that the college at Windsor in its rise and progress, and in every effort that has been made for its advancement, and in all that pertains to it, is the rightful property of the church. While at the same time it is equally clear that all its advantages and all its honours (with the single exception of degrees in Divinity) are free to the youth of every denomination. Perhaps in no one place have the benefits of this institution been more manifest than on the very floor, where the question of its destruction, (for such as respects the design of its founders and the terms of its charter would the union prove) has been lately discussed. Some of the soundest reasoning, the most genuine eloquence, and the most enlightened views, that have ever been displayed in that Assembly from time to time, have been from alumni of King's College. We have pleasure in transferring to our columns the concluding part of the speech of one of these who has well sustained on this occasion, the character of his Alma Mater, and his own. We mean Mr. Wilkins, the member for Windsor.—"To conclude Sir," says Mr. W. "you ought not to force a union if you respect law and vested rights. You ought not to force it if you regard, as I confidently trust you do, the natural feelings and partialities of a large and respectable portion of His Majesty's subjects in this Province. Sir, to the memory of the alumni of King's College every spot is rendered sacred by some recollection of business or of pleasure—there, when life was in its spring, ere cares and disquietudes came over them, they pursued in sweet fellowship the paths of science, or enjoyed friendly communion of soul with each other. They love—they revere their *Alma Mater*, the nursing mother of their minds—they desire to place their children on her bosom—the very tree in her grounds that bears inscribed upon its trunk the names of more than one generation of them, has delightful associations in their minds. And shall it wave over the ruins of the ancient edifice! No Sir—fobid it all that is generous—fobid it all that is just! Ah! well Sir, in that sad event, should it ever happen—may the lines of the poet of the deathless bays be in the heart and on the lips of the sorrowing *alumnus*, whilst his tearful eyes behold that tree, which blooming lives amidst the desolation around it:

"How do thy branches moaning to the blast,
Invite the bosom to recal the past—
And seem to whisper, whilst they gently swell,
Take, while thou canst, a lingering last farewell!"

We subjoin promised extracts from the 'Memoranda respecting King's College' which need no comment.

'As the Institution at Windsor rose in importance, its connection with the Church, to which it was intended to be an handmaid, became more important also;

and accordingly increased attention was given to this connection. Mr. Grenville seemed fully alive to this object; and in a very important letter to the Bishop of Nova Scotia, dated the 5th of June, 1790, acquainted him, that His Majesty was pleased to express his entire approbation of the design; that as a Mark of the attention of Parliament towards the encouragement of Religion and Learning within the Colonies, a sum of £1000 was included in that year's Estimate, and voted by the House of Commons, towards the erection of a College in Nova Scotia. I have also received His Majesty's commands, to consider of further steps to be taken for the promotion of those salutary objects, to which this Establishment is directed. With this view His Majesty has been pleased to declare His intention of granting to this College a Royal Charter. Grants of Land were promised for a permanent endowment, and the Bishop's opinion was desired as to such lands, as might be proper for that purpose. 'And as His Majesty conceives that it will be of the utmost benefit, both for the education of youth and for the maintenance of Religion, within the several Provinces of His Dominions in North America, that the *Ecclesiastical Benefices there*, should be filled by persons properly instructed in the *Principles of the Church of England*, His Majesty has directed me to prepare, and submit to His consideration, a plan for establishing, within the two Universities of this Kingdom, foundations for the maintenance of a certain number of young men, being Natives of His North American Dominions. These persons are to be elected from the College in Nova Scotia, or from any similar Establishment which His Majesty may be pleased to found by His Charter, in any other British Colony in America. They are to be sent to England, to finish their studies at an English University, and are to be entitled to the benefit of such foundations, as I have mentioned, for a certain number of years, at the expiration of which, they will, if properly qualified, be admitted into Holy Orders, that they may supply such vacancies as may occasionally arise in the Ecclesiastical Establishment in British America.'

'The exhibitions proposed by Lord Grenville, were afterwards abandoned, from an apprehension that the most promising youth, whom they would remove to England, might form new connections there, and never return to Nova Scotia.'

'Further grants of money were solicited and obtained, through the same Channels, upon the same grounds, and with the same intentions, until £4000 were allotted by Parliament, in several separate grants to the Building. The Warrant for the Charter was ordered about the year 1792, when the Chief Baron Mc Donald, was Attorney General; but it appears to have been neglected upon his quitting that Office: The attention of Government was then absorbed by the overwhelming events in Europe; and the war with France, in the following year, prevented further attention from Ministers, to the distant object of a College in Nova-Scotia. The Building was however erected and the Institution pursued an humble, but useful course, for the nine following years; closely connected with the Established Church; well known to be so connected; and without any doubt, or disapprobation of such connection. In the latter end of the year 1800; the compiler of these Memoranda, who had been educated chiefly at Windsor, sailed for England. He was entrusted by the Governors of the College, with the contributions of themselves, and a few other friends of the Institution, to the amount of £250, for the purchase of Books, as a foundation for a Library for the College—and he was honoured with a Commission to take any measures, which might be approved by the Archbishop of Canterbury. (Dr. Moore) the Bishops of London and Rochester, (Drs. Porteus and Horsley,) and Scrope Bernard, Esqr., the Provincial Agent, to promote the interest of the King's College. Much exertion was made to promote these interests, in various ways, under the very honorable patronage, which was readily afforded. But this exertion was made under the fullest conviction, that the Church and the College were indissolubly connected. The station and offices of the Patrons, under whom that exertion was made, were a guarantee for such connection. That connection was the plea under which assistance was solicited and obtained. Books to the amount of more than five times the sum originally subscribed, were collected and forwarded to Nova Scotia; and a permanent feeling of

regard for the Institution was happily established, among a large portion of the English Bishops, and Clergy, and at the Universities in England and Ireland. And here it may be mentioned, that several of the most liberal contributors to the College, withheld their gifts, until they could be satisfied of a real connection between the College and the Church. To give satisfaction on this point, visits to the Universities were required, and they were successful. Mr. Wilberforce sought for more evidence of this, than any other individual, and requested a visit of several days, from the young representative of the College, that he might be strictly questioned on this point, by Mr. Wilberforce, and several of his friends. For this object, that pious benefactor put aside all other engagements, and being well satisfied of the fact, became an active and liberal Contributor, and was enrolled, with several others, to form a Committee, for promoting the prosperity of the Institution.

The success of the application for a Library, encouraged the Writer to request the approval of his Patrons, for tracing the History of the neglected Charter. The use of the influential name of the Archbishop of Canterbury, and the Bishops of London and Rochester, were entrusted to his discretion. Mr. Bernard was his zealous coadjutor, and a most valuable guide, and able assistant, in the various offices where inquiry was necessary. The result was, a satisfactory promise, that the charter should forthwith be completed, and a permanent endowment asked for from Parliament.

SPIRIT OF MISSIONS.—We have received the second number of an interesting publication bearing this title, Edited for the Board of Missions of the Protestant Episcopal Church in the United States, and comprising 30 pages of matter connected with the Missionary operations of that Church, to which new life and activity have been imparted since the meeting of the General Convention, in August last. We gather from this source the following items—The Rev. Henry Gregory has been appointed Missionary to the Menominee Indians, Lake Winnebago; the Rev. Solomon Davis to the Oneidas, Michigan. Several other domestic Missionary stations were fixed in different parts of the Union, with salaries of \$250 each attached to them. In reference to the Mission to Persia, &c, it was

Resolved, That the information and suggestions contained in the communication of the Rev. Mr. Southgate, with other circumstances known to the Committee, in their opinion, manifestly indicate a providential direction to this extensive field for Missionary operation, and are of sufficient importance to induce them to determine on the appointment of an individual Missionary agent to visit Persia, and, if he should find it expedient, Turkey, Syria, and Egypt, in order to ascertain where Missionary stations, with a view to the conversion of the Mohammedans, in one or more of the said countries, can be established, with the best prospect of success.

Resolved, That the Rev. Horatio Southgate, jr. be appointed to explore the said countries to such an extent as he may find practicable.

The design of this Mission embraces not Persia alone, but, more generally, the Mahomedans of the East. Persia, Turkey, Syria and Egypt, are specified by the Committee; but it is expected that the first and chief attention of the explorers will be given to Persia, as that country presents the greatest encouragements, and will probably become the principal field of labor. It is certain, however, that important stations in some of the other countries named, may be established; and it is not improbable, that Damascus, in Syria, or Constantinople, in Turkey, will be the first place to be occupied.

The plan of the Missionary already appointed is, to embark for Smyrna, and, after conferring with the English and American Missionaries there, to proceed to Constantinople, where he intends to spend several months, in the study of the Turkish and other languages. It is expected that another Missionary will be sent out in season to accompany him upon his tour. From Constantinople it may be found advisable to proceed directly to Persia, through Asia Minor or by way of the Black Sea. After traversing Persia, and residing for a time in each of its principal cities, the explorers may return, along the Euphrates, through Syria and Egypt, to Constantinople. This appears

at present the safest and most expeditious course. But it may be modified or entirely changed by circumstances yet unforeseen.

The undertaking, so far as it has been presented to the Church, has met with a ready and cordial reception. It is a fact worthy of mention, that before any action was had by the Foreign Committee or the Board of Missions, and even before it was known that a single individual in the Church had this field of labor in view, a deep interest in behalf of Persia was excited in many minds, and many hearts were moved to prayer for the land where the sainted Martyr toiled and suffered. Thus far, the providential agency of God in the work has been manifested in a manner which calls for devout acknowledgment and gratitude. Obstacles after obstacle has been removed. Difficulties which seemed almost insurmountable in prospect, have vanished as they were approached. A new sympathy has been awakened in hearts, before indifferent to the cause of Foreign Missions. Ample provision has been made for the support of our Missionary, and the deluded followers of the false Prophet are remembered in the daily petitions of many pious hearts.

It is hoped that a full exposition of the grounds of the enterprise will ere long be laid before the Church. We believe that no Mission to foreign lands has ever commenced with stronger encouragements or brighter prospects. Let the Church sustain it by her free-will offerings and her prayers, and we have nothing to fear.

On the general subject of Missions to Africa, it was resolved, that although providential events, in relation to the establishment of the ministry and worship of our Church in the American Colonies on the Western coast of Africa, have, in their aspect, been, hitherto, afflictive, and discouraging, yet, in view of the Saviour's command to his Church to 'go and teach all nations,' and the promise of the divine Word that, 'Ethiopia shall stretch forth her hands unto God,' this benevolent design ought not to be abandoned; that, accordingly, the Secretary and General Agent be instructed to place the subject anew before the Church, and to invite earnest prayer and liberal contribution for this interesting department of Missionary service, as well as offers from duly qualified Clergymen to become Missionaries in the service of this Society in Africa.

The Rev. Dr. Jarvis, Professor in Washington College, Hartford, is to preach the next annual sermon before the Board of Missions.

The contributions received from the several Dioceses in about four months amount to \$12,447. Among them we find some noble items—such as 'Collections in Ascension Church N. York \$1,923;' 'pledge from the congregation of St. Andrew's Church, Philadelphia, \$1,000 YEARLY for the Persian Mission.' From the Ladies' Missionary Association, Christ Church, Baltimore, \$500 for the China Mission. From the Association of St. George's Church N. York, for the promotion of christianity \$300; collection in the same church \$215; another in the same church \$420.

We observe numerous contributions from Ladies' Societies, to the same good cause, amounting to several hundred dollars—as also from children in various Sunday Schools. Upon the whole we have perused this monthly record of the Missionary proceedings of our Sister Church, with feelings of deep interest; and we rejoice in the spirit of christian liberality which appears to pervade her members—"Peace be within her walls. For our brethren and companions' sake, we will wish her prosperity."

The "Spirit of Missions," is published at Burlington, N. J. once a month, in the octavo form, containing about 30 pages, at one dollar per annum.

The Rev. Messrs Hanson and Lockwood, Missionaries to China, arrived at Canton in October. Those for Greece had also reached their destination in safety.

CLERICAL SOCIETY.—The first meeting of the Clerical Society for this District will take place (D.V.) at Chester, on Wednesday 11th and Thursday 12th May (Ascension Day) when the usual services will be performed.

At a Convocation held at King's College, Windsor, on Wednesday the 13th instant, the Rev. George S. Jarvis A.M. of New Brunswick, having performed the exercises required by the Statutes, was duly admitted to the degree of Bachelor in Divinity.

NEW BISHOPS.—Archdeacon Broughton of New South Wales, has been appointed Bishop of Australia—We are extremely happy also to hear that Archdeacon Mountain of Quebec, so long and so favourably known to the Colonial Church, as one of its most efficient labourers and devoted ministers, has been nominated Suffragan to the Venerable Bishop of Quebec, whose infirm health we regret sincerely to hear, renders such division of his episcopal labours imperatively necessary. We heartily congratulate the Church in Canada on this arrangement. The Archdeacon will retain, it is said, his present living, there being no provision made by Government, for the support of a second Bishop.

ACKNOWLEDGEMENTS.

We desire to offer our thanks to the several conductors of papers in this and the neighbouring Provinces, who have taken favourable notice of the Colonial Churchman, as also to those Editors of periodicals connected with the Protestant Episcopal Church in the U. States who have done the same, and have exchanged with us.—Among these we would specify the Episcopal Recorder of Philadelphia, Gospel Messenger of Utica, N. Y.; Christian Witness of Boston; Church Advocate of Lexington, Ken.; and Missionary of Burlington, N. J. which last paper under date 12th March favours us with such an obliging notice. Our publication has been regularly forwarded to the Missionary, but some of the earlier numbers were sent in mistake to Philadelphia,—supposed to be the place of printing. If informed what numbers are wanting, we will endeavour to supply them.

We take this opportunity also of gratefully acknowledging the very considerable accession which has been made to our subscription list since the commencement of our labours; which, when taken in conjunction with the favourable opinion often expressed of the work by many warm and judicious friends of the church, as well of the clergy as of the laity, we hope we may regard as evidence that we have so far not laboured in vain. We still respectfully invite the continued and increased patronage of the members of the church in the Provinces, and especially we hope that we may bespeak a more active support from such of our Brethren as have as yet only given us their individual subscriptions. With ten numbers before them they may now form a more correct opinion of the character and public usefulness of the Colonial Churchman, than they could at first. And we trust that opinion will be, that it is a useful instrument in the hands of the parish priest, or the missionary; in promoting the knowledge and practice of true religion, and cherishing an enlightened attachment to the Church, amongst his people. Such it is our earnest desire to make it and such it surely will be, if reasonably encouraged by the friends of Religion and of the Church, and crowned with the blessing of 'Him, without whom it is but lost labor. that we 'haste to rise up early, and late take rest' in order to fill its columns. In New Brunswick, we are indebted to the Rev. Messrs. Arnold, Scovil, Black, Jarvis and others, who have exerted themselves in behalf of this paper, but we still hope for a much larger support in that Province.—From the Churchmen in the Canadas likewise, though more distant, yet as being members of one Body, we look for the same.—We hope also to hear soon from our friends in Bermuda and Newfoundland.

While in the acknowledging mood we must offer such thanks as are due to the the Clergyman in Canada, who has favoured us with two of his publications,—with the kind intention, we presume, of converting us to the vagaries of the late Mr. Irving, whom he 'has no hesitation in writing by far the greatest man of the age.' No wonder that in comparison with such a prodigy, the poor Colonial Churchman should appear but small. By way of contrast we are favoured with the gentle title of 'a despicable tool of malignity' for venturing to publish the remarks of Crito in No. 7, on Mr. Irving. In return for his friendly wishes of a 'speedy death' to the C. C. unless we advocate the doctrines of Irving, we can only express our hopes that he will be disappointed,—and beg leave to enquire, whether his letter is to be regarded as one of the 'manifestations of the spirit' which those doctrines teach!

AN EPITOME OF THE HISTORY OF THE AMERICAN
EPISCOPAL CHURCH.

By the Rev. Henry Caswall.

PART I.—History of the Church previous to the Revolution.

The eastern shores of the country now denominated the United States, were discovered under English auspices, and claimed by the English monarch, as early as the year 1497. Yet in deference to the authority of Pope Alexander VI. who had granted to the Spaniards all the territory more than a hundred leagues west of the Azores, no settlement was attempted prior to the Reformation of the Anglican Church. The feeble minority of Edward VI. distracted with factions, was not a more favourable period to schemes of doubtful utility, and the bigotry of his successor, Mary, disposed her to pay a sacred regard to that grant of the Holy see, which vested in her husband Philip, an exclusive right to the New World. It was not before the reign of Elizabeth that the English began seriously to form plans of settling colonies in those parts of America which hitherto they had only visited. Their early efforts, however, proved abortive, and no settlement was permanently established previous to the reign of James I.

On the 26th of April, 1607, two years before the settlement of Canada by the French, seven years before the founding of New-York by the Dutch, and thirteen years before the landing of the Puritans at Plymouth, a small band of colonists disembarked on that coast denominated, in honour of Queen Elizabeth, Virginia. They brought with them the refined habits of the higher orders of the English society; they were members of the Church established in the mother country, and they were accompanied in their adventurous enterprise by an exemplary clergyman, (the Rev. Mr. Hunt) whom they venerated as a father and loved as a friend. Religious considerations, had in a great measure, conduced to their voluntary expatriation. They had been required by their sovereign to provide for their preaching of the gospel among themselves and the neighbouring Indians, and they had been taught to regard their undertaking as a work, which, by the providence of God might tend to the glory of his divine majesty, and the propagating of the Christian religion. The piety of the emigrants, stimulated by the exhortations of their pastor, led to the almost immediate erection of an humble building, dedicated to the service of the Almighty.—On the 14th of May, within three weeks after their arrival, the colonists partook of the Lord's Supper: and Virginia commenced its career of civilization with the most impressive solemnity of the Christian Church. Upon a peninsula which projects from the northern shore of James river, may still be seen the ruins of the first Episcopal place of worship in North America; and this, with its surrounding burial ground, is now almost the only memorial of Jamestown.

Such were the fathers of the Church in the newly discovered continent; and it may be fairly presumed that, if all succeeding emigrants had possessed a kindred spirit, the form of religion which they introduced would have continued to prevail in the United States until the present day. But various causes soon contributed to multiply a very different class of settlers. In the year 1614, New-York was colonized by the Dutch, who brought with them their own confession of faith, and their Presbyterian form of ecclesiastical government. In 1620, the Puritans succeeded in colonizing New-England, and in establishing their peculiar doctrines and discipline. The Swedes and Finns introduced Lutheranism into Delaware and New-Jersey in 1627; Maryland was settled by Roman Catholics in 1634; and Pennsylvania by the Society of Friends in 1681. Long before the termination of the 17th century, the members of the Church of England in the colonies were exceeded in number by those of other persuasions. Nor was this all. From one denomination at least they soon began to experience opposition. The Puritans, although required by their charter to conform to the laws of England, had not scrupled to constitute a religious establishment, widely differing from that which the laws of England recognized. A few persons, offended at this procedure, withdrew from communion with their dissenting brethren, and assembled separately to worship God according to the Liturgy of the Church. This was too much to be patiently endured by the dominant majority. The leaders of the party, two brothers named Brown, were expelled from the colony and

sent home to England. A monument has been erected to their memory in St. Peter's Church at Salem, which describes these worthy men as the first champions of religious liberty in America. Heavy fines were inflicted on those who took part in Episcopalian ceremonies, severe laws were enacted against the observance of any such day as Christmas or the like, and an inquisition existed in substance, with a full share of its terrors and its violence.

As the country increased in population, the Church nevertheless slowly advanced. Even in New England a few Churches were at length established, and under a load of obloquy, gradually gathered strength. New-York having fallen into the hands of the English, a Church was erected in that city. Philadelphia under the tolerant influence of the Friends, was blessed with an Episcopal place of worship; and in Maryland, several congregations were organized. The Cavaliers and their descendants fled to Virginia, during the persecutions of Cromwell's government; and in that country the Church maintained undisputed pre-eminence for nearly a century, notwithstanding the efforts of missionaries from New England to produce a defection.

Up to the period of the Revolutionary war, the number of Episcopalians was very small, except in the southern colonies. In Virginia and Maryland a provision for the maintenance of the clergy was made by law; the territory was divided into parishes, Churches were built and glebes attached. Here the Church possessed all the authority, and commanded all the respect of a national establishment. But in the provinces north and east of Maryland the congregations were few and far between, and generally confined to the larger towns. It is believed that the only considerable endowment by the English government in favour of the Church in the northern colonies was a grant of land to Trinity Church, New-York. But during the early part of the eighteenth century, a zealous friend was raised up to the Church in the British "Society for propagating the Gospel in foreign parts." By means of this excellent institution, the great part of the clergy resident in New-England, New-York, Pennsylvania and New-Jersey, were maintained, and the number of congregations considerably increased. To this society a very liberal grant was made by the colonial government, which, under equitable management, might have sufficed to support the institutions of the Church to an indefinite extent. The territory of Vermont, when first surveyed, was divided into townships of 6 miles square, 114 of which were granted by Governor Wentworth, of New-Hampshire, an Episcopalian. In each of these, one right of land, containing usually 330 acres, was reserved for the first settled minister, one right as glebe for the Church of England, and one to the Propagation Society. But the surveyors being unfriendly to Episcopacy, the lots reserved for the society and for the glebes, were often situated within the same identical spot, often on mountains, rocks or morasses, in consequence of which, the grant promoted but little the cause which it was designed to subserve.

It is obviously important that something should be said in regard to the character of the clergy previous to the Revolution. It is more desirable on account of the many misapprehensions which exists in regard to this subject. Let it then be remarked, that the missionaries of the Propagation Society were generally men of holy, self-denying lives, and of blameless reputation. The venerable association just mentioned issued a notice in 1735 and subsequently, in which they besought those concerned to recommend no man to them as a missionary 'but with a sincere regard to the honour of Almighty God, and our blessed Saviour. In the same circular they expressed their persuasion that any clergyman in America who had disgraced his character, must have gone there without their knowledge, and they concluded by promising to dismiss any one in their employment, against whom a just complaint could be preferred. It is true that many disorders prevailed in those districts where the law, by assigning a considerable stipend to ministerial services, held out an allurements to the unprincipled. And yet, even under these circumstances, the clergy and their people were free from many imputations which must for ever attach to the memory of their chief opponents. The absurd superstitions which flourished in the North found an uncongenial soil in the Southern colonies, and the terrific excitements in regard to witchcraft had little nourishment where the

mild and scriptural worship of the Church prevailed. The severe laws of Virginia against dissent carry an appearance of persecution; but let it be recollected that these laws were not often enforced, and in fact, were little more than a nullity.

To be continued.

YOUTH'S COMPANION.

THE POOR BOY.

We delight to trace the progress of genius, talent, and industry, in humble life. We dwell with pleasing emotion on the character and conduct of individuals who from a 'low estate,' of obscurity and poverty, have raised themselves by their own native energy, to affluence and stations of respectability and renown.—Our country is full of examples of this description. They fall under our observation every day. Gideon Lee was once a poor boy, and in the occupation of a farmer. He is now in affluent circumstances—recently Mayor of New York, and at present a member of Congress. Charles Wells, late Mayor of Boston, was a journeyman mason.—Samuel T. Armstrong, the acting Governor of Massachusetts and at the head of several philanthropic institutions, was once a journeyman printer.* There are those living who recollect George Thibbits, a day laborer, and know him now as a gentleman of wealth, influence, and enterprise—the Mayor of the city of Troy, Stephen Warren, the well known and esteemed President of the Troy Bank, rich in this world's goods, and rich, too, in public spirit and deeds of benevolence, came from an obscure town in Connecticut, penniless—a shoemaker. Perseverance, energy and industry, and moral worth, produced this pleasing consummation of human wishes. With one more example, we close our sketch.

Thirteen years since, a poor boy, 'hired himself to the captain of one of the steamboats on lake Champlain, in some humble occupation. Few know the temptations to which young men are liable in the mixed, irregular company of a steamboat—surrounded by evil company, and under equally bad influences. But the poor boy had a talisman to keep him from falling. He recollected that there was one man being who relied on and cared for him. 'He was the only son of his mother, and she was a widow.' He faithfully discharged his humble duties.—His conduct was marked by those who passed that way and by his employers. Aspiring for what he merited, he gradually reached the top of his profession. He commanded one of the first steamboats on the Lake. His uniform politeness and attention to those who were necessarily thrown in his way, commanded for him universal respect and esteem.—His reputation reached the ears of the greatest steamboat associations in the world; and many who knew him when a boy on the Lake, now see him at the head of the most splendid boat that foams and dashes through the waters of the noble north, and from a salary of \$5 per month, his pay increased to \$1500 per annum.

Thirteen years have not altered the good principles of his youth; he still retains that simplicity and purity of character which must ever be regarded as the true nobility of human nature.—N. Y. Messenger.

An Honest Child.—The following pleasing anecdote related by an Englishman, fully demonstrates the influence of early religious training. A child, about ten years old, going down a street one day, saw, at a distance, a man counting money: when she came as far as the spot where he stood, she found a shilling—picked it up, and ran to his house, saying, 'Here, Mr.—, is a shilling you lost.' 'No child, it's not mine, keep it.' 'No, no,' said she, 'I saw you counting money, and when I came where you were, I found this.' He then took it and gave her a penny, with which she bought a toy, and went home; when her mother saw the toy, she asked her where she got it; the child then told the story, and said, 'An honest penny is better than a dishonest shilling,' 'for the love of money is the root of all evil.'—S. S. Treas.

Thoughts.—It matters not what else I lose this year, if I save my soul; and if I lose my soul this year, it matters not what else I save.

* Now Mayor of Boston.

MISCELLANEOUS.

ANÉCDOTES OF CHRISTIAN MINISTERS.

Bishop Andrews.—The Bishop of Ely, in his funeral sermon, for this excellent prelate, thus delineates his character:—His admirable knowledge in the learned tongues, Latin, Greek, Hebrew, Chaldee, Syriac, Arabic, besides other modern tongues, to the number of fifteen, as I am informed, was such, and so rare, that he may well be ranked as one of the rarest linguists in Christendom. Of this reverend prelate, I may say his life was a life of prayer. A great part of five hours every day he spent in prayer and devotion to God. After the death of his brother, Thomas Andrews, whom he loved dearly, he began to reckon of his own, which he said would be in the end of the summer, or the beginning of winter. And when his brother Nicholas Andrews, died, he took that as a certain warning of his own death; and, from that time to the hour of his dissolution, he spent his time in prayer. And in his last sickness continued, when awake, to pray audibly, till his strength failed, and then by lifting up his eyes and hands, showed that he still prayed; and then, when voice, eyes, and hands, failed in their office, his countenance shewed that he still prayed and praised God in his heart, till it pleased God to receive his blessed soul to himself, which was about four o'clock in the morning of Monday the 25th of September, 1626.

Bishop Hutton.—While Dr. Hutton was bishop of Durham he was once travelling between Wensleydale and Snyleton, when he suddenly dismounted, and having delivered his horse to the care of one of his servants, he retired to a particular spot, at some distance from the highway, when he knelt down, and continued for some time in prayer. On his return, one of his attendants took the liberty of inquiring his reason for this singular act; when the bishop informed him that when he was a poor boy, he travelled over that cold and bleak mountain without shoes or stockings, and that he remembered disturbing a cow on the identical spot where he prayed, that he might warm his feet and legs on the place where she had lain.

His feelings of gratitude would not allow him to pass the place without presenting his thanksgivings to God for the favour he had since shown him.

Bishop Butler.—The late Rev. John Newton relates, that a friend of his once dined with Dr. Butler, then bishop of Durham; and though the guest was a man of fortune, and the interview by appointment, the provision was no more than a joint of meat and a pudding. The Bishop apologized for this plain fare, by saying that it was his manner of living, and that, being disgusted with the fashionable expense of time and money in entertainments, he was determined it should receive no countenance from his example. Nor was this conduct the result of covetousness; for, large as were his revenues, such was his liberality to the poor, that he left at his death little more than enough to discharge his debts and pay for his funeral.

PIOUS MOTHERS.

Facts often carry more force than arguments.—Bishop Hall, speaking in tender and affectionate terms of his mother, says, "How often have I blessed the memory of those divine passages of experimental divinity, which I have heard from her mouth! What day did she pass without being much engaged in private devotion? Never have any lips read to me such feeling lectures of piety as hers. In a word, her life and death were saint-like."

Philip Henry, usually called, on account of the spirituality of his mind and the amiableness of his conduct, 'the heavenly Henry,' was, in his earliest years trained up by his fond parents in the nurture and admonition of the Lord, and he retained to the end of his life, a lively sense of the benefit thus received.—'If ever,' says he, 'any child such as I was between the tenth and fifteenth year of my age, enjoyed line upon line, precept upon precept, I did; and was it in vain? I trust not altogether in vain. My soul rejoiceth and is glad at the remembrance of it. The word distilled as dew, and dropped as the rain. Bless the Lord, O my soul; as long as I live I will bless the Lord; I will praise my God while I have my being. Had it been only the restraint that it laid upon me, whereby I was kept from the common sins of other children and youth, such as cursing and swearing, and Sabbath breaking, I was bound to be very thankful

so that it prevailed, through grace, effectually to bring me to God; how much am I indebted to him! what shall I render to him!'

Mr. Gilpin gives a pleasing picture of the attention given by Mrs. Gilpin to the education of his excellent son, especially in the earlier stages of the work.—She was skilled in all the proper methods of dealing with his gentle spirit, and could elevate his yielding thoughts to God by the most familiar representations. She knew all the direct approaches to his heart, and was constantly watching the most favorable opportunities for making serious impressions on his mind. By her intimate acquaintance with the holy Scriptures, she was prepared to entertain him with narratives of the most interesting kind; while by her piety she was enabled to turn that entertainment to some profitable purpose. Methinks I see him, at this moment, sitting in his little chair by the side of his tender guardian, and listening to her instructions with a face full of eager attention. Many a time have I seen her so occupied, while I have silently solicited a blessing upon their happy employment. Such were our joint labors, to raise our willing child, step by step, towards the fountain-head of blessedness; and our efforts were crowned with more than ordinary success.—*Christian Witness.*

M. BRIDAINE.

Bridaine was one of the most celebrated of the French preachers. Marmontel relates that in his sermons he sometimes had recourse to the interesting method of parables, with a view the more forcibly to impress important truths on the minds of his hearers. Preaching on the sufferings of Jesus Christ, he expressed himself thus:—A man accused of a crime of which he was innocent, was condemned to death by the iniquity of his judges. He was led to punishment, but no gibbet was prepared, nor was there any executioner to perform the sentence. The people moved with compassion, hoped that this sufferer would escape death. But one man raised his voice, and said, 'I am going to prepare a gibbet, and I will be executioner.' You groan with indignation! Well my brethren, in each of you I behold this cruel man. Here are no Jews to day, to crucify Jesus Christ—but you dare to rise up, and say, 'I will crucify him.' Marmontel adds, that he heard the words pronounced by the preacher, though very young, with all the dignity of an Apostle, and with the most powerful emotion; and that such was the effect, that nothing was heard but the sobs of the auditory.

RELIGIOUS NEWSPAPERS.

Religious newspapers may be, very properly regarded as periodical tracts;—and because periodical, and prepared in view of existing states of public feeling, and in reference to that feeling, they have some peculiar advantages over other tracts. In point of cheapness, in proportion to the quantity of matter, they are unrivalled. As a means of doing good, we know of no mode in which truth can be more cheaply and acceptably diffused, than through their columns. Have you a poor neighbour who would gladly hear of the operations of benevolence, and of the results of the efforts to extend the kingdom of Christ? In addition to your own paper, can you, at the same expense do a more benevolent work, than to subscribe for a religious paper for his use? Have you a poor neighbour who drinks ardent spirit, notwithstanding all the light shed on this dangerous practice, in modern times? How can you do a better service to your community—how show in a more effective manner, that you love your neighbour as yourself, than by taking an additional copy of a religious paper for his use? Have you—who has not—a friend who has removed to the far West—or to some other remote part of the land,—would you not do well to imitate the example of one, at least, of our subscribers, and send him every week a printed letter to gladden his heart, in the shape of a religious newspaper? You may not be able, on account of the distance; to whisper a word of encouragement, or of admonition to your friend,—or to talk with him on a multitude of topics of deep and passing interest;—but send him a religious paper, and once a week you may, in effect, give him such counsel, and impress on his mind such truths, as you would desire to give and impress, if he were to be in your company an hour or two, every seventh day.—*Connecticut Observer.*

The Bible a Missionary.—Eternal Truth is winning its glorious way into midnight recesses of hoary error. The intelligence that comes from the ancient empire of China respecting the influence of the sacred Scriptures in that land of darkness, is of the most encouraging character, and should be engraved on the banners of the Bible Society every where. Mr. Abeel, the American missionary to China, was at London during the last anniversaries of the benevolent societies, and gave the following noble testimony in favor of the 'Book of Books' in China: Mr. Abeel said—'He knew but one missionary in whom he could place complete confidence. That missionary he had met in China; he was instructed in languages, and diligent in exertion; he had made voyages from island to island; he had gone forth unaided and alone; he had entered villages and hamlets; he had dared to enter the palace of him who was called 'the Son of Heaven,' and had ventured to tell him of the true way to heaven. That missionary had done the speaker the honor to be his companion, and such another companion he never expected to find. Where he could not go, that missionary went; what he could not do, that missionary did. He had never left him in entering regions which had no teacher, he was still his companion. He went among all classes—he abode with him for weeks at a time, he animated all his exertions; and what was most remarkable, with all his powers, with all his elevation of soul, he became his servant. He entered even the junks, and taught the mariners. He went on, and entered China itself. Surely the audience would all desire to know who he was. He would tell them who he was not; he was not a Churchman, nor a Dissenter—he was not a Calvinist, nor an Arminian—he was not an American, nor an Englishman, nor a Scotchman, nor a Hollander. He appeared to hate all sects, and many of those who were the most prominent he had never mentioned. That missionary was the Bible.'—*Missis. Chris. Her.*

An Important Question.—A number of intimate friends, dining together one day, a certain individual of the company said, *It is a question*, whether we shall go to heaven or not. It was afterwards that this one sentence proved, by the special blessing of God, instrumental to the conversion of some of them. Has my little reader, when in company with his school fellows, ever thought of this question? Ever made this inquiry? Ever asked himself whether he is going to heaven or hell? It is certain you are going to one of these places, and going very rapidly? and while you are reading this, some are taking their seats in heaven, and others are making their bed in hell. Choose which you will have, and resolve, by the assistance of God's Spirit, you will now set out for heaven. Sometimes an inquiry of this kind is attended with special benefit. A Mr. K. was once preaching in London on the Lord's day, when a heavy and unexpected shower of rain coming on, several Sabbath-breakers took shelter in the place where he was preaching. Among them was a young man who personally knew the preacher, who came from the country; he therefore waited till the service was concluded, to inquire of Mr. K. after the welfare of some relations. The preacher gave him the desired information, and added, Your good aunt and religious mother have both lately gone to heaven; but which way are you going? What will your pious mother say, if she should miss her William there? Though the sermon had not the least effect, this sentence struck him to the heart, and God made it the means of his conversion. Which way is my young friend going? Will no father or mother, no minister, or Sunday school teacher miss, you in heaven, if you should now die? Think of this before it be to late. And may God make it the means of your conversion.—*Presbyterian.*

Action.—If there be a place in creation, where propriety of speech, solemnity of manner, and decency of action be exhibited, surely the pulpit is the place. It is said of Dr. Doddridge, that in one of his diaries, there was an account of an admonition he had received of a friend, concerning an improper gesture in his public prayers, which had seemed to denote a want of reverence to God, upon which he writes, 'I would engrave this admonition upon my heart.' A word to the wise is enough.—*Back.*

P O E T R Y.

SELECTED.

FIRST SUNDAY AFTER EASTER.

Behold the Mountain of the Lord
In latter days shall rise,
Shall tower above the meaner hills,
And draw the wondering eyes.

To this the joyful nations round,
All tribes and tongues, shall flow:
"Ascend the hill of God,"—they say,
"And to his temple go!"

The beam that shines on Sion hill
Shall lighten every land,
The King that reigns in Sion's towers
Shall all the world command

No strife shall vex Messiah's reign,
Or mar the peaceful years;
To ploughshares shall they beat their swords,
To pruning-hooks their spears.

No longer host encountering host
Their millions slain deplore;
They hang the useless helm on high,
And study war no more.

Come then, oh! come from every land,
To worship at his shrine;
And walking in the light of God,
With holy beauty shine.

B I O G R A P H Y.

Right Rev. William White, D. D.—He is a native of Philadelphia, born March 24, 1747; the son of Thomas White, a native of London, who migrated to America in early youth. In his infancy he was impressed with serious views of religion by a pious mother; was educated at Philadelphia; in the year 1765, graduated at the College there; was led, by the extravagances of Whitfield, to a careful examination of Church doctrine and discipline; studied theology; was admitted, by Dr. Terrick, Bishop of London, to *Deacons' Orders* in October, 1770, and by Dr. Young, Bishop of Norwich, to *Priests' Orders*, in April, 1772. During his residence in England he visited many of the most interesting parts of the country, and had occasional interviews with celebrated men, such as Bishop Lowth, of London, Dr. Kennicott, Dr. Samuel Johnson, and Dr. Goldsmith. On his return to Philadelphia, Sept. 1772, he was settled as an Assistant Minister of Christ Church and St. Peter's; and, a few years after, he was chosen Rector of these Churches. During the revolutionary war he was a friend of Washington and his associates, and was elected Chaplain to Congress, at Yorktown, 1777. At one time he was the only Episcopal clergyman in Pennsylvania. In the year 1784, a meeting was held at his house, to organize the Protestant Episcopal Church in the United States. This meeting led to the call of a convention of delegates, and the final union of all the Episcopal congregations in our country. Dr. White presided at the first Convention; and the Constitution of the Church was written by him. As Bishop elect of the Diocese of Pennsylvania, he soon proceeded to England for Bishops' Orders, and was consecrated by the Archbishop of Canterbury, Dr. Moore, assisted by Archbishop Markham, of York, and Bishops Moss and Hincliffe. On Easter-day, 1787, he was again in the United States; and he then commenced the labors of an Episcopate, which has now continued more than 49 years. His chief publications are, *Memoirs of the Protestant Episcopal Church; Comparative Views of the Controversy between the Calvinists and Arminians; Lectures on the Catechism; and, Commentaries on the Ordination Services*. All our 26 bishops, consecrated in America, (excepting only Bishop Cloggett, who received the episcopate from Bishop Provost,) have been consecrated by Bishop White. He has been present at every one of our General Conventions, and is now in the 50th year of his episcopate, the 66th of his ministry, and the 90th of his good old age, the pride and ornament of the American Church.—*Churchman's Alm.*

Account of a dying Soldier, and of a dying Officer at Waterloo.—The comforting and consoling influence of the precious truths of the Bible at a dying hour were manifested in the case of a poor soldier,

who was mortally wounded at the battle of Waterloo. Having received the wound that was to end in death, his companion conveyed him to some distance, and laid him down under a tree. Before he left him, the dying soldier entreated him to open his knapsack, and take out his pocket Bible, and read to him a small portion of it before he died. When asked what portion of it he should read, he desired him to read John xiv. 17, 'Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you.—Let not your heart be troubled, neither let it be afraid, Now, said he, I die happy. I desire to have peace with God, and I possess the peace of God which passeth all understanding. A little time after, one of his officers passed him, and seeing him in such an exhausted state, asked him how he did. He said, 'I die happy; for I enjoy peace with God which passeth all understanding'—and then expired.

The officer left him and went into the battle, where he was soon after mortally wounded. When surrounded by his brother officers, full of anguish and dismay, he cried out, 'Oh! I would give ten thousand worlds, if I had them, if I possessed that peace which gladdened the heart of a dying soldier, whom I saw lying under a tree; for he declared that he possessed the peace of God that passeth all understanding. I know nothing of this peace! I die miserable! for I die in despair!'

The above account was given by the Rev. Dr. Henderson, in his report to the Dundee Bible Society, 1819. I have sent it for insertion in your useful paper, in the hope that it may, by the blessing of God, be useful to some of its readers.—*Christian Intel.*

Anecdote.—'What is the use,' said the pupil of a medical friend of ours one morning to his master on their way to a place of worship, 'what is the use of going so often to Church, when you only hear the same things over again?' 'What is the use,' replied his master, 'of breakfasting, dining, and supping, every day, when you only eat the same thing over again?' 'I do not see,' said the youth, 'that the cases at all resemble each other. I must eat to support my life and nourish my body, which otherwise would languish and die.' 'The cases are more parallel than you are aware,' rejoined the master. 'What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish and decay, unless we maintain it by the bounties of God's providence, so the divine life in the other will wither and pass away, unless we have recourse to the provisions of grace.' 'How does it happen then,' inquired the young man of our friend, 'that all have not the same relish for religious exercises, while all have the same appetite for their bodily food?'

'There,' answered the master, 'you again mistake the matter. It is very true that, when our bodies are in health, we desire and relish our daily bread. But when we are sick, it is widely different: we have then not only no relish for our food, but even loathe it; and not unfrequently desire that which is unnatural and injurious. So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is in health; and not only desires, but relishes, these exercises of devotion, and cannot exist without them. But while the soul continues in sin, it is in a state of disease; and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, considers the Lord's day a weariness, and avoids the society of his people. Nor does the resemblance stop even here. For as bodily disease, unless removed by the hand of skill, will speedily terminate our present existence, so the continuance of that spiritual disease, I mean sin, which we derive from our first parents, will issue in that spiritual and eternal death, which consists in the everlasting exclusion of the soul from the presence and favor of its Creator.'—*London Evangelical Magazine.*

A plain unvarnished Tale.—Some three or four and thirty years ago, a little company of the followers of the Redeemer, in connection with this Christian Church, some of whom remain to this day, but others are fallen asleep, resolved on directing the attention of the children of the poor more fully to Christ. Their number was not large; their attainments, generally speaking, were not great; and in the esteem of the world their prospect was not cheering. But God has always commenced his great proceedings

with small means. Among some of its earliest scholars, was a little orphan boy, 'the son of parents passed into the skies,' both of whom had formerly communed with this Christian society. The Sunday school taught him to read his Bible, to weep over sin, and to cherish high thoughts of the Saviour; while its best friends provided for each of his temporal wants. As time rolled along, it brought with it, new mercies, until that boy, it was humbly hoped became a follower of Jesus, was numbered with his people, entered the Christian ministry, and labored in that holy cause; it is believed, not without success. And at the end of eight and twenty years from the period of his dismissal as a scholar, he appears among you this morning to erect his stone of Ebenezer in grateful remembrance of Divine mercies, to weep over parental and friendly dust, and to avow his constantly increasing attachment to Sabbath schools. The fathers are gone; the prophets themselves depart hence; but, turning to these children, the objects of your friendly regard, we say, 'These same shall comfort you concerning the work and the toil of your hands.'

Pardon, my brethren, this allusion to the personal history of the preacher. It has been drawn forth by grateful recollections of by-gone days. 'If I forget thee, O thou Sunday school, let my right hand forget her cunning; let my tongue cleave to the roof of my mouth if I prefer not thee to my chief joy. For my brethren and companion's sake will I now say peace be within thee. Because of the house of the Lord our God, I will seek thy good!'

Questions for the Sick.—Have you thought so seriously of death, as to make a due preparation for it, in your domestic affairs, in your secular business, and, above all, in the concerns of your soul?

What are your evidences of the pardon of your sins, of a living faith in CHRIST, and of your being an heir of glory?

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