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THE

COLONIAL CHURCHMAN.

VOLUMES I AND II.

FOR 1836, AND 1837.

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

LUNENBURG, N. S.

PRINTED BY E. A. MOODY.

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THE COLONIAL CHURCHMAN.

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

VOLUME I.

LUNENBURG, N. S. THURSDAY, DECEMBER 3, 1835.

NUMBER 1.

PROSPECTUS

Of a Religious Paper to be published at Lunenburg, N.S. once a fortnight, called the *COLONIAL CHURCHMAN*. To be conducted by a Society of Gentlemen. Terms—10s. per annum—one half to be paid on the delivery of the first number.

In the commencement of new periodicals it has been customary to state at considerable length, the proposed character, principles, and object of the work; and large promises are generally made which it is afterwards found hard, if not impossible, to fulfil. On the present occasion, it is not intended to follow such examples, but simply to set forth some of the reasons which have led to the establishment of the proposed periodical, and the objects to which it will be devoted; and to solicit for it a general support

The want of some channel of communication, by which the members of the Church of England could be informed of matters interesting to them as Churchmen, has long been felt throughout this Province. To supply this want, and furnish such information, is one object proposed by the Conductors of the intended Paper. Their design accordingly is, frequently to extract from the Reports of the Society for the Propagation of the Gospel in Foreign Parts, to the benevolent exertions of which Venerable Body the inhabitants of British America are so long and so largely indebted. The columns of their paper will likewise be freely opened for such other matters of interest, relating to the Church in these Provinces, as their correspondents may supply.

It is proposed also to devote a portion of the publication to Missionary Intelligence, both domestic and foreign—and another to the important interests of Sunday Schools. And it will likewise be the endeavour of the Conductors to give as much room as possible to subjects of a practical nature, tending to promote sound, scriptural and rational piety.

Although this paper will be edited by members of the Church of England, and its special object will be to promote the welfare of that Church, and the edification of its members; it is hoped, that it will not be thought unworthy of the support of all who wish well to the cause of true Religion.

The Conductors confidently appeal to the members of the Church in particular, and to the public at large, for their support. And they respectfully request all CLERGYMEN throughout the Dioceses of Nova-Scotia and Quebec, to act as Agents; and to forward, as early as possible, Lists of such Subscribers as may be obtained, that they may ascertain, whether they will be able to proceed with the undertaking.

Lunenburg, April 30, 1835.

EDITORIAL.

In sending forth the first number of the Colonial Churchman, it will perhaps be expected that the Editors should give some fuller account of the object of the publication now commenced—of the plan upon which it is to be conducted, and the principles by which it will be governed, than is contained in the foregoing Prospectus. For many reasons that paper was made as brief as possible, and

so freely given, but so seldom redeemed. Nor is it now intended to be large in promises; it being believed that our readers will rather regard what the work is, than what it professes to be. As to our object, in thus adding the superintendance of a religious press, to the weighty and hourly cares of the ministerial office, we will simply say, that it is with the hope of DOING GOOD, and a desire to promote the knowledge and practice of true religion in all around us, and especially in the members of the Church at whose altars we stand. We have no personal ends whatever to answer; and perhaps it is as well distinctly to state, that if the circulation of this paper should be such as to leave any surplus, after a reasonable compensation to the Printer, such surplus will be devoted to any religious object within the diocese, which the Bishop may direct.

No specific plan can, with prudence, be set forth, to which we are, under all circumstances, to be confined.—It may be sufficient to state, that we propose to insert essays explanatory of Scripture, and of the constitution, forms and distinctive features of our Church, with the design of making our people better acquainted with her claims to their affectionate regard and their preference—a point upon which perhaps, too many of them are uninformed. BIOGRAPHY, of persons eminent for their piety, we shall also transfer to our pages. Information, also, connected with the CHURCH wherever she is found—in England and Ireland especially, where her situation is so interesting at the present moment, and where the hands of the Philistines are ready to seize upon the ark, which we and our fathers have been accustomed to reverence—and which we pray Him who alone can “still the madness of the people,” yet to preserve from the reckless hands of misguided men. We intend also to give frequent intelligence respecting that prosperous scion from our parent Church, which is now flourishing with such vigour in the neighbouring States, and may be regarded as the chief bulwark there, of the truth as it is in Jesus, which the excess of liberty seems to have led so many thousands to pervert or deny. Besides what information the Reports of THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS may afford, respecting the Church within the sphere of their operations, and of which our members are very generally ignorant, we hope that our Brethren in Canada, New-Brunswick, Newfoundland, Bermuda, and the West-Indies, will not refuse to help us to present from time to time, a correct and interesting account of the state of religion and of the Church in particular, in those regions.

From our Brethren in Nova-Scotia especially, we hope we shall receive much local information connected with the Church. Very many have both time and ability to prepare something for our columns every fortnight; and we beg leave to suggest in particular, that some historical account of each Parish, from the commencement of episcopal ministrations in it, would be interesting, and useful likewise as a record, with reference to some future history of the Colonial Church. Some have already promised such contributions.

Missionary Intelligence generally, both domestic and foreign may be expected in our columns.

Nor shall we confine ourselves to matter purely religious—but shall occasionally devote some space to subjects of a literary character—notices of new and useful works, scientific information: and in general whatever may promise mental improvement, always however in subordination to the “excellency of the knowledge of Christ Jesus our Lord.”

And as it is not inconsistent with such knowledge to mark “the signs of the times,” we propose to give a short

summary of political intelligence, and of passing events at home and abroad. But no advertisements, unless connected with the cause of religion, morality, or literature, will be inserted.

As to the principles by which the Editors will be guided, when it is known that they are Ministers of the Church of England, it will be unnecessary to say more than that their principles are those of the Church, as set forth in her articles, homilies, and liturgy. We are of no sect or party whatever, but members and ministers of that “church of the living God.” Received into her tender fold by baptism, carefully trained in her good old paths in childhood, bound to her by the deliberate choice and preference of maturer years, devoted to her service, heart and soul, as watchmen upon her walls,—as we desire no other, so we know of no better guidance, than she gives us for all our undertakings with reference to time or eternity. And we believe, that we shall best subserve the cause of our blessed Master, by endeavouring to fix our people’s minds in the principles of the same Church, which is “built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone.” A consistent churchman must be a consistent christian.

And now having said this much of our object, plan and principles, we hope we may be allowed to anticipate the support of every churchman, not only in this Diocese, but also in the Canadas, where we believe no publication of the kind exists.—To the Clergy especially we look with hopes which we trust they will not disappoint. If they are only cordial in lending their influence in its behalf, the work will prosper—if not, we must suffer the mortification and the CHURCH the disgrace, of a failure;—for surely such it would be for the Colonial Church of British North America to stifle in the birth, a periodical designed to promote the special interests of that Church, and of sound, rational and scriptural piety. When we consider how many thousands there are belonging to our church, even in this province, and how many dollars are yearly wasted by many of these, we can hardly allow the idea of a failure of support in such a cause, to enter our minds. To such of our Brethren in this and the adjoining colonies as have cheered us with the voice of encouragement, and with the more substantial aid of subscription lists, we offer our hearty thanks. To those few who have chilled us with their doubts and fears, we say that we hope they will come to a better mind.

Our respected BISHOP has been pleased to signify his approval of our project, by subscribing for ten copies; and his Lordship has been pleased to inform us, that in his recent visitation of New Brunswick, he recommended it as far as he properly could, to the Clergy there. To the excellent Bishop of Quebec, we respectfully tender our thanks for his encouraging letter, and his suggestions.

And to the Venerable Archdeacons Spencer of Bermuda, and Wix of Newfoundland, our acknowledgments are likewise due, for their promise of patronage—of which we trust they will themselves assist in rendering our publication worthy by enriching it with the valuable productions of their pens.

In soliciting communications from all who desire to promote the declared objects of our undertaking, we must take leave to reserve in the outset, a distinct prerogative of inserting or rejecting, what they may send, as to our judgment may seem most conducive to those objects,—a privilege which we must steadily exercise without regard to persons.

We wish also to avoid as much as possible every thing of a controversial nature, which too often savours more of

"the wrath of man than of the righteousness of God."—But this must not be construed to interfere with what is the duty of every religious paper, and of every minister of the Church—namely, "to strive to banish all erroneous and strange doctrines which are contrary to God's word, and to preserve our people from heresy and schism"—by denouncing such things as occasion requires.

The Colonial Churchman is set on foot by, and will be under the management of, the Clerical Society, consisting of the missionaries from St. Margaret's Bay to Shelburne inclusive; but the press being established at Lunenburg, it will be under the more immediate and personal superintendance of the Rector of that Parish.—Communications may be addressed (post paid) "to the Editors of the Colonial Churchman, Lunenburg, N.S." or under cover to Mr. C. H. Belcher, Halifax, General Agent.

SUNDAY SCHOOLS.

It is our wish to make the columns of the Colonial Churchman subservient to the interests of these excellent institutions, now so generally acknowledged as nurseries of the Church; and it will afford us much pleasure to receive and record all that will tend to promote their improvement. It would be satisfactory to have from every clergyman, some account of the origin, progress, and present condition of the Sunday Schools in his parish, together with any other striking or profitable anecdotes, which their experience may supply, calculated for the improvement of the young, or the direction and encouragement of those engaged in their instruction.

Although it is only of late years that Sunday Schools have become general in this and other countries, and their organization rendered so systematic, yet in this province their introduction is by no means recent. Some of our readers may recollect that the late Bishop Inglis, (the first colonial Bishop), among his other zealous exertions for the planting of the Church, and promoting sound religion in his infant diocese, was not forgetful of the interests of the young and the ignorant. We believe he established Sunday Schools at Halifax for their benefit, and we remember having seen the code of rules which he prepared for their government, printed, we believe, at the end of the Bishop's primary charge.—At the present time, it is believed, that there are few, if any, churches without Sunday Schools attached to them, and we respectfully request some notice of each from our Brethren of the Clergy. The School of St. John's Church, Lunenburg, was first opened on the 24th September, 1826, with thirty-five scholars. It has since continued steadily to increase in numbers, and now contains 140 boys and 130 girls.—The Rector has ever experienced that steady and zealous support from many male and female teachers, which is essential to the efficient management of Sunday Schools, and which so materially lightens the burden of the minister. Several of the teachers have been such from the beginning, and have been constant in their attendance, thus shewing that it is not because it is a new thing, but a real desire to be useful, which influences them. The course of instruction is simple,—the collects, hymns, psalms, prayers and explanations of the catechism, are committed to memory—as well as portions of the Scriptures, on which a series of questions are regularly put to the children, commonly called the Union questions, with the view of impressing useful lessons upon their minds, and making them thoroughly acquainted with the Holy Scriptures, which are able to make them wise unto salvation.

In order to secure correctness and uniformity in the interpretation of Scripture, meetings of the Teachers are occasionally held, at which this is settled—and such practical remarks are made as the subject matter of the lesson suggests. About four hours each Sunday are spent in the School. A public examination is annually held on the Festival of St. Michael—after which books are generally distributed as rewards to the deserving, to defray which expense, collectiōds are made in the church and school. Since the commencement, the sum of £43 6 0 has been received, and £48 11 0 expended, exclusive of large donations of Bibles, Testaments, Prayer Books, &c. from the Lunenburg District Committee S. P. C. K. and the Halifax Bible Society.

A Library is attached to the School—from which, the children desirous of improvement, are weekly supplied with books—by which means much seasonable instruction often finds its way to the parents and friends of the scholars.

In these institutions we are not always to expect immediate evidence of utility. Much there may be, and doubtless is, which we know not of, and which will not be discovered until the Great Day of account. But we have already had the satisfaction of testing, in several instances, the benefits of our School.—Some have there alone learnt to read their Bibles, and are sustaining in various stations respectable and useful characters—their minds still stored with holy matter, there imbibed. Some have been cheered and comforted on the bed of sickness, by the hymns and the psalms which were there committed to memory. And, in some instances, the repetition of these has been the last employment of the tongue, before it was silenced by the hand of Death. Nor do we fear to express the hope that many may, by the grace of God, be so trained here in the ways of peace, as to be permitted after death to take up the endless song of the redeemed in the heavens above.

ESSAY ON THE LITURGY.

We have transferred to our pages the following essay on the Liturgy, from the Gospel Advocate, an excellent work formerly published in Boston under the principal management of the learned Dr. Jarvis, now professor in Washington College, Hartford.

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

When we appear before the Lord of Hosts in the attitude of worship, both his holiness and his majesty require, that our carriage should be decent and humble, our affections elevated and chastened, and the sentiments we utter, such as becomes the character of the dread Being in whose presence we are. There is an indecent and unboly familiarity, with which some men dare to talk to their Maker, as they would with a fellow worm, which is enough to make one tremble for the honor of his God: and there is also a cold and distant reverence, which has nothing of worship but the name. Both extremes are unquestionably far removed from that holy and reasonable service, which is acceptable in the sight of God.

It was the injunction of the apostle, on the Corinthian church, when he wrote concerning their worship, "Let all things be done to edifying: let all things be done decently, and in order." Unless the public services of the temple are spiritual, animated, and edifying, they cannot produce that beauty of holiness in the worshipper, which the psalmist had in his eye; and unless they are decently and orderly arranged, confusion and tumult will follow.

A father defined the church of Christ to be "an image of heaven;" and the image is doubtless the most perfect when it bears the nearest resemblance to its prototype. Now, as to the service of the celestial, sublime devotion, and exquisite harmony and

order, move with equal pace, and produce that "beauty of holiness" which constitutes acceptable worship; so that branch of the church militant which comes nearest to the heavenly pattern, presents the most perfect image of the church triumphant.

As the tabernacle and vessels of the Jewish ministry, were made according to the pattern which God showed to Moses on the mount, and in all their complicated ritual, nothing was left to human invention; so are we under obligations to frame our social worship as near as possible, to the example of primitive times, before the inventions of men had stolen into the worship of God. If it be said, that the form of religion signifies nothing, provided the spirit exists; I answer, the remark may be true; and still it may be true that one form is better calculated to excite, and perpetuate the spirit of devotion, than another.

I propose, in this and in one or two following essays, to point out to the readers of the Magazine, some of the distinguishing properties of our liturgy; properties, with which it is necessary they should be acquainted, if they would know its excellence, and offer in it their prayers and praises to God. Some of them have already made it their study; and to such we would apologize in the words of the apostle: "we should not be negligent to put men always in remembrance of these things, though they know them, and be established in the present truth." But there are others who stand in need of information, and to them these essays are addressed. They will see that it forms no part of my design, to pass sentence on the forms of worship of any other christian denomination. My aim is to instruct, and not to censure; and my design will be fully accomplished, if, by explaining that valuable formulary of devotion which is used in our churches, and pointing the attention of my readers to its peculiarities and excellence, they can be persuaded to use it aright, and "worship the Lord in the beauty of holiness."

It is not my intention to enter very deeply into the reasons why we prefer using a form in our social worship, although a few might be urged with peculiar force. It might be pleaded, that by the use of a scriptural liturgy, all wandering, and mean, and irreverent expressions in the addresses to the Deity, are avoided; and that the congregation are sure of hearing prayers, in which they can join without hesitation, let the talents of the officiating minister be what they may. It might be said, that prayer, to be social, must be offered in such a way as that all may join, and that this can in no way be so well accomplished, as when each one has the petitions before him, and knows beforehand what is to be uttered. It might be urged, that a liturgy secures a church in soundness of faith, by being made the depositary of its doctrines; and that the stated devotions prove an antidote to the preacher's errors in doctrine, if he should be unhappy enough to preach his own inventions, instead of the word of God. This argument might be awfully illustrated by an appeal to the present state of those churches on the continent of Europe, which were once the seat of the reformation. The pulpit of Calvin at Geneva, to name but a single instance, is now occupied by a preacher of another gospel, such as we could not receive, though an angel from heaven were to proclaim it; and a vast multitude of the churches in Germany, which had not deposited their doctrines in a public liturgy, have descended step by step, till they have landed in the dark and cheerless confines of deism,

"And found no end in wandering mazes lost."

If we look however to another glorious branch of the reformed church, the church of England, we see a standing witness of the advantages of a public liturgy. While the faith of many of her sister churches has been extinguished, her candlestick has not been removed; and amidst the wide wasting havoc which the new philosophy has made among dissenters there, the pestilence has scarcely been permitted to approach her. Surrounded by her liturgy as by a wall of fire, God has saved her from the general wreck, to light up anew the fires of the altar, and transmit the deposit she has received, to the nations that know not God.

I trust sufficient examples have been given, to show that a liturgy has its advantages even beyond that of assisting devotion; and the time may come, when the orthodox of other denominations will see the necessity of depositing the doctrines of the gospel in a formulary for daily use, as the only effectual barrier to the intro-

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This morning, on the 2d peninsula, Mr Peter Cantaluppi, of Italy, to Miss Mary Heriman.

DIED.

At Chester, on the 14th ultimo, of scarlet fever, Henrietta, second daughter of W. Greaves, Esq. On the 18th, Reginald, his only son: and on Thursday last, Adelaide, his eldest daughter. Under such a bereavement, how consolatory the declaration of Scripture, "Blessed are the dead which die in the Lord."

Lines suggested by the above.

Cease dear friends, O cease your weeping,
For us, tho' early call'd away;
In JESUS' arms we're gently sleeping,
Where all is bright, eternal day.

You laid us down in dreary beds,
And cover'd us with earth and snow
The frost was hard around our heads,
And chilling blasts did o'er us blow.

But HERE we feel no cold or pain,
We hunger here and thirst no more;
Nor shall our little eyes again,
Shed tears of sorrow as before.

For now, before the Father's throne,
In robes of light we stand;
The Saviour calls us all his own,
We're number'd in his blessed band!

We wear the bright and golden crown—
To golden harps we daily sing,
Ascribing glory and renown,
To God our everlasting King.

The Angels took us by the hand,
When to these realms of joy we came,
They shew us all this shining land,
And call us by a tender name.

Our little friend we lov'd before,
Companion of our infant days:
We've met again, to part no more,
But here we'll join her hymns of praise.

We tread the golden streets above;
We have a "House not made with hands;"
We taste the sweets of holy love,
And mingle with angelic bands.

We see the LORD,—his Glory see;
We hear his voice, and swell the throng
That night and day do bow the knee,
And joyful sing the Seraph's song.

O! then, kind friends, and parents dear!
Let mourning cease—your hearts be still;
Nor drop one other bitter tear,
But thankful bear your Father's will.

The time is short! and soon you'll hear
The call to us so early giv'n:
O! may you then rejoin us here!
With us partake the joys of Heav'n.

Then seek the LORD, while yet He may,
In Christ, a loving Friend be found,
To Him with soften'd spirits pray,
"Till in your souls his grace abound.

And O! tell every child you see,
To give this Lord their early days;
That by and bye they here may be,
And sing with us His endless praise.

SUMMARY OF NEWS.

There are no later accounts from England than the 12th Oct. At that time Spain continued the theatre of civil war, and was in a frightful state. In England all was quiet. The cholera was making great ravages in the south of France, and in Italy—a country which it passed by in its former course to Great Britain.—The matter in dispute between France and the United States, seems no nearer an adjustment than it was a year ago; and some papers speak of the possibility of a rupture.—There is a bad spirit of insubordination to the laws abroad in the United States, threatening a dissolution of the confederacy, if not checked in time, and giving us cause for satisfaction in the possession of the far greater security of life and property, which our tried constitution affords.—The affairs of Canada are daily increasing in interest:—we are sorry, but not surprised, to find by the answer of the House of Assembly to the Governor's speech, that that

Body is as far from peace as ever:—the arrogance and turbulence of Papineau seem to increase in proportion to the conciliatory tone assumed by the Executive; and it is evident, that nothing short of Revolution will satisfy him. Our own Provincial Legislature, happily of a more peaceful spirit, is summoned to meet for the dispatch of business, on the 21st January.

An affectionate Address to Parents.

CHRISTIAN PARENTS,

The indifference which is so often observed in the conduct of parents, as to the spiritual improvement of their children; and the neglect they discover in not availing themselves of means of instruction provided for their benefit; have induced one who is affectionately concerned for the best interests of the rising generation, to address a few short and simple reflections for your consideration. May God by his Holy Spirit impress them upon your consciences, and induce you seriously to lay them to heart.

God has intrusted to your care the children by whom you are surrounded. They are, as the Psalmist tells us, (Ps. cxxvii. 3.) "an heritage and gift that cometh of the Lord." They have each an immortal soul, which is to be saved or lost to all eternity. What then is your duty to them? I expect you seriously to ask yourselves this question, which perhaps has never occurred to you before. The duty to which I refer is not that which regards the care of their bodies, but the salvation of their souls. Here is a Church, and here is a Minister, and here is a Sunday School, and here are Teachers, and here is a Sabbath, and here are Bibles. All these are the gifts of God to you, for your own benefit, and the benefit of your children. Use and improve them in the way which God has intended. Make no silly excuses: talk not about dress: take no foolish affront when any little unpleasant circumstance happens. Think of the souls of your children. Remember the trials, the temptations, the dangers, the cares, and sorrows of this world: reflect upon the awful realities of death, and judgment, and eternity; and so far as in you lies, endeavour to secure for your children, who have to pass through this wicked world, and who must with yourselves appear before the judgment-seat of Christ, the shield of religion for their happiness. Bring them up, not as the brute beasts that perish; not as the heathen, "without God in the world;" but as Christians, "in the nurture and admonition of the Lord." Send them regularly to Church and to School, and send them at the proper time. If you do not thus joyfully, thankfully, and faithfully improve the means which God has graciously given you for the salvation of your children, how will you be able to give an account of yourselves before the judgment-seat of Christ, at the last day? You are parents who bear the Christian name: act then as Christian parents. Attend to your own salvation, and then to that of your children. Give no occasion for a child to say, "I am sent to School and to Church every Sunday, but my parents never go to the house of God themselves. I am taught that religion is every thing; but my parents seem to treat it as if it were nothing." Parents, this is a sad story, a bitter reflection; let me beseech you to give no occasion for it. Give the Sabbath of God to the God of the Sabbath. Let your Minister, let your teachers, let your neighbours, see that you know and value, and are anxious to improve, your unspeakably precious privileges. Oh! think how it will increase your guilt, and overwhelm you with shame and horror, if when you come to stand before the bar of God, your children should appear as your accusers, and reproach you in some such language as this; "You never taught us, when we were young, our duty. You suffered us to grow up in ignorance. There was a Sunday School in which many children were instructed 'in the things which belong to their everlasting peace,' but you kept us away. There was a Church, but you never attended it yourselves: there was a Sabbath, but you set us your example of breaking it. You have been the cause of our ruin. We are lost for ever! The fires of hell are kindled; the Judge is seated on His throne; devils triumph over us, and are ready to drag us away to endless torments; and all the horrors that await us, we trace up to your cruel neglect, your sinful indifference as to the care of our never-dying souls, when we were under your roof." Oh! parents, if you love your children, think of these

things. Now is the accepted time, both for them and yourselves: to day is the day of salvation. Pray for them: use every means for their spiritual improvement; and above all, see that they witness, at home, the excellence of that religion in which they are instructed in the house of God, and at Sunday School. And then, think, if through the blessing of God upon your endeavours, your children are brought to know and practice the truth as it is, in Jesus, what will be your joy, your thankfulness, and delight, should you at last appear with them before the assembled universe, and in reliance upon the merits of the Redeemer through whom you have obtained mercy, be able in humble confidence to present them to Him, who is at once your Sovereign and your Judge, saying, "Behold I, and the children which thou hast given me."

The following account of the last day of the sitting of the late General Convention of the Protestant Episcopal Church at Philadelphia, is extracted from the Episcopal Recorder:—

Tuesday, Sept. 1.—As it was the last day of the convention, so was it, by eminence, the day of glorious issues for the Church. The Board of Missions, at the call of the venerable presiding Bishop, held its first meeting, and appointed its two committees—that for domestic missions to be located in the city of New York, and that for foreign missions in the city of Philadelphia. The important business of the session was tending to a close. The whole day had been diligently occupied with the most solemn duties. The Canon "of Missionary Bishops" had received the final sanction of both houses. Two over-shepherds were to be sent out, the messengers of the Church, to gather and to feed, under the direction of the House of Bishops, the scattered sheep that wander, with no man to care for their souls, through all the wide and distant West. It was an act, in this Church, never exercised before. And yet, upon its due discharge, interests depended which outweigh the world, and will run out into eternity. In the Church (St Andrew's) the representatives of the dioceses are assembled. They wait, in their proper places, the eventful issue; while expectation thrills the hearts of all the multitude which throngs the outer courts. In a retired apartment, the fathers of the Church are in deep consultation. There are twelve assembled. They kneel in silent prayer.—They rise. They cast their ballots. A presbyter, whose praise is in all the churches, is called by them to have a heritage as fair as ever fell to mortal man, and bear his Master's Cross through the deep forests of the vast South-west. Again the ballots are prepared. They are cast in in silence. They designate to the same arduous work, where broad Missouri pours her rapid tide, another, known and loved of all, whom from a humbler lot, the Saviour now has called to feed his sheep. A messenger bears the result to the assembled deputies. A breathless silence fills the house of God. It is announced that Francis L. Hawks and Jackson Kemper, doctors in divinity, are nominated the two first missionary Bishops of the Church; and all the delegates, as with a single voice, confirm the designation.

One scene remains—The night is far advanced. The drapery of solemn black, which lines the Church, seems more funereal in the faint light of expiring lamps. The congregation linger still, to hear the parting counsels of their fathers in the Lord. There is a stir in the deep chancel. The Bishops enter, and array themselves in their appropriate seats. The aged patriarchs, at whose hands they all have been invested with the warrant of their holy trust, stands in the desk,—in aspect, meek, serene and venerable, as the beloved John at Ephesus, when the sole survivor of the apostolic band, he daily urged upon his flock the affectionate lesson, "Little children, love one another!" Erect and tall, though laden with the weight of almost ninety winters, and with a voice distinct and clear, he holds enchanted all eyes, all ears, all hearts, while, with sustained and vigorous spirit he recites, in the behalf and name of all his brethren, the pastoral message, drawn from the stores of his long hoarded learning, enforced by the deductions of all his old experience, and instinct throughout with the seraphic meekness of his wisdom. He ceases from his faithful testimony. The voice of melody, in the befitting words of that delightful psalm, "Behold how good and pleasant it is for brethren to dwell together in unity," melts every heart. And then, all knees are bent, to ask once more as something to be borne and cherished in after life, the apostolic benediction of that good old man.

P O E T R Y.

Verses on the Death of the Rev. THOMAS SPENCER, of Liverpool, England, who was drowned whilst bathing in the Mersey, August, 1811.

By James Montgomery.

I will not sing a mortal's praise,—
To Thee I consecrate the lays,
To whom my powers belong ;—
These gifts upon thy altar strown,
Accept, O! God, accept thine own;
My gifts are thine, be thine alone,
The glory of my song.

In earth and ocean, sky and air,
All that is excellent and fair,
Seen, felt, or understood,
From one Eternal cause descends,
To one eternal centre tends—
With God begins, continues, ends,
The source and stream of good.

I worship not the sun at noon,
The wandering star, the changing moon,
The wind, the flood, the flame ;
I will not bow the votive knee
To wisdom, virtue, liberty ;
There is no god but God for me,
ЖЕHOVAH is his name !

Him through all Nature I explore,
Him in his creatures I adore,
Around, beneath, above ;
But clearest in the human mind,
His bright resemblance when I find
Grandeur with purity combined,
I most admire and love.

O! there was one on earth, a while
He dwelt, but transient as a smile
That turns into a tear.
His beautiful image passed us by,
He came like lightning from the sky,
He seemed as dazzling to the eye,
As prompt to disappear.

Sweet in his undissembling mien
Were genius, candor, meekness, seen,
The lips that loved the truth,
The single eye whose glance sublime
Looked to Eternity thro' time—
The soul whose thoughts were wont to climb
Above the hopes of youth.

Of old, before the lamp grew dark,
Reposing near the sacred ark,
The child of Hannah's prayers,
Heard 'mid the temple's silent round—
A living voice—nor knew the sound
That thrice alarmed him ere he found
The Lord, who chose him there.

Thus early called, and strongly mov'd,
A prophet from a child approved,
SPENCER, his course began ;
From strength to strength, from grace to grace,
Swiftest and foremost in the race,
He carried vict'ry in his face,
He triumphed whilst he ran.

How short his day! the glorious prize
To our slow hearts and failing eyes
Appeared too quickly won ;
The warrior rush'd into the field,
With arm invincible to wield
The spirit's sword, the spirit's shield,
When lo! the fight was done.

The loveliest star of evening's train
Sets early in the western main,
And leaves the world in night.

The brightest star of morning's host,
Scarce risen in brighter beams is lost ;
Thus sunk his form in ocean's coast ;
Thus sprang his soul to light.

Who shall forbid the eye to weep,
That saw him from the ravening deep
Pluck'd like the lion's prey ;
For ever bowed his honored head,
The spirit in a moment fled,
The heart of friendship cold and dead,
The limbs a wreath of clay.

Revolving his mysterious lot,
I mourn him but I praise him not—
To God the praise be given,
Who sent him like the radiant bow,
His covenant of peace to show,
Along the passing storm to flow,
Then vanish into Heaven !

O! Church! to whom the youth was dear,
The angel of thy mercies hear—
Behold the path he trod—
A milky way, thro' midnight skies,
Behold the grave in which he lies,
Even from the dust the prophet cries
PREPARE TO MEET THY GOD !

MR. WOLFE.

Among the speakers at the annual meeting of the London Jews' Society, was the celebrated Joseph Wolf, who had just returned from a journey of 11,000 miles, in Europe, Africa, and Asia. His speech was a recital of his adventures in travel.—The following extract, in which he speaks of his passing from Persia into Tartary, we copy from the N. York Observer.

Human prudence sometimes fails. I thought I would use great prudence at Chorasin, and went to the nearest governor to request protection on my journey to Bokhara, for there are continual wars with the Turcomans, who I have heard, sold their prisoners for slaves. He told me he was always ready to serve an Englishman, but when he knew what I wanted, he desired me first to write an order upon the king of England to give him a pension of £10,000 per annum; I told him I could write the order, but feared it would not be honored. (Laughter.) Then said he you may go where you please. I sat off for Herat, and had got about thirty miles, when two horsemen came after me and brought me back, saying I had stolen ten thousand pieces of money. It was in vain that I told them I had not a hundred pieces. I was taken to a place where a European had never been before. My Bible attracted their notice, and I read some passages, translating as I went on. They said, "But you have no such books in the Persian language!" I told them I had, and circulated twenty copies in that barbarous place, and I afterwards saw the people standing in the streets reading them.

I was escorted to Terschiz, where I saw the streets filled with dead bodies, for the Turcomans had been there, and taken away one thousand five hundred prisoners, burning the villages as they went. The khan of Terschiz would not give me an escort, and I went on with my servant, being joined on the road by seven muleteers. On our road we heard firing and shortly after twenty four horsemen appeared and surrounded the muleteers first, for they did not see me for above half an hour. At last one came to me, and demanded my money. I gave him some, but admitted that I had more. He told me not to tell his comrades that I had given him any, but he had scarcely concealed what he had got, when they came up, and after taking all I had, they asked what I had done with the rest. I told them I gave it to their companion, and they made him deliver it up, and gave him a good flogging.—They then stripped me of every thing, and bound me to the tail of a horse and as we went along flogged me continually. It is in such an hour that one learns to pray, and I prayed to my Saviour. They heard me, unbound me, and put me upon the horse. When they halted they valued us all. They valued my servant at £10, and then came to me, desiring me to open my mouth. "O," they said, "he is not worth much, he has lost three of his teeth already." (A laugh.) They

said I was good for nothing, but might fetch £3. So that what my friend Dr. M'Neil foretold came to pass, namely, that I should be taken for a slave, and sold for very little. (Laughter.) Now you shall see how human means become dangerous. They found the firmans I had got from Abas Mirza, and they were afraid, saying, "This is no common man. Let us kill him, or else we shall lose all the rest."

I entreated them not to kill me, and I would put them in a way to get their price for me. I then wrote in the New Testament, "To the Jews at Terbad Hydereh, in Khorassin; I Joseph Wolf, of the Jewish nation, who go about to proclaim Jesus Christ, have been made a slave. Purchase me, and I will give you back the money." These books were immediately sent off, but they still consulted together about killing me. I said to the chief, "Abel Hassen, I see what you are about; I am sure you will all be killed if you kill me." This kept them back from their purpose. However, the day before we arrived at Terbad Hydereh, seeing that I was not a good horseman, they put me on a wild horse, and whipping him behind, drove him upon the mountains, hoping that I should tumble down, but I sat as fast as a colonel of cavalry. (Laughter.) At last we got to the city, and a most awful place it was. The Moguls and Turcomans came out and offered praise to God that they had made so many slaves. I saw some Jews coming out, and exclaimed, "Hear, O Israel, the Lord our God is one Lord!" A Jew came to me, taking my Bible and journal, hid them under his clothes, telling the people he would settle every thing. He took me home to his house, and as I was naked and almost frozen, he gave me some brandy. The Jews then questioned me about the books, and all night I was engaged in reading and explaining the New Testament to them. The Jews there are not hardened against Christ, for they say that as their fathers left Jerusalem after the Babylonish captivity, and never returned, they have no share in the crucifixion of Christ. In the morning they invited me to accompany them to their synagogue, where I again read and explained the New Testament, tired as I was; but I assure you I was glad to speak to my nation about Jesus and him crucified. (Applause.)

The next day I was brought back and put in chains with the other prisoners, who cursed me and cried, "This infidel makes us unclean," for they were Mohammedans. In about an hour and a half after I had been locked up in an awful dungeon, the door was opened, and some one asked if any English were there. I instantly answered the call, and was taken out and sent to Bokhara, and from thence proceeded to Calcutta, under the protection of the Persians.

I was hospitably treated at Calcutta by Lord William Bentick, and other friends, and here I am among my dear friends, but I hope with the will of the Lord to go yet to Terbad Hydereh to preach to my nation, for however I may be called an imposter, or a hypocrite, or a wild man, Joseph Wolf will live and die a missionary in the name of Christ, and I will not hold my peace till Jerusalem is blessed—till her righteousness returns as the day break after the night; and the lamp of her salvation is restored. (Applause.)

No affliction would trouble a child of God, if he but knew God's reason for sending it.

Crosses and afflictions are God's calls to us to examine our hearts and lives.

Be willing to be in want of what God is not willing to give.

As the ungodly are hurt by the best things, believers are benefitted by the worst.

The stars of God shine brightest in the darkest night.

He that would be little in temptation, should be much in prayer.

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