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THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

LUNENBURG, N. S. THURSDAY, NOVEMBER 12, 1840.

NUMBER 26.

ON THE NIGHT-BLOWING CEREUS.
"He shall grow up before Him as a tender plant,"—
Isaiah liiii. 2.
A bundle of leaves had enshrouded the Rose;
And slumber had hidden the tints of the bower;
So lo! in the midst of this dewy repose
I wander'd, I came to a night-blowing flower,
Others their robes and their odours forsaking,
And distinguish'd were sleeping in slumber profound
This, this alone, in its beauty was waking,
And breathing its soul-filling sweetness around.
"O glorious flower! its corolla of white,
Its pearls of Arabia amid jewels of gold,
Lonely and fair, through the shades of the night,
Beam'd with a softness I lov'd to behold.
I methought as I look'd, What an emblem is this,
Thus blooming afar from the land of its birth,
Him, whose own land is a region of bliss,
Though He grew as a plant in this garden of Earth.
As thus, while the world all around Him was dim,
That He shone with love's purest and holiest ray:
As thus, in the garden so honor'd by Him,
That night, through His fragrance, was richer than day.
As the flowers his disciples at midnight were sleeping,
And deep were their slumbers, unconscious of care;
As He, in the blood of His agony weeping,
To His Father was breathing the sweetness of prayer.

ORIGINAL.

RELIGIOUS EXPERIENCE AND OPINIONS OF JOHN NEWCOMB.

was now satisfied as to what church I would join, for I set myself thinking about objections generally made against the church.— against Bishops and three orders of clergy, I have already answered. Also, the Government of the church, ordination by Bishops only, ministers alone, who are worthy, and who not worthy, to be admitted communicants. I now come to the remaining objections. It is a National Church, a world- establishment upholds and supports it, and not the gifts of the people. The Church of England, as a church, is established, claims no preference because established. That is merely an incidental circumstance. The church might be fostered by Government, as it is now in England, or it might be fostered by different nations of the earth. Its being established by man in any nation cannot make it anti-christian. That circumstance cannot take from it the character of the church of God. This same objection would have existed somewhere, if it had never been established in England, or in any other country. Objection. The communicants of a church choose and remove their Pastors as it seems best. We cannot submit to the authority of a church government, nor will we allow him to interfere in matters of church government. I have already stated that St. Paul left Titus to, and sent Timothy to Ephesus without consulting the Church. concluded.

sulting the churches over whom he placed them.— Also that we have reason to believe from Scripture, alone, as well as from the earliest records after the apostles' times, that the Apostles appointed Bishops, Presbyters and Deacons over the various churches which they formed. There is but one place in the New Testament which favours the above objection: and that is where the seven Deacons were appointed. But at that time there was a disagreement between the Hebrews and Greeks; and St. Paul, who was willing to become "all things for all men," might without any deviation from Episcopal authority, have permitted the people to choose whom they would have for their Deacons, in order to establish peace and harmony amongst them.
Let it be admitted that the Apostles frequently permitted the churches to recommend persons for ordination; does this take from them the power and authority of Episcopal Governors? surely not!— They were at liberty to ordain those persons or not; just as they pleased. To be more explicit, suppose that in some remote and unfrequented settlement of this Province, a congregation of Episcopalians resided, and the Bishop, who never had sent an Elder among them, nor had any one to send, were to visit them, and the church were to recommend one of themselves for their Elder: the Bishop, after finding by examination that he was qualified, would be justifiable in ordaining him; nay, it would be his duty, under those circumstances, to ordain him. But if the Bishop knew before, who among them was qualified for the office of the ministry, his knowledge would supercede the necessity of the churches' recommendation.
Then, as to congregations choosing their ministers: we know that congregations have a majority of ignorant people in them, who, as well as the greater part of their more intelligent brethren, possess a considerable portion of bigotry and partiality, as mankind in general do: and who are not capable of judging of the fitness of a minister. To be sure we must pity and overlook the faults of our weak brethren in the Lord Jesus, knowing that we have many, perhaps of greater magnitude than theirs. But those who select preachers of the Gospel, ought to be properly qualified for that purpose: and who, I would ask, are as well qualified as the Bishops? none! Therefore I cheerfully submit to their decision and authority. The same reasoning applies to the removal of ministers from congregations in which they have been placed: and to their expulsion from the office of the ministry.
3rd Objection. Your ministers do not speak by the spirit, they have a set form of words to read, which is not praying. You cannot pray but by the spirit. Our ministers speak as the spirit giveth them utterance. Therefore we cannot join in the vain repetitions of the church.
Ans. 1st. Praying with the spirit, depends not upon the words we utter, but upon our feelings and desires, and the disposition of our mind at the time of prayer. Thus, if our hearts be inflamed with love to God, if our affections and desires be raised above this world and the things thereof, and placed on heavenly things, if we forgive our enemies, and be in love and charity with all mankind, then we pray with the spirit, whether we read a form of words or repeat one that we have learned, or speak extempore. Nay, if we retire to our closet with those dispositions, we may there pray most fervently, and as effectually, without uttering one word, as many experienced Christians can testify. Therefore I do not believe that the spirit puts words into our mouths at all, but desires in the heart, and those desires, can, in general, be better expressed by a suitable form (many of which we have) than by extempore prayer. It remains, therefore, that we can pray with the spirit,

although we have a form of words. Then as to the "understanding," surely those excellent prayers and supplications to which we have become accustomed, we can follow with the understanding much better than an oration which we never heard before, and which is often unsuitable, incongruous and wanting in some of the principal requisites of prayer.
2d. I find by attending the preaching of any extempore minister for a few weeks, that his prayers are all, of exactly the same sense and meaning; and some parts of them in the same words: and I find that the prayers of Presbyterian, Methodist, and Baptist Preachers, (so far as I have had an opportunity of observing) are all of the same import, a large proportion of them in nearly the same words, and some parts of them in exactly the same words.
3rd. If his prayers every day are of the same import, he praying with the spirit,—why cannot he repeat the same prayers, and pray with the spirit?
4th. If the spirit inspire him to say some parts of his prayer daily, in the same words, why should it not inspire him to say the whole of his daily prayer in the same words, except so far as locality, or other circumstances might render a very slight change necessary?
5th. How often do we hear people say, Mr. A. made a most beautiful prayer last Sunday; I think it was the finest I ever heard: and he prayed with the spirit too. Now I ask, could he not say that same prayer the next Sunday, and also pray with the spirit? And if the next, then every Sunday? For myself I will answer in the affirmative; and much more to my edification: but I know there are some people, whose "wavering winds and itching ears" want some new rhetorical flourishes from their Preacher every Sunday.
6th. I am fully persuaded that their definition of praying with, or by, the spirit, or as the spirit gives them utterance; and the conclusion that must follow, viz.—the absolute necessity of extempore prayer, in order to pray with the spirit, and therefore, the utter impossibility of praying with the spirit with a set form of words,—is as FALLACIOUS a doctrine as ever was imposed by the Pope and his Cardinals on the members of the Papist Church, for two reasons.
1st. Because inspiration for the purposes of praying, preaching, speaking with tongues, healing the sick, working miracles, and such like, ceased very soon after the apostles' times.
2d. Because prayer is only one part of the worship of God; there is praising, and singing; and our inspired preachers do not discard their psalm and hymn books, and emit spiritual hymns of praise!— Their inspiration appears to leave them very suddenly when it comes to that! If the spirit put words of prayer into the preacher's mouth, it unquestionably follows that the same spirit would also put words of singing praise into his mouth. To deny this, would be to say, that the spirit leaves a considerable part of his work undone, which I cannot believe; although our brethren the Presbyterians, Baptists, Methodists, and others, appear to me, virtually, to say so, every time they address the Almighty in public worship. Therefore when you act consistently with your doctrines, and throw away your psalm and hymn books, your ministers giving out the hymn, as the spirit gives them utterance; then I will throw away my Prayer Book, and not before. For it is beyond the power of my mind to conceive why forms of prayer, should be so abominable, odious, and disgusting in the sight of the Deity, and forms of praise so acceptable and agreeable.
7th. My further opinion is this:—the spirit of God inspires our spirits, with suitable feelings and desires for prayer, but it is wholly and entirely by human effort, that we express those feelings and desires: for if the spirit put words into our mouths, he would

put suitable and sensible words there; and not such stuff (in some cases really ridiculous and highly improper) as is uttered by a large portion of our (self-called inspired) brethren.

8th. The compilers and composers of our Liturgy, I fully believe possessed those holy dispositions before mentioned. Yea I believe they were true Christians. And by the aid of human learning, they were enabled to express their desires in words, or indite them on paper.

9th. From what has been said, it follows that no one should attempt to pray extempore in public, except he have a good gift of speech, or both. And those people who are so "wise in their own eyes," as to pretend that they can make better prayers than those made for us by pious men set apart for that purpose; ought, I think, to humble themselves a little more and examine their hearts a little better, lest peradventure there be pride at the bottom.

10th. But do not think that I condemn the practice of extempore prayer. I think it commendable, and even necessary for all of us to exercise ourselves in this duty. For we are sometimes called upon to pray where we have no suitable forms: and, besides, we all have some sins to confess, some mercies to beg, some thoughts to express, (in private,) which there can be no form for, and which in some situations of life, might vary daily; and which we must therefore express before God, as well as we can.—But in those instances wherein we have to leave our form to express, or give vent in the before mentioned particulars, to the overflowing of our hearts, we should be very cautious how we speak, and what we say; for Job says, "Thinkest thou that God will bear vanity, or that this Almighty will regard it." And Solomon says, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: For God is in Heaven, and thou upon earth; therefore let thy words be few."

11th. Now, it will occur to the mind of any reasonable and thoughtful person, that the spirit which dictated the above quotations, differs very much from the spirit which dictates the prayers of our inspired praying brethren in these days.

CELEBRATION OF THE LORD'S SUPPER.

There are many objections to the mode in which the Church celebrates this Sacrament, by most of the dissenters except the Methodists, who allow their people to communicate in the church: and who celebrates the sacrament in the same manner as the church, except in delivering the elements in which they require less time.

As for "using a form of prayer" I have spoken pretty fully on that subject already. The next chief objection is kneeling.

Ans. 1st. The particular posture in which the disciples received this sacrament from our Lord is not described by any one of the Evangelists. We do not know whether it was standing, kneeling or sitting. Our Saviour distributed the elements immediately after supper, while he was preparing the Bread and Wine they might have risen and kneeled. But if Christ intended that it should be essentially necessary for us to follow the same posture, no doubt but he would have caused that posture to be particularly described.

2d. Our Saviour had on a coat with it seam.

3rd. The sacrament was administered in an upper room.

4th. In the evening.

5th. No females were present.

6th. Immediately after eating supper.

Now whoever contend that the posture (admitting it to have been sitting) should be observed, must (if he be consistent) contend also for the observation of the other particulars, which none do.

Seeing then that we are not bound to any particular posture, who can say that kneeling is not as convenient and suitable as any other.

In Noel in 1830 or 1831, (I was informed) the board placed by the side of the Table tipped over, while full of men and women, who all fell over together; now such inconvenience cannot happen where they all kneel around the altar. But though our bodies kneel outwardly, (at the table of wood) yet our souls sit at the Lord's spiritual table. Yes our spirits sit there to meet their Saviour spiritually. And for-

asmuch as this sacrament is a thanksgiving and the highest act of divine worship we can prefer in this world, I cannot but think that kneeling is a more suitable posture than any other.

But the church does not require those to kneel whom bodily infirmity prevent. I myself have seen it administered to persons lying, standing and sitting, I think therefore that the practice of the church is more consistent than that of the Presbyterians who have ordained that the communicants shall sit.—Concluded.

For the Colonial Churchman.

A WORD IN SEASON FOR ELECTIONS.

Being a Sermon founded on Exodus, 18 ch, 21 v.—"Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them"

This chapter of the Book which treats of the departure of the children of Israel from the land of Egypt towards the land of promise, records a meeting which took place between Moses and Jethro his father-in-law, who brought unto him his wife and two sons, as soon as he heard of what the Lord had done for him in delivering him out of the hands of Pharaoh.—The meeting was one of great rejoicing on all sides, not unmixed with religious adoration, and thanksgiving to God for all his mercies.

Without dwelling particularly now on the interview between Moses and Jethro, I shall just remark, that when Jethro observed the laborious duties of Moses, in sitting as Judge over the people, and deciding their various differences from morning until evening, he reminded him that his was too much for any one man, and that he would soon wear himself out—"Thou wilt surely wear away both thou and this people that is with thee, for this thing is too heavy for thee: thou art not able to perform it thyself alone." He therefore advised him—"Be thou for the people to Godward—that thou mayest bring the causes unto God." In all matters of a high and religious nature, to act himself—to teach their ordinances, and laws, and show them the way wherein they must walk, and the work that they must do.—But with regard to others, "Thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and of hundreds, rulers of fifties, and rulers of tens, and let them judge the people at all seasons." Moses complied with this advice, and in future all the hard causes were brought unto him, but every small matter they judged themselves.

I have chosen the words of my text as the groundwork of a few remarks connected with the exercise of a most important civil privilege, which at present seems to be the absorbing, the too-absorbing subject of interest from the one end of our land to the other; and with regard to which I consider that I am quite within the line of professional duty in now making some observations to those entrusted to my charge. For ministers to step forward and take a prominent part in such measures in the ranks of their fellow men, and especially to attempt to create party or personal feelings towards one or the other, would be indeed inconsistent with their high and holy calling as the ministers of Christ, and would materially affect their usefulness in that character. But to lay down before their hearers, those principles which are drawn from the Bible, for their guidance in all departments of duty, is strictly within the compass of their office. Since they are the appointed interpreters and expounders of God's word, it is their duty, if they would rightly divide that word—if they would give to every one his portion according to his necessities—to set it forth as the light and lantern for the Christian in all the varied relations of life—that their hearers may know what God expects of them in all of these,—that they may be thoroughly furnished unto all good works. We see how carefully, not only the social family and religious duties are enforced by our Lord and his Apostles, but those more strictly of a public and political nature—requiring us to render to Cæsar

the things that are Cæsar's,—to pay needful obedience to civil rulers—to be put in mind that we must be subject to principalities, and powers, and obey magistrates—honor and obey the Queen, and to pay the custom and tribute laid upon us—and in general, to submit to every ordinance of man for the Lord's sake.—And we read how tenacious St Paul was of his civil privileges, and how indignantly he pleaded that he was a 'Roman citizen,' 'free born,' a citizen of Tarsus, no mean city when those privileges were invaded. And when it is considered what an important bearing the privilege to which you are now called has, not only upon the internal peace, comfort, and prosperity of the country and its inhabitants; but also upon the higher interests of Religion,—the persons now to be chosen being those who are to frame or continue the laws, by which our lives and property are protected, and liberty of conscience secured, and the worship of the true God maintained—it will be seen how important the right which our happy constitution gives to every freeholder in the land, to have his voice in the matter. How serious the responsibilities of both electors and chosen: and how necessary it is that both should be guided by Christian principles, and those alone, whenever the laws of the land give them the opportunity of acting.—It may well be feared that in this as in too many other ways the Bible is too much lost sight of as the only rule of conduct. Hence we find on occasions like the present, the worst of passions and motives are sometimes at work. Malice, envy, ill will, a spirit of insubordination and opposition too often pervade those whose duty it is to choose. Ambition, self interest, a love of popularity, not seldom hold their ignominious sway over the minds of those who present themselves as the object of choice. And so must it ever be when men depart from the word of God, as the standard in all things.

The present are times, my brethren, which demand in an eminent degree, the application of Christian principles to all our public duties. A spirit of restlessness and discontent with old and tried institutions is abroad. Those that are "given to change" whom the Bible commands us not "to meddle," are at work. In the parent country they are seeking to overthrow the civil and religious institutions which have been the glory of the land, and have preserved it safe amid the destruction of surrounding kingdoms. All that is venerable for age, or estimable for soundness, solidity and worth, is the object of attack. What we and our fathers have been accustomed to love and reverence, they malign and asperse.—They are not ashamed to speak evil of dignities. I am sorry must the lover of order be to see such a spirit creeping in as it is into our quiet corner of the world. Not an honest and manly spirit of reform of real grievances—but one of a low and leveling kind—that would, if it had the power, prostrate all distinctions of society, without which experience has proved that no society can long exist. At such a time, my hearers, I feel that I am not acting unfaithfully of the character of an humble servant of an High and mighty Ruler of the universe, of whose "Infinite wise dealings with man, order and subordination, are distinguishing features—'who hath ordained and constituted the services of angels and men in his wonderful order'—I feel, I say, that I am not to waste this opportunity of addressing you when I would exhort you, as you would fear God and honour the Queen—and as you desire to preserve to yourselves the blessings of peace and order which we now enjoy—that you will exercise your privileges on the appropriate occasion, as becomes Christian citizens. And all may consider themselves as accountable to "him who is ready to judge the quick and dead," for as for all the "things done in the body." So let me then to remind you, briefly, of the correctives which the text affords for the bad spirit, and bad motives, and bad conduct, which too often are discerned in such scenes, as those that are now before us. In the text we have qualifications laid down for those to be set as judges over the people, which may be applied to any important office of public duty. 1. "Provide able men"—men of competent talents to conduct the business entrusted to them, sound judgment—able to perceive what measure of a good—or of a bad tendency—and able to form and maintain a right judgment concerning

If a man is not able to manage his own affairs, and to act reasonably and prudently in them, it would seem to indicate his unsuitness for the management of those of others, and for the difficult task of framing laws for the regulation of the varied interests of society.—2. They are to provide such as fear God. With all their ability they will be poorly qualified for any office of trust, if they do not fear God. By this may be understood such a regard for the Divine will, and the Divine glory, as will make them conscientious in all their public measures, and regulating their conduct with reference to the account they are to give at God's judgment seat. In short, by men that fear God we are to understand holy, religious men. These are the only men we can depend upon for doing justice to any trust reposed in them. If they fear God, they will do their duty to man—they will be honest and upright in the midst of temptation. They will not waver, nor change with every breath that blows—but knowing no other rule of action than what religion gives, they will prove themselves always faithful stewards, upon whom we can rely. If David with reason said "whoso leadeth a godly life he shall be my servant"—with not less reason may we seek such a character in those who offer to be the servants of the public. These are times, as we have said, brethren, requiring men in all public stations that fear God. Now there is no qualification more to be desired in our Legislators than religion—that they may devise measures for the glory of God and the real improvement of his people. Such men we want to help to banish Intemperance and all its attendant train of evils from our land—to procure a greater reverence for God's day, and diminish the crying profanation of it which still prevails—to continue and increase the means of sound and useful education throughout the land,—and to keep down those loose principles which would tend to subvert the happy balance of our constitution, and destroy that loyalty to the Queen which scripture so closely connects with the fear of God. Where there must be a choice between small ability, coupled with the fear of God, and greater ability without it, we should not hesitate to prefer the former, in every case where we entrust our important interests.—3. Another qualification pointed out in the text is, that they be men of truth—men having a supreme regard to truth in all their words, professions and actions.—This would seem to be merely an amplification of the other requisite—that they fear God:—for every one that fears the God of truth, will be a man of truth, and hate and fear the lie, in all its varieties. I have often expressed my lamentations, brethren, on the disregard of truth, which so generally prevails, and have implored you to watch yourselves well in this particular, never allowing an approach to falsehood; and so to train your children after you. And if a failure in this be too general in private dealings and intercourse, between man and man, it is alas! yet more general in public men. Insincerity here is so common as to be proverbial. Promises are made without any intention of being performed; and "deceit and guile go not out of our streets." True men are precious in these days; but if we can find them—men whose word is good as their bond—to these we may safely confide, in matters great and small.—4. Once more,—the worthy coadjutors of Moses are described in the text, as having covetousness;—men that would not be tempted by a bribe to do injustice to those who might come before them—nor to grasp at their property if it should be in their power. Here again we may regard this as only another branch from the root of all fair and honest dealing,—the fear of God. The danger of a covetous spirit is such as to exclude all that have it, from the kingdom of God. Take heed and beware of covetousness, doubly cautioned are we by the Saviour.—What is thus bad and condemned by the Lord, cannot be good for man; and therefore should be regarded as an insuperable objection in one chosen to act for the public good, and not for his own. None will be so likely to act advantageously for others as those who are endued with that christian spirit, which seeketh not his own, but another's prosperity—a disinterested and real public spirit, which will pursue public good, even in opposition to his own private interest.

I will not enlarge farther, brethren, on these several marks of a faithful public servant such as God will approve, and will do justly by man. But surely, every sincere patriot and christian, will pray that the men who shall be chosen in the several parts of our country at this time, may be men to whom those marks will apply—able men, such as fear God, men of truth hating covetousness. Then may we hope for a blessing upon our land—that all things may be so ordered by their united endeavours, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.—Let us hope that in the manner of discharging this great public duty to which you are called, there may be no increase of those divisions, and enmities and quarrellings, which are already too abundant. May not a fair, open and manly competition be maintained, without converting into malignant enemies, those who ought to love as brethren? May not each man exercise his liberty without animosity, and without the evils which party spirit always brings? Surely they may, and brethren it must be so, if we value the favour of God. Let me earnestly warn you all, therefore, to avoid whatever may gender strifes. Let all these things "be done without murmurings and disputings." "Follow the things that make for peace," and not for war. Let the fury of passion be curbed by the wholesome restraints of religion. Let holy motives, such as alone become a christian citizen, actuate all concerned, and then we may hope for a good result. Let the ardour of pursuit after this and every earthly object, be moderated and cooled by the conviction, that it is not worthy of all the heart, nor all the soul, being set upon it:—and that the bosom that beats high with hope and anxiety to-day, may be stilled by the hand of death before to-morrow's sun shall rise;—and that those whose eager hopes and endeavours now tend all to his one object of ambition, may soon be stretched in the grave. Let your moderation then, brethren, in this and all things, be known unto all men—the Lord is at hand.

There is but one prize entirely worthy of our most eager endeavours, and most ardent pursuit—the crown of Glory which fadeth not away. There is one election which we all should strive night and day to secure—our election of God. Oh! that we were all inspired with more ardour in that pursuit,—that we would indeed give all diligence to make our calling and election sure. Let us not lose sight of this,—Let us remember that we are going away from the scene of worldly honors and pleasures—that the fashion of this world passeth away;—that there is an eternal scene before us, where the honor that cometh of God will alone be good,—where it will profit us nothing to have gained the whole world and lost our own souls. God give us grace to lay this to heart. Amen.

For the Colonial Churchman.

MISSIONARY RECOLLECTIONS.—No. VI.

FIRST VISITS TO A SICK ROOM.

How deeply interesting to the mind of the minister of Christ are his first ministrations in a sick room. How anxiously is his responsibility felt, and how heartily are his endeavours put forth for the benefit of the first soul that he is called to prepare for its flight from this sinful world. His not meant that such feelings should be diminished by the frequency of their exercise, or that less care should be bestowed on the latest, than on the earliest, subject of ministerial attention. But who alas! has not found cause to lament, that familiarity with death-bed scenes does sometimes blunt that liveliness of feeling and interest, with which we first enter the chamber of sickness, as the ministers of the great Physician above? And we all doubtless feel the need of continual watchfulness and prayer against a cold and perfunctory performance of this solemn part of our professional duties.

The first time that I felt myself in charge of a departing spirit with, I think, never fade from my memory. Other momentous things have come and gone, but that still remains after the lapse of many years, as vivid as ever;—and the impression is often renewed by the sight of the mound of earth that now covers

the remains of my first patient. She was the victim of that disease which too often flatters with the hope of life, so as to cause a fatal delay in preparation for death. I saw her first in the early part of 182— under circumstances not favourable to thoughts of eternity. Not long a wife—very youthful—accustomed to gay and thoughtless scenes—just removed from her home, and about commencing the usual round of what the world calls pleasure and enjoyment. Yet even then, notwithstanding the struggle for the shew of health, there was written upon her brow the mark of fatal disease; and the racking cough gave to the discerning ear, evidence too plain that this scene must quickly change. And so it did. A few weeks found her on the bed of restless pain, the course of festivity stopped, and the minister of religion called in. It was not easy for one so young, and so suddenly arrested by the paralyzing hand of sickness, to believe that death could be so near. Nor was it a welcome task to present the fearful theme, with due and repeated earnestness, to her mind. Many a deeply interesting conversation passed in that sick room; many a fervent prayer was put up to the Lord to give her grace to attend to the things that belonged to her peace; and most deeply and affectionately was her case interwoven with the whole current of my thoughts. With what trembling anxiety have I opened her door, inwardly, saying that the Lord might make me instrumental to her good. It is believed that He was pleased to bless our poor endeavours, and to hear our prayers. A change came over her mind. Life lost its charms—the world its allurements—death its terrors. The soul became the object of concern—the Saviour was applied to in apparent sincerity—severe sufferings were borne with increased patience—and she acknowledged with the psalmist—"It is good for me that I have been afflicted. Before I was troubled, I went wrong; but now I have kept thy word."

Circumstances called me for a while to another land, and when I returned I found my interesting patient had been released from earthly suffering, and was now a tenant of the grave. It was gratifying to learn that the Lord continued to be gracious unto her soul, and that she died with "a good hope because of His word." Often as my eyes have since been directed to the spot where rest her remains, my mind dwells with undiminished interest upon this early subject of my pastoral care, and upon the scenes in her sick chamber, so vividly written, still upon the page of memory. And as at evening hour I have stood by her grave, the prayer has not been forgotten, that the Lord would pardon the short comings of duty in regard to that precious soul which is now amid the changeless scenes of Eternity.

My gentle and beloved female reader! whosoever thou art,—learn holy wisdom from this brief and imperfect sketch.—Thou mayest be young, and fair, and gay—with bright prospects of worldly bliss before thee. So was she. But on a sudden, the hand of death laid her low, and she bid a hasty farewell to all that was charming here. So may it be with thee. O give then thine heart, not to the follies of the world, not to gaiety and pleasure—but to thy God and Saviour, whose ways are "ways of real pleasantness, and all whose paths are peace," such as the world can neither give nor take away. Remember that the hours of sickness and death must come, and that for these, the ball room, or the card table, will prove a sorry preparation. Remember the inspired record—"she that lieth in pleasure is dead while she liveth"—dead to all the real purposes of life—dead to the hopes of an endless life of heavenly pleasure above.

A Missionary.

November, 1840.

DONOVANT.

We have seen stated of late a number of instances of great old age among the coloured people of our country. A Rev. Brother has just informed us that there is now living in the city of New-York, a coloured woman, attached to the congregation of St. Philip's Church, whose age is known to be 120 years, and is supposed to be 125. This woman walks every fair Sunday, to her parish Church, under the care of the Rev. Peter Williams, a distance of one and a half mile.—Goss' Miss.

For the Colonial Churchman.

Messrs Editors,

The enclosed poetry from the pen of a female, was given me with request to forward the same to you. Should you deem it worthy a place in the columns of your valuable periodical, be so kind to give it insertion. This being the first attempt of the writer of the production, all imperfections no doubt will be excused. Should the request and an early publication be granted, I am persuaded very many other pieces may be forwarded from the same pen. — The author expresses a wish also that both may be inserted in one number.

A SUBSCRIBER.

Blandford, Oct. 9th, 1840.

H Y M N.

"Seek ye the Lord while he may be found; call ye upon him while he is near."—"Search the Scriptures."

Seek ye the Lord ye saints of his,
His mercy still implore;
For good and pleasant 'tis to seek
His face for ever more.

For none who truly seek the Lord
Will find the trial vain;
He can be always found of them
That truly seek t' obtain.

He kindly heals the broken heart,
And raises those that fall;
Directs their steps the heavenly road,
When on their God they call.

Great God protect all those that call,
Assist them with thy grace;
Guide them through life's rugged way,
Until they see thy face.

For in the mansions of thy love
We all will rest in peace;
Free from the cares and snares of life,
And be at perfect ease.

Now unto Him who reigns above
High on his heav'nly throne,
Be praise and honour all divine,
To Father, Spirit, Son!

H Y M N.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

"Set your affections on things above not on things on the earth."

"For ye are dead, and your life is hid with Christ in God."—"Search the Scriptures."

I look in vain for pleasures here,
In this dark vale of tears:
They never can on earth be found—
There's nought but toil and care.

How sad and solemn is the thought,
That all my trial's vain—
To find those joys which are not sure,
I wish and cannot gain.

If worldly joys are sometimes seen,
They are of moment's stay;—
We leave all here and soon are gone,
Swift as the passing day.

But pleasures evermore abound
In realms of heavenly bliss,
Where all who strive shall enter in,
And Jesus calls them his.

O merciful and gracious Lord!

Grant us thy power divine—
Make us to know and always feel
That we are only thine.

Thine in this world and thine to be,
Thee only to adore;
And when death calls we must obey,
Be thine for evermore.

A Z.

BIOGRAPHY.

THE RIGHT HONOURABLE SIR ROBERT GRANT, GOVERNOR OF BOMBAY.*

Sir Robert Grant was the second son of Charles Grant, Esq. of whom a memoir has appeared in this magazine, and who was long distinguished for his thorough practical acquaintance with the affairs of India; and what was of more consequence, his deep spirituality of religious feeling. After the usual course of preparatory study, Robert became a member of Magdalen College, Cambridge, with his brother Charles [Lord Glenelg.] In 1799 he was appointed Craven scholar, and his name appears in the tripos of 1801, as third wrangler, his brother being the fourth. He was also second medalist, Charles being first; such honours—truly no paltry ones—(testify that his acquirements could have been of no ordinary grade, and the circumstance that he took such honours added very considerably to his influence. It is very true that, of themselves, academical distinctions are, in reality, valueless, if not accompanied by sound religious principle; still they are not, on that account, to be regarded as unworthy the aim of the Christian student. Perhaps there has been no little error on this point. If a man's heart is really dedicated to God he will feel it an incumbent duty to bring to the service of God talent, study, and assiduity; and it may be well for those who despise academical pre-eminence, under the plea that it has a tendency to foster pride, to nourish vanity, and to withdraw the affections from things above, to consider whether, in many cases, it may not be the indulgence of idle habits and an unwillingness to undergo patient labour and unwearyed toil, which has proved the stumbling block in the way of their aiming at distinction.

Having graduated as M.A. in 1806, Mr Grant was called to the bar by the Hon. Society of Lincoln's Inn, in 1807. He ultimately became King's sergeant in the Duchy Court of Lancaster, a Commissioner of Bankrupts, and a Member of the Privy Council in 1831. He was appointed Judge Advocate in 1832; he was returned as member of the House of Commons, for the Inverness Burghs, in 1826, for Norwich in 1830, and for Finsbury in 1834. It would be entirely foreign from the design of this memoir to make any allusion to Mr. Grant's parliamentary conduct, or any comment on his political views; my object is to bring him under the reader's notice in a still higher character—that of a Christian, and the various institutions which he supported and zealously advocated, the object of which was the advancement of religion, are proofs that his mind was occupied with a deep concern of the best interests of his fellow creatures.

Mr. Grant having been appointed governor of Bombay, in 1834, and received the honour of knighthood, proceeded to that presidency. He was not destined, however, to long retain the reins of government. In the summer of 1838, having left the presidency for the hills, he rode out in heavy rains, and in consequence was seized with fever. The disorder abated, and recovery was expected, but a relapse taking place, the brain became affected, and he sank in July, in his 58th year.

The efficiency of Sir Robert's government—the immense load of business he was compelled to transact; are so fully set forth in the appendix to the last charge of the Bishop of Calcutta, that it may be well to extract the whole passage referring to them, as much more valuable than any that the writer of this memoir could give.

* From the Church of England Magazine.

"One instance has just taken place, and thrown all India, and especially the heart of my dear brother of Bombay, into the deepest dejection—the sudden death of his and my mutual friend, the late governor of that presidency. You must forgive me if I pause for a moment on the loss of so distinguished a person. I had hardly given utterance to those expressions which you will find in the commencement of the charge, on occasion of the death of two of the leading personages in my own diocese, when the tidings of the fall of Sir Robert Grant struck a coldness to my very heart. I had passed, as the Lord Bishop of Bombay will well remember, a fortnight under his hospitable roof, when on my primary visitation in the winter of 1835. There I had learned something of his devotion to India, his indefatigable application to business, his attention to moral and religious character in his promotions, his love to the native population, his high conception of the capabilities, in almost every respect, of that fine country, in the government of which he had been called to share, his zeal to raise its position amongst the nations of the world, his ceaseless activity in diffusing that information, and exciting that spirit of inquiry and enterprise in commercial pursuits, on which national greatness so materially depends.

I had witnessed also the transcendent importance which he attached to Christianity, as the most stupendous benefit ever vouchsafed by Almighty God to a lost world, and for the promotion of which, in every safe and discreet method, he fully believed India was intrusted, almost miraculously, to the sceptre of the greatest, and freest, and most enlightened of the Western nations. Nor had I omitted to notice his family happiness, his personal and domestic piety, his prayers daily with his household, his attendance twice on the Lord's Day on the public worship of God, and the honour he always put on religion in his most ordinary converse.

It is soothing to my feelings to dwell on such Christian excellencies—gratitude demands it of me. The ebullition of grief and sympathy which your Lordship witnessed at the public meeting (the most numerous ever recollected at Bombay) at which you presided after his death, did not so much surprise me; but I confess I read with no little emotion the simple but affecting testimony borne by different persons to the efforts he had made to serve India. A whole life seems to have been crowded into his very few years of government [only three and a half—March 1835 to July 1838]. The enumeration of 'public measures, which he either originated or carried into effect,' to use the terms of one of those resolutions, 'for improving the agricultural resources of the country, facilitating communication with Europe, and also between the different towns and provinces of the presidency, and advancing its commercial and general prosperity,' had scarcely been made by one public functionary, when a similar series of proceedings was detailed by another distinguished person for his putting himself in communication with individuals of all classes, and eliciting information on the subject of education; for establishing schools and promoting the interests of science; for founding medical colleges and native dispensaries, and for encouraging, by public employment and private munificence, the rising native youth.

Nor was it the least affecting to me to read the declaration of the Archbishop of Bombay [the Rev. H. Jeffrey,] towards the close of the meeting:—"For my own part, I should be very ungrateful indeed, if I did not bear testimony to his personal kindness and courtesy to myself; and not only to myself, but to the whole body of the clergy of our church establishment, in whose name, I now speak, and whose unanimous feeling and opinion, I am certain that I faithfully represent. But his praise stood on far higher ground than this—on the ground of genuine piety and love to God. The general interests of religion, and of our own church establishment in particular, occupied a large share of his attention; and when I consider the vast amount of correspondence which he passed under his own eye, as stated by the secretary, all of which he examined for himself, I am quite astonished at the readiness with which all correspondence was answered, which passed through my department; and I cannot but feel bound to acknowledge that, amidst his various and extensive engagements

church occupied even more than its share of his attention. The allusion to which this statement refers, as made by one of the secretaries of government, to the success of his premature disease and death, is indeed not touching. Yes, our noble-minded and lamented and fell a sacrifice to his exertions, somewhat increased, perhaps beyond the strictest necessity, by a impulsive, an over-scrupulous anxiety we must say examine every thing for himself, to save the feelings of every individual with whom he had concern, and wait till he had the time and materials for a rigid and impartial investigation into the merits of each case, which carried him far beyond his strength, though it inspired such unlimited love and confidence as were placed under his authority. The proceedings of the Bombay government, in only one or two departments, occupied 24,000 folios in the year 1837. Embarrassing circumstances may possibly have conspired to harass his mind. The arrangements of his government with his Supreme Council at Calcutta, in consequence of the Charter Act of 1833, are supposed to have created, from their novelty, continual impediments to his exertions. If he incurred any unpopularity on this score, either at home or with the government of India, it adds at least to the proof of his zeal for his own presidency. The secret of all his distinguished reputation and success was not so much his fine talents, nor his diligent habits of public business, nor his zeal and perseverance, as his thorough knowledge of India, and the high and elevated principles which directed his whole conduct. He had not to acquire, as other governors; he brought to his chair an acquaintance with the most minute affairs of his Presidency. He inherited from his eminent father [the late Charles Grant, Esq., whose life and character are far too little known—what he accomplished for the religious interests of India during a period of fifty years will only be fully disclosed at his last great day,] an inextinguishable love for the country which he left at the age of nine, to return to it as governor after a lapse of forty-seven years; having not wholly lost the language of Hindostan during the long interval, whilst he had been collecting the most copious and valuable stores of information.

Such a governor soon becomes known, especially in our Eastern empire. When it is once understood that there is a zeal and promptitude in the head of the state equal to the most ardent wishes of every applicant—a passion for India—a determination to promote, not private objects, nor the aggrandizement of family, nor the accumulation of wealth, nor even the ordinary ends of government only, but the good of the prostrate millions committed to its care—and especially when this is seen to be connected with a thorough understanding of what Christianity really is, and what it demands of man, it operates like a charm; it penetrates the remotest ramifications of the administration. It elicits and rewards individual enterprise of every kind. Sir Robert Grant's years in Bombay, few as they were, are the brightest spot in his life. The period of peace during which his government fell, afforded him the fairest field for his beneficent labours. Unlike some of his most eminent predecessors, his attention and resources were not diverted from the one grand object of his heart.

For myself, I can only say, that a friendship of nearly thirty years thus suddenly snapped asunder, leaves me desolate indeed. I feel as if I had lost a brother. His private tokens of affection, I dare not, and ought not, to particularize. It may, however, interest his friends to know that his noble pen was engaged in the large and fine afforded me in the 4th volume of *Habit*, in my first volume of sermons of 1817, in my *Defence of the Church Missionary Society* in 1818, and in the *Funeral discourse* for his honoured father in 1823. It is known, however, that love to his honoured father's friend, continued in the present generation, the appointment which Lord Glenelg, his eldest son, when President of the India Board, was pleased to intrust to me, in this country. I may add, in this connection, that it fell, under my own notice, to witness, before I left England in 1832, Sir Robert's zeal in preparing a bill for the erection of two bishoprics, now so happily filled, by my right reverend brethren, and which was incorporated into the new Charter Act the following year. What share he took

in the general enactments of that charter, as well as of the preceding one of 1813, and in the provisions, more especially for the freest diffusion of Christianity, all acquainted with the detail of those great measures will know. The two large and valuable volumes on the subject, which he published in 1813, testify his powers of mind, his elegance and force in composition, and the vast fund of information on which he could draw.

"It has pleased, however, the Almighty to remove him from us. Happy for himself the transition from an earthly to a heavenly kingdom! He has served his generation according to the will of God. Nor did his humble, holy, pious death, his poignant confessions of sins, his fear of himself, his delight in hearing holy scriptures, his firm but trembling reliance alone on the merits of his Saviour, leave any thing to desire to his family and friends in the way of alleviation for his irreparable loss. Irreparable to them it undoubtedly is; nor can it be soon even partially supplied as to his public station; for it is the confession of all who can best judge of the case, that for capacity and variety of talent, for sincerity and singleness of purpose, for purity of private life, for bright example as a husband and parent, for deep religious principle, for calmness and impartiality in his decisions, for un-disssembled and active philanthropy, and for a statesmanlike knowledge of India, no governor has surpassed, and few have equalled, Sir Robert Grant."

This testimony is the more valuable, as coming from the pen of one who had, for a long series of years, had constant opportunities of being intimately conversant with the feelings and views, as well as the conduct of Sir Robert; who from personal observation could give a candid statement of his mode of conducting the affairs of the presidency; and his own zeal for the stability of the church, of which he is himself so valuable an overseer, and his willingness to make personal sacrifice for its welfare, is now more than ever displayed, by his munificent donation to the cathedral now erecting in his diocese.*

RELIGIOUS MISCELLANY.

MY SCOTTISH TOUR. SUNDAY EVENING REFLECTIONS.

Thus closed the Sacrament Sunday at —. The parlour which I occupied I saw would form a great acquisition to the civil landlord, who knew not where to put his guests for proper refreshment, and I most willingly retired to my bed-room to read the evening service of our church. I do not know that I ever more fully entered into its beauty, or appreciated its deep spirituality. I had all through the day, though interested, and I trust edified, still felt there was a want, and that want was satisfied in the "Book of Common Prayer." I felt satisfaction in the reflection that my own little flock had that day been led by the still waters of comfort, and that the kind friend who had undertaken my duty was a far more valuable shepherd than myself.

Perhaps some who worshipped with me that day in the Kirk of — would regard this as a semi-popish feeling, deeply tinged with prejudice. Now no one can be more opposed to popery, in all its ramifications, and most specious forms than I am myself, and just in proportion as I have become more and more acquainted with the true character of the church of England, the more and more convinced I am that she is the greatest bulwark of protestantism against the inroads of popery, and that of all comparisons the liturgy of our church is that which the papists would most wish to destroy. "You of the church of England," said a popish priest to me, some what satirically, "are the fairest of the fairest, and no might have added, the bravest and the strongest. And well does Rome know this fact. If conflicting parties among our various sectaries knew what the papists know, for they are shrewd enough in their generation, that the strength of Protestantism lies in

the church of England, I do think we should hear less clamour against that church; our vestry meetings would not be filled with the reckless opposition to the extension of protestant principles and protestant feelings throughout the land; men would really be brought to serious reflection; and, though conscientiously differing in many respects, would yet give their earnest support to our church.

I am very far from saying that the prayers of the ministers I heard that day were not scriptural and edifying, very far from it. They were particularly so, and peculiarly free from that attempt at floweryness of style which so frequently presents itself, in young ministers especially. They appeared to be, and I doubt not were, the effusions of hearts overflowing with love to God and anxiety for the welfare of their brethren. They were fervently, yet meekly offered; still I confess they did not, to my mind, come up entirely to my notion of prayer. There was a nakedness, if the expression may be allowed, in the services I had attended. This it may be said was owing to my own want of spirituality. It may be so; but so it was. How could I join in what I had never heard before? How could I feel the minister's sentiments would be in unison with my own?

Perhaps, however, with reference to this subject, I cannot do better than quote the language of a living minister of the Scottish church, with reference to the very point in question. I do it the more readily, as his position as a member of the Presbytery of London, and officiating in one of the chapels under that presbytery's jurisdiction, must have enabled him to arrive at something like a fair estimate of the relative value of liturgical and extempore prayer in the public ministrations of the church. "It may be admitted that the present services of the church of Scotland is too justly chargeable with nakedness. There is imposed on the officiating presbyter too onerous a requirement; and the consequence is, that when a licentiate does the duty, or a minister, neither spiritually-minded nor gifted with utterance, or indeed any minister at times, devotional feelings are rather repressed than drawn out in those that follow them. I admit that in other cases, as when spiritually-minded and gifted men lead the devotional exercises, every hallowed aspiration and confession and what find outlet and expression; but such men are few and far between. There is a mediocrity among clergy as among laity; for the great mass, therefore, I believe that the partial use of a form of prayer would be truly valuable. Let it not be thought, that were the whole service of the kirk to be a written instead of an extemporaneous liturgy, there would, in this, be any violation of her constitution."

From this writer's view on many points set forth in the preface, whence this extract is taken, I entirely differ; but I think he has set forth, in a clear light, and with much force of argument, the desirableness of many important alterations with respect to the mode of worship in his own church. He condemns the custom of sitting during the singing, and recommends kneeling, instead of standing, during prayer. Mentioning congregations where kneeling is the posture in prayer, he says, "the whole congregation are apparently absorbed and unanimous in prayer and praise, the result of kneeling at the one, and standing at the other. But if we go into one of the Scotch parish churches, the indolent and indifferent attend of sitting during the praise of God, and the wandering eyes and diversified positions of those who are standing at prayer, make an impression on the mind of a stranger by no means in our favour." "I am sure," he continues, "that a change in these forms, so easily attainable, would not only benefit our own devotional feelings, but would also generate among the Scottish episcopal dissenters, and the sister churches of England, a more cordial feeling, and help to remove the obstacles that prevent the conformity of the former to the church of their forefathers and neighbours, and the prejudices against our worship which actually the latter."

So far as he suggests improvements in the mode of public worship in the Scottish church, I think his reasoning is excellent, and his remarks not just, and

* We take the opportunity of cordially recommending to our readers "Sacred Poems, by the late Right Hon. Sir Robert Grant. London, Saunders and Oiley, 1839." Lately edited by Lord Glenelg. From the Church of England Magazine.

* Knox's Liturgy, edited and carefully revised by the Rev. John Cumming, M.A., minister of the Scotch church, Crown Court, London.

well worthy the consideration of that church at large; but I do not believe episcopalians would, by the alteration, renounce their own communion. With many of them the episcopal church is that of their forefathers, who suffered much for their unflinching adherence to her, and others have been led to enter her pale by rational conviction of her scriptural character. They differ from the established church, not because she has no liturgy or no organ, (at one time the episcopal church herself had not the former) not because her people stand to pray and sit to sing; they admire indeed, their own ritual, but the ground of distinction is episcopacy or presbytery. I think this not sufficiently clearly understood, for after dinner, on a somewhat public occasion at which I was present, the churches of England and Scotland being given together, as a toast, by a staunch presbyterian, he added, our only difference is that of mere forms and ceremonies.

I have often felt, at the great festivals more especially, what could not be felt by those officiating on the present occasion, and which has been a comfort in the reflection, that at the same moment I was engaged in the administration of the Lord's supper, probably fifteen thousand of my brethren in the ministry were engaged in the same holy work; many whom I valued much, but whom I may never see in the flesh; and that, at the same sacred season, though not at the same hour, many in the far east, and the far west, under the heat of a burning sun, or amidst the frosts and snows of a bleak climate, would be engaged in the celebration of the same holy mysteries; many who, counting not their lives dear, have left all that could add to the domestic joys of life, to carry the glad tidings of the gospel of the grace of God, and to plant the banner of the cross for the salvation of those who were perishing for lack of knowledge.

In one sense these devoted men may have gone forth on their way weeping, but they shall doubtless come again with joy, bringing their sheaves with them. They may return no more to the land of their nativity, for their ashes may be consigned to a far distant grave; but, doubtless, they shall return and come to Zion with songs and everlasting joy upon their heads. They shall come, and we doubt not with many, seals of their ministry, many spiritual children whom God has given them, from the east and the west, and the north and the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God.

I seldom have retired to rest more contentedly than I did at my quiet inn this night, for all was peace and quiet at an early hour. I would lay much emphasis on the word "quiet," because I have since been told that there is often much dissipation on sacramental occasions, as they are called, and that the description of one of Scotia's most eminent poets, to whose memory more than one monument has been raised, tells too true a tale. I know not how this may be. I saw nothing of the kind on the occasion referred to, to warrant me to suppose that any thing was amiss. All was conducted with the greatest decorum. A holy and reverential feeling seemed to prevail around. Talking of the description of the poet referred to, I have often been amazed that his works should have been, and now be, without a blush, laid upon tables from which the licentious works of a Byron or a Moore would be swept with a proper and honest indignation. Surely an expurgated edition would find a ready sale. If there be anything to excite intense pity in the heart, it is the reflection of splendid talents not merely wasted, but employed in casting ridicule on all that is sacred. Strange that the same pen, which sends forth sentiments apparently of the holiest devotion, should be engaged in disseminating notions calculated still more deeply to corrupt the heart.

In a week or two I found myself once more amongst my little flock, consisting chiefly of red-cloaked women and smock-frocked men, to whom on the Sunday after my return, I administered the sacrament of the Lord's supper. The cool chancel, cool even amidst the sultriness of an August day, strongly contrasted with the stifling suffocation of the kirk of —. There was less of excitement, I trust not less heart-felt religion, than I had witnessed on the occasion referred to. I was surrounded with the tablets of those who were mouldering beneath my feet. The

arms of gallant knights adorned the walls; and before these were the vaults in which former rectors, with their families, were buried, and where, with those most dear to me, I shall probably lie. I had witnessed much to interest me in my tour. I had visited the splendid cathedral. I had heard much of the din of controversy, of disputes, and vetos, and intrusions, and non-intrusions, but I inwardly exclaimed, as I left the church that day, and talked to three or four old communicants as I returned to the rectory, "Thank God, unworthy as I am, I am a country minister of the church of England!"—*Concluded.*

LETTER FROM ONE OF THE EDITORS OF THE EPISCOPAL RECORDER TRAVELLING IN EUROPE.

Our lodgings are opposite the church on the door of which Luther hung up his 95 theses on the subject of indulgences. Our windows look out upon the door. The church is a plain building, with rounded arches tending to the Gothic shape, and fortified with buttresses. The inside is paved with hewn stone and furnished with plain seats. Here Luther and Melancthon are buried. They lie on opposite sides of the nave, full length portraits of them hanging on the walls above the places where they are buried. Small bronze tablets sunk in the pavement and covered with trap doors, mark the resting places of the two reformers. That over the remains of Luther is inscribed as follows: MARTINI LUTERI. S. THEOLOGIE D. CORPUS, H. L. S. E. QUI AN. CHRISTI M. DXLVI. XII. CAL. MARTI EYSLERII IN PATRIA S. M. O. C. V. ANN. LXIII. M. II. DX. That over the body of Melancthon has the following: PHILIPPI MELANCTHONIS S. V. CORPUS H. L. S. E. QUI AN. CHRISTI M. DLX. XIII. CAL. MAII IN HAC URBE M. O. C. V. ANN. LXIII. M. IID. II. In the same church are the tombs of the Elector of Saxony, Frederick the Wise, and John the Steadfast, who supported Luther in the Reformation. As we have passed a Sunday (yesterday) in Wittenburg, I went into the church during service. The association of such a place may be imagined. What a spirit might animate the preacher standing over the graves of the reformers. But truly it is not places that can give the right spirit. We have already seen enough of the evils of attaching virtue to places associated with important events. The sermon being in a foreign tongue, my thoughts were left to their natural course. The music was good, grave, and suited to the occasion.—There was language in that, which, common to all men, I could understand. I thought of the 300 years past since the man whose tomb was before me had lifted the weapon of reformation. It was the sword of the Spirit, the word of God he used. What times of emotion were those. The public mind of Europe was moved as the sea by a mighty wind. Popes, emperors, diets, kingdoms, far and near, were agitated. Christendom was labouring. It was the birth of a new era in the church. What was the means of this great renovation. They were simple. The word of God was made to be heard, and its simple language had with it divine power. The leper washed in Jordan and his flesh came again as the flesh of a little child. I thought on the changes wrought by time. I was sitting by the place where the hands that once were lifted with such singular energy in the face of popes and diets have been folded in the grave for three hundred years. Luther and Melancthon, who were united in life, lie together after death.—Charles V. once came to see the grave of Luther.—The most powerful monarch of the age desired to see the place where the man was lying, who in an honest cause had feared neither him nor the pope nor the diet of the empire. That emperor, the several popes who had opposed Luther, and all his other enemies, are in their graves, and the questions between them have been carried up to the great tribunal. Adjoining the church is the chateau, which was occupied by the electors of Saxony, now changed into a battery. At the opposite end of the town and next the gate is the building of the Augustine monastery, in which is the cell which was occupied by Luther. Here he lived too after his marriage. The table at which he wrote, the chair or stool on which he sat, and the stove are as he left them. Peter the Great, who visited the place, wrote on one of the doors his own name

but in characters which I could not read. In another room are kept the mug from which Luther drank, some needle work of his wife. The university, a large unadorned building, adjoins the monastery. Both are now deserted. We passed on through the gate and saw on the outside the spot where Luther burnt publicly the bull of excommunication which the pope had issued against him. The spot is marked by a young oak tree, (the old one has fallen,) surrounded by a railing. Roses and lilies and other flowers are planted within the enclosure and are now in bloom. On our return, we stopped before the house in which Melancthon lived. It is a plain building, designated by an inscription on the front. "*Her wohon lehrte und starb Melancthon.*" (Here lived, taught and died Melancthon.) In the middle of the town is the Stadt Kirche or city church, in which Luther was accustomed to preach. The bronze font at which he baptized children stands in its proper place and is still used. The church is a plain Gothic building adorned about the former altar with paintings by Cranach. Near the church is the market place in which a statue of Luther has been lately erected. It is of bronze, on a granite pedestal, and stands under a cast-iron canopy. On the several sides are suitable sentiments, one of which is as follows:

"Ist's Gottes Werk, so wird's bestehen Ist's Menschen Werk, wird's untergehen." (If the work be of God, it will stand, if of man, it will fall.)

The peculiar doctrine which distinguished the reformation, that which Luther held forth as properly the gospel, is that man, fallen and lying under the curse of the divine law for sin, is justified upon his believing in Christ, who is the end of the law for righteousness. It is not Luther's doctrine, but that of the Bible. It is the weapon with which the apostles wrought such wonders in the conversion of the heathen world. God blesses the preaching of it, and makes it mighty through his Spirit. In the proportion in which it is clearly preached in the proper spirit will religion revive and exist in life and power. Though we are to contend earnestly for the faith, this precious doctrine is not to be set forth in the spirit of mere controversy, but in a spirit of love for the souls of men, as the great truth made known for the peace of them that mourn sin. It is so precious as a gospel truth, that it is never to be yielded by those who have learned it through the Scriptures opened to the understanding by the Holy Spirit. It is peace to the fearful and troubled, it is freedom to the soul burdened under the bondage of sin, it is hope to the anxious and doubtful, it is life to the dead.—It is worth dying for, if one is called to martyrdom in good confession. So far as it is not distinctly presented in preaching, the preaching is defective. Let this truth be properly understood and held, and errors in other things are undermined and must fall. All nations which would exalt man's powers of obedience, which would put forms and acts in the place of the spirit of religion, come to the ground. Luther was raised up as the instrument of reviving this truth after it had been buried for some centuries under all manner of devices for enabling man to work his way to heaven by his own powers. Here in Wittenburg is the chamber in which the great Reformer was taught it. He was made to see its worth. Through him the Lord prepared the way for a revival of evangelical religion in many nations.—*Episc. Rec.*

TRINIDAD.

The Bishop has lately confirmed 281 persons.—There is at present in connexion with the Church of England, one Church, the Holy Trinity, in Port of Spain, opened for Divine service in 1823, also, fourteen temporary places of worship. There are two churches nearly ready for consecration, viz. one in Coura, and one in Chaguanae. Two churches are also in immediate contemplation, one at San Fernando, the other at Tacarigua.

The Rev. Mr. Samuel, of Bombay, states that he has discovered, and for several months lived among, the remnant of the ten tribes of Israel, located on the south west shores of the Caspian Sea, and surrounded by a circle of mountains. He reports them to be living in the exercises of their religious customs in a primitive manner, distinct from the customs of modern Judaism.—*London paper.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, NOVEMBER 12, 1840.

INDIA.—We are persuaded that although the Ecclesiastical Gazette is now received by all our Clergy—

We omitted to notice from the St. John papers, that the Rev. Mr. CAREY, for a short time assistant minister here, has resigned his situation, and proceeded to Canada.

THE GERMAN LANGUAGE—Mr. Weinbeer is desirous to employ some evenings of this winter in giving instruction in the German language, if a sufficient number of pupils should offer.

In the October number of the Church of England Magazine, we observe republished the letter of the Rev. John Sprott, which appeared in our paper of the 28th May last, containing some account of the spiritual destitution of the Eastern shore of this Province, and of the Rev. Mr. Stevenson's valuable labours in that quarter.

We have given up a large portion of our Editorial space to-day to original matter, and have only room to say, that although the present number completes the 5th Volume of our Journal, it is our intention to issue two supplementary numbers, together with an Index to the last; and moreover, that as we contemplate certain changes including an enlargement and a WEEKLY issue of our paper at the present price, to commence with the New Year, we hope all arrears WILL BE FORTHWITH DISCHARGED.

Rectory, Miramichi, N. B. 26th Oct. 1840.

Messrs Editors,

The practice lately adopted by some of my Brethren—that of acknowledging certain presents received from their respective congregations through the medium of the Colonial Churchman, is so laudable a one, and coincides so completely with my own views and feelings, that I must request the favor of you to give the following a place in your next publication.

When I went to England in the summer of 1836, for the recovery of my health and voice, I received numerous memorials of respect and attachment for my

person and ministry, among which I would particularize a gold ring and silver snuff box, (not to mention the delicate attention paid to my family during my absence.) On my return to Miramichi, in the fall of 1837, my beloved flock presented me with a Tea-Service of silver, accompanied with an appropriate inscription. Since which period, they really seem to have vied with each other, in endeavouring to minister to my necessities. Some of them proffered their services to cultivate the Glebe—others supplied me with fuel for the winter season. A few sent me some choice wines, evidently with a view to reestablish my health and strengthen me to perform the duties of my sacred office.—Last winter, one of my worthy parishioners sent me flour and other necessaries; and another, observing that I was without a horse, has just been careful to supply that deficiency, by requesting me to accept a favourite one of his own.—Such signal marks of kindness and benevolence awaken those lively feelings of gratitude in my breast, which will not allow me to remain any longer silent. They speak volumes in praise of those individuals that compose my little flock who will, I trust, never lose their reward, and may possibly stimulate other congregations to imitate their bright example

I have the honor to be, Your obliged and obedient servant, SAMUEL BACON, Missionary

From the Ecclesiastical Gazette.

“ Simla, Himalayah, July 7th, 1840.

“ Rev. and dear Sir,—I beg to submit to the notice of the Venerable Society extracts from a letter addressed to me by order of the Right Hon. the Governor-General, and from my reply to that communication, by which the Society will learn that a grant of a lakh and a half of rupees and a promise of two additional Chaplains have been made me by the Hon. the Court of Directors. I am persuaded that the previous grants of the Venerable Societies for Promoting Christian Knowledge and for the Propagation of the Gospel in Foreign Parts were not without their influence on this public munificence of the East India Company.

“ 2. I cannot, therefore, abstain from transmitting the extracts, in order that the Society may see that by the concurrent aid flowing in from so many quarters, there is now every reason to hope that the arduous undertaking of erecting a Protestant Cathedral, to be the Metropolitan Church of British India, will proceed on to its completion.

“ 3. It is remarkable, I think, that in the letter of the Hon. Court, the very point which I had been anxious to secure—magnitude—but which I had been induced, by the apprehension of my friends, somewhat to contract, is now insisted on as a condition of the Hon. Court's benefactions.

“ 4. Accommodation for 1000 or 1200 persons in moveable chairs, and for 2000, if benches should at any time be substituted, will eminently conduce to the advancement of true religion in the rapidly increasing capital of India. The beauty and chaste simplicity of the edifice rearing its front in the panorama of the City of Palaces will also not be without its influence. Whilst the direct usefulness of every part, (for I have no side aisles—all will constitute one magnificent room 144 feet by 63, and at the transepts by 128 feet, spanned by an iron roof 47 feet high,) the coolness at every season of our burning year (for there will be no colonnades nor galleries,) and the convenience of its situation for the great body of our multiplying gentry (two miles and more nearer to their chief residences,) will contribute, I humbly trust, to the instruction and salvation of the thousands who now rarely attend the public worship of Almighty God amongst us.

“ 5. The grand design, again, with which all these benefits are associated,—the beginnings of a NATIVE MINISTRY; the seed-plot of benefices for spiritual persons; a centre of missionary exertion; a Protestant foundation of learned, devout, and laborious lecturers and preachers to the heathen; a school of the prophets; a link between Bishop's College and its students on the one hand, and the Head Seminary of

the Church Missionary Society and the Mission Schools of that and the Venerable Incorporated Society on the other;—these and similar benefits open in the distant prospect, and render the whole design one of the grandest and most opportune for the conversion of India that has perhaps ever been presented to our Church in any of our distant dioceses, God only vouchsafing his grace to it.

“ 6. Nor do I doubt that the impulse of this fine project will aid in procuring for India that large accession of Chaplains which is indispensably needed in each of the three Indian dioceses. The admission of the Hon. Court of its acknowledged duty of providing for its Christian servants will, I humbly hope, be soon vigorously acted upon. And it is in order that the prayers of the Venerable Society may be addressed to the throne of the Divine mercy for that spiritual benediction on this new Cathedral, on its Dean and Prebends (or by whatever names the Mission-Priests may be called,) on the Society and the Hon. E. I. Company, who have so nobly supported the undertaking, that I have ventured to send for these extracts.

“ 7. Nor can I refrain from offering my most humble acknowledgments to the Most Rev. the President of your Society for his gracious condescension in convening a meeting in aid of my funds at the Archbishop's Palace at Lambeth.

“ 8. May God vouchsafe blessings a thousand fold to all who have come forward, or who may come forward, to help this great work.

“ 9. The letter written off, before my plans were digested, in the first days of June, 1836, was hasty and imperfect. My printed proposals, also, and my address on occasion of laying the first stone, were necessarily very general. All remains to be matured and permanently arranged under the advice of the Most Rev. the Archbishop and of the Societies of Friends who have assisted me.

“ 10. It will be for my successors to complete what I have begun: my own life and capacity for exertion are rapidly flowing out; but God our Father, Redeemer, and Sanctifier will aid those of the succeeding generations, as He has the past and the present.

“ 11. I am writing to the Society on the anniversary of 1822, and Bishop Turner in 1831. They have entered into rest. We must soon follow. But Christ our Lord ever liveth, and I humbly believe that both at home and in India the glory of our pure apostolical Anglican Church will break out more and more in consequence of their and others' faithful labours.

“ I am, dear and Rev. Sir,

“ Yours, &c.

“ D. CALCUTTA.

“ To the Rev. W. Parker, Secretary of the Society for Promoting Christian Knowledge.

STATE OF THE POLL, at Chester, at its close on Wednesday the 11th inst.

Table with 2 columns: Name and Count. Mr. Creighton, 173; Dimock, 133; Zwicker, 85; Waterman, 13; Fancy, 2; Jennings, 0.

The Uncommissioned Teacher, in Opposition to St. John and our Saviour.—The Word of God came to him (St. John the Baptist) in the wilderness (Luke iii. 1), and commissioned him to enter upon his ministry; and the holy Jesus likewise was of the same age (viz. thirty), when inaugurated to his office, by the visible descent of the Spirit upon him at baptism; to intimate, perhaps, that neither the exigencies of mankind, nor a consciousness of abilities for the work, can be pleaded as a sufficient warrant for a man to run before he is sent, and take the sacred office upon himself, without a regular and lawful call.—The institutions of God are not without a reason, and he will not be served by the breach of his commandments.—Bishop Horne.

POETRY.

THE SINNER CALLED.*

"Wake thou that sleepest, and arise from the dead, and Christ shall give thee light."—(Ephesians v. 14)

Wake, sinner, wake!

The stork hath known her stated time,
The swallow watch'd the change of clime,
The ant hath felt the morning ray,
The bee begun the work of day,

Wake, sinner, wake!

Wake, sinner, wake!

The spring hath broke the wintry spell,
The earth hath wak'd in hill and dell,
The corn hath rear'd its verdant leaf,
The blossom burst its tender sheath.

Wake, sinner, wake!

Wake, sinner, wake!

The Lenten call hath gone abroad,
The Christian wakes to see his Lord.
The Spirit lends his holy might,
And Christ hath risen to give thee light.

Wake, sinner, wake!

THE UNSEEN WORLD.

"For this we groan, earnestly desiring to be clothed upon with our house which is from heaven."—2 Cor. v. 2 verse.

'Tis but a film of flesh divides
Us from the heavenly place;
'Tis heaven to be where God resides,
And see him face to face.

Our God is everywhere around;
But while we sojourn here,
Thick mists from earth the scene confound,
And heaven may not appear.

But could we lay the body by
And wash our eye-sight clean,
Then look into the boundless sky,
How different 'twould be seen!

What now is void and silent space,
Were full and vocal then;
Its 'habitants a heavenly race,
Though once our brother men;

Our brethren once, our brethren now,
Still knit in holy love;—
We praise and serve him here below;
They praise and serve above.

Gos. Mess.

VARIETIES.

FROM AMERICAN PAPERS.

Teaching the Young.—"I once saw," says Sir H. Davy, "a very interesting sight above one of the crags of Ben Nevis, as I was going, on the 20th of August, in the pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manoeuvres of flight. They began by rising from the top of a mountain in the eye of the sun; it was about mid-day, and bright for this climate. They at first made small circles, and the young birds imitated them; they paused on their wings, waiting till they had made their first flight, and then took a second

* From the Church of England Magazine.

and larger gyration, always rising towards the sun, and enlarging their circle of flight, so as to make a gradually extending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise, always rising, till they became mere points in the air, and the young ones were lost and afterwards their parents, to our aching sight.—Episcopal Recorder.

Sunday Traffic on Canals.—The Archdeacon of Stafford, Eng., is pursuing the laudable object of establishing means for the religious instruction of the boatmen on the canals. He has requested the clergy and others interested to meet him on the subject at Stone, on Friday.—Ibid.

Her Majesty has recently presented to each of the clergy engaged in the ceremony of the Royal nuptials, a copy of the Holy Scriptures, magnificently bound in purple and gold, as a token of her gracious favour. There is an inscription in each declaratory of the origin of the present in the autograph of the Bishop of London.—Ibid.

We are informed, on good authority, that our townsman, Professor Lee, D. D., of Trinity College, Cambridge, Prebendary of Bristol, has recently discovered a work which will be highly valued, not only by the general scholar, but especially by the theological student. This indefatigable Oriental scholar has brought to light, in a Syriac translation, one of the lost works of the celebrated Eusebius, author of the Church History.—Shrewsbury Chronicle.

Intemperance of Russia.—Nearly a fourth part of the revenue of Russia is derived from the sale of spirits. This sale is kept entirely in the hands of the imperial government. The outspread wings of the Russian eagle are over the door of every gin shop in every village throughout that vast empire. Brandy is the only spirit of which travellers make mention. Mr. Pickerton calculates, that "the enormous quantity of eighty-two millions of gallons of brandy alone are drunk every year by the peasantry of that empire." The population being over sixty millions, it amounts to one gallon and a third for each person. In Scotland, however, it must be remembered, that parliamentary returns give three gallons of spirits as the average quota of every man, woman and child throughout that part of the realm.—Boston Recorder.

Worthy of Imitation.—Mr. Armstrong, a communicant of St. Matthew's Church, Madison, Muskingum County, Ohio, who died a few days since in much hopefulness and peace, devised his property to his two brothers, with the obligation to draw from its proceeds, (after the payment of certain legacies, which will engross its avails for the next four or five years,) seventy five dollars annually for the support of the ministry in said Church during their lives, provided the congregation shall raise annually an equal sum. He also devised that, on the death of his brothers, the whole property shall go to the Church. Are there not others, who will be induced, by this example, to enter some similar bequest in favour of the Church in their wills?—Epis. Rec.

The Protestant Annual.—"A Protestant Annual for 1841," is now being prepared. A list of supporters and contributors is given in a London Protestant Magazine. In that list we perceive the names of the best writers of the day. Dr. Chalmers is named among them; also Rev. Hugh McNeile; Rev. Edward Bickersteth; also the Dean of Ardagh; Rev. John Cumming, of London, (himself a host,) the Hon. Mr. Maxwell; and that most eminent writer the Hon. George Finch, Esq. M. P., who has given us two most valuable volumes on "the Roman Catholic Controversy."—Ibid.

BOOKS,

For Sale by the Subscriber.

- Chambers' Edinburgh Journal
- Historical Newspaper
- Information for the People
- The Saturday Magazine
- The Penny Magazine
- Wilson's Border Tales
- The Penny Cyclopaedia
- Dublin Penny Journal
- Library of Useful Knowledge
- Farmer's Series
- of Entertaining Knowledge
- Edinburgh Cabinet Library
- Lardner's Cabinet Cyclopaedia
- The Family Library
- Molesworth's Domestic Chaplain; or Sermons on Family Duties for every Sunday in the year, 2 vols.
- The Church of England Magazine
- The Scottish Christian Herald
- The Christian Lady's Magazine
- The Magazine of Domestic Economy
- Fessenden's New American Gardener
- Complete Farmer
- Kerrick's New American Orchardist
- THE CULTIVATOR, Vols. 1, 2, 3, 4, 5, & 6.
- Nichol's View of the Architecture of the Heavens
- Phenomena and Order of the Solar System
- Dick's Celestial Scenery
- Wilson's Greek Exercises
- Cruden's Concordance
- Cutton's Mathematics, by Ramsey, 1 vol.
- American Almanac and Repository of Useful Knowledge for 1840
- Travels in Egypt and Arabia Petraea, by Alexander Dumas
- Medhurst's China, 1 vol.
- William's South Sea Islands, 1 vol.
- Wilson's Greece, Malta and the Ionian Islands, 1 vol.
- Clinch's (Rev. J. H.) Poems, contents,
 - The Captivity in Babylon
 - American Antiquities
 - Memory
 - The Play Ground Revisited
 - By Gone Days
 - Niagara---Athens---Spring
 - To a Cloud---Rizpah---Letha
 - The Passage of the Jordan
 - Kennebec.

C. H. BELCHER.

Halifax, May 5th, 1840.

ILLUSTRATIONS

OF NOVA-SCOTIA SCENERY.

- PART 1 contains I. Vignette, Rotunda at the Prince's Lodge, near Halifax
- II. Halifax, from the Red Mill, Dartmouth.
- III. Entrance to Halifax Harbour from Reeve's Hill, Dartmouth
- IV. View on Bedford Basin.
- PART 2 contains I. View of Halifax from McNab Island.
- II. View on the North West Arm
- III. Ruins of the Duke of Kent's Lodge, Windsor Road.
- PART 3 contains I. Windsor, N. S. from Retreat Farm.
- II. View from Retreat Farm, Windsor, N. S.
- III. View from the Horton Mountains.

For sale by

Halifax, May 5, 1840. C. H. BELCHER

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