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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 II.

LUNENBURG, N. S. THURSDAY, DECEMBER 13, 1836.

NUMBER 2.

From the Literary and Theological Review.

CHRONIC LARYNGITIS.

As to the causes of this disease, we do not pretend to be much wiser than our readers. In most cases which have come under our observation, we have thought that we have found an adequate cause, in exercising the vocal organs disproportionately to the rest of the body. The system not being strengthened and hardened by suitable exercise, the vocal apparatus, the most delicate and irritable structure in the body, gives way under the excessive task laid upon it. Seamstresses often lose the use of the right hand and arm from the too constant use of the needle; but stone-cutters, who also use the right arm, in a still more laborious employment, rarely, if ever, meet with the same accident; and the reason doubtless is to be found in the different degrees of strength and resistance imparted to the system, by the different species of exercise. We believe, then, that the grand cause of laryngitis in clergymen, is speaking in too loud a tone, too long at one time, and with too great frequency. We have heard many a clergyman speaking even in a moderately-sized house as if they imagined themselves to be St. Paul standing on Mars Hill, or as if their whole audience were consigned to deafness. Some of the Methodist clergy display powers of voice at their camp-meetings, which a commodore might envy in a storm. If the articulation be distinct, it requires far less volume of sound to fill a large church, than is generally supposed; and the loudest speakers are often not understood from inattention to this fact. It is true that the public requires a more animated and impassioned style of speaking than formerly, and no man can aspire to popularity whose eloquence is not of a bold and fervid kind; but the penalty is often a speedy prostration of the physical powers, and perhaps, an untimely death. The fate of a Summerfield, a Larned, a Henry, a Cornelius, a Griffin, and a host of others, will testify to the truth of this remark. But this style of eloquence is not necessarily destructive to health, and would not prove so, if the discourse were confined within moderate limits, and proper attention paid to exercise, diet &c. But a harangue of an hour or more, and, perhaps, three times repeated in the course of one day, is sufficient to break down the vocal organs, if not the constitution, of most clergymen, especially when aided by half dozen evening lectures weekly.

Churches are often constructed with little or no attention to the laws of acoustics. The convenience and health of the preacher are as little consulted as if he were an automaton trumpeter, or Maelzel's chess-player. It is expected that he can "hold forth" in one of these huge structures with as much ease as he can converse in his own parlor. He is literally to "cry aloud, and spare not," and lift up his "voice like a trumpet." This, then, is another cause of the disease under consideration. Again speaking in damp basements, where there are few or no facilities for ventilation, is another exciting cause of laryngitis. Some suppose that speaking with the head thrown back, thus producing an unnatural tension and contraction of the muscles of the larynx, has an unfavorable effect upon the organs of speech. This is, doubtless, an unnatural position, and more injurious in its consequences than one more easy and less constrained. Preaching when under the influence of a cold, and especially if hoarseness be present, ought by all means to be avoided. This form of laryngitis, it has been contended, is merely symptomatic of dyspepsy, and not of idiopathic affection. This opinion, however, is entirely erroneous and unsupported by proof. It is, however, like every other disease, aggravated by a disordered condition of the digestive organs, and alleviated by remedying the same. Some have attempted to trace this disease to the use of anthracite coal, as its prevalence, they say, was contemporaneous with the general introduction of this species of fuel.

It is a sufficient reply to this, to state that it attacks indiscriminately those who do, and those who do not use this article of fuel. We know at least six country clergymen who have labored under this affection, and who have never used anthracite coal at all. Moreover, the disease prevails as extensively in the South, where this coal has never been introduced, as in Philadelphia, New York, or any of the northern States.

The custom of performing funeral services at the grave with the head uncovered, as practised extensively in our large cities, is extremely detrimental to health, and often the apparent exciting cause of laryngitis. Burying grounds are generally damp and unwholesome, and the time of day also, at which funerals are mostly attended, is calculated to give this cause a fatal efficiency.

We have already alluded to exposure to evening air, after the excitement of public exercises, and while, probably, in a state of perspiration, as another frequent cause of clerical disease. We can recollect more than one instance where an attack of acute laryngitis was induced by such exposure, and where the penalty was protracted suffering, terminating in death.

With respect to the treatment of chronic laryngitis, it is not our design to discuss the subject at length, neither is it possible to point out a course which will apply to every individual case. This is a disease, to which the old adage holds pre-eminently true, "An ounce of prevention is worth a pound of cure." We are inclined to believe, in the first place, that absolute rest of the organs is indispensable to a cure; and, in the next place, few cases can be so effectually cured, but that the disease will return by exposure to causes similar to those which produced it. Owing to the extremely delicate structure of the organs concerned, there is as great danger of this result, as there is of putting a delicate musical instrument out of tune, by roughly handling it. Pure air, traveling, and a mild, but nourishing diet, have proved eminently beneficial in most cases that have come under our notice, and we have also found leeching, followed by an issue at the lower part of the neck, afforded great relief. Attention to the digestive organs is highly important. Gargles of a demulcent kind may be used to advantage, and also at an advanced stage of the disease, those of a stimulating nature, such as a weak solution of the sulphates of zinc or copper, or what is still better, the nitrate of silver, of the strength of six or eight grains to an ounce of water. Some cases have been cured by a residence in a warm climate, and others, by making the tour of Europe. This last is a fashionable prescription, and for the most part a useful one; but the tour of the United States would probably prove as beneficial and less expensive. The body should be well guarded by flannels worn next to the skin, and warm bathing and the flesh brush are useful auxiliaries. Walking, and riding on horseback, are the best species of exercise, and they should be persevered in till the disease is found to yield. This course will generally prove successful, if commenced before the disease has made much progress. With respect to other diseases to which clergymen are particularly liable, they are to be prevented by avoiding those causes which we have already pointed out. Attention to a few simple rules will generally ensure health, usefulness, personal enjoyment, and long life.—*Dr. C. A. Lee.*

From the Missionary.

GROWTH OF THE CHURCH, AS THE CHURCH.

In connection with these facts, I feel it to be a matter of no little importance, in such times as these, to be able to add that, in our several parishes, that enjoy the blessings of a settled ministry, there is evidence of strong and increasing attachment to the order and government, the worship and ministry that distinguish our Church. Such attachment is the bond of unity. The Church, as a Church, can have no stability, no force, without it. To promote such at-

tachment, without bigotry or formality; to make it enlightened, as well as affectionate; and then to use it, not as a substitute for, but as a very important auxiliary to, the direct influence of divine truth upon the heart, and the steadfastness of Christian character; is a very considerable matter in the duties of the ministry—too little valued indeed; but with the permanent importance of which, I am more and more impressed by every new lesson of experience and observation. Inward and spiritual ties are not enough for the holding together of the several parts of the outward and visible Church. They may all remain, and yet the Church, as a visible society, be broken in pieces, and her influence, as conservative and promotive of the Gospel, almost destroyed. Unity in certain visible institutions is essential to unity in a visible Church. Attachment to those visible institutions is the strength of such unity. When such attachment does not exist there is no bond of peace. To set little value upon it, because it is not religious, is as foolish as to despise the fencing of a corn-field, because it is not the grain. Not to promote it, for fear of promoting sectarianism, is as if you should not educate your children to love their home and their parents' laws, lest they look with too little kindness upon others.

No, my brethren! If we should promote the spirit of vital godliness in the world, we must promote it in connexion with, and by means of, that only body—the Church—which the Lord has built as the earthly house of its tabernacle in this wilderness. You may as well expect your minds to be in health while your bodies are diseased, as that the spirit of religion will flourish, while the body of religion, the visible Church, is disordered. But you cannot promote the Church, as a visible society, without selecting some one out the various forms under which the visibility is presented, and distinctly preferring that one above all others, as most according to the Scriptures and most beneficial to the Gospel. I cannot, therefore, my brethren, but think it a hopeful indication of the prospects of true religion in our Church, when I see the affections of our people embracing with a preference, more and more distinct and enlightened, those external peculiarities of our order and worship, with which, in my view, there are none to be compared either in point of scriptural authority, ecclesiastical precedent, or intrinsic adaptation. Such attachment to the externals of a Church is not religion, but religion would not long remain in the world without it. I can conceive of a person's being a true Christian and yet possessing it in a very slight degree—a true Christian; but not a steadfast, consistent, well balanced and well protected Christian. But I cannot conceive a community of Christians, equally destitute, and yet remaining long undivided by difference of opinion, unconquered by varieties of measures, except in proportion as their bond of peace is the contentment of spiritual death.—*Bishop Melvaine.*

HOW THEY DO, ON SUNDAY AFTERNOON, IN AFRICA.

We are so happy to see people at Church once in a day, that we should not like to speak too plainly of those who go but once. Especially, since we learn that the same is fashionable in Africa. "Our Lord's day morning service," says the Missionary report from Wellington, upon the Western Coast, "is always very numerously attended; the Church generally overflowing; and the people appear so anxious to be in time, and manifest such eagerness to obtain a seat, that charity would induce us to hope that their zeal is dictated by a real love to the house and ordinances of God. But, from the comparative fewness of those who are present in the afternoon, we are led to fear that those who really hunger and thirst after righteousness are but few."—How strange it would seem if, when the congregation were all gathered, in the afternoon the minister should be among the missing! Yet if one stay away, with a good conscience, so may

another, and so may all. And if all stay away, why need he go? The subject deserves consideration. We affectionately invite it.—*Missionary.*

DEVOTIONAL USE OF THE CHURCH SERVICE.

The tract on this subject which follows was written by the Rev. William Dodsworth, for circulation in his parish of Margaret Chapel, St. Marylebone, London, where it has produced admirable results. Our reprint is from the *thirty-fifth* English edition. It is well adapted for our congregations generally, in very few of which the responses are as "the sound of many waters":—

An Address to the Congregation of this Church.

It appears to be a fault in the character of the religion of our day, that too *exclusive* importance is attached to preaching, to the neglect of the other part of the Divine Service. Yet, needful as it is that we should hear of Jesus Christ and his salvation from the pulpit, this is certainly not more needful than that we should have "communion with the Father and with his Son Jesus Christ," in prayer and in the holy Eucharist. The congregational use of our highly prized Liturgy could not fail very much to promote such communion. Every one must feel the great difference of the Church Service when it is merely *read over* by the Minister and the Clerk in *hearing* of the Congregation, and when it is used *in behalf of* and *with* the Congregation,—all feeling their interest in the prayers and praises, and all evincing that interest by cordially and audibly uniting in the responses.

If such were our practice, the Service of our Church would no longer be regarded as cold and formal, and the best answer would be furnished to those who may bring this accusation against it.

It is therefore earnestly to be desired that each worshipper would charge it upon himself, or herself, as an imperative duty, to promote as far as possible the devotional character of our Service;

First, by diligently attending to the directions of the RUBRIC.

Secondly, by repeating all the RESPONSES, and not omitting the "AMEN" at the end of each Prayer, in an audible voice.

Thirdly, by joining in the SINGING, with the best endeavour to produce devotional harmony.

Let every one feel that this is not a trivial matter, but one which is worthy of the effort; that we may with one heart and with one mouth glorify God our heavenly Father through Jesus Christ our Lord. Amen.—*Missionary.*

ST. PAUL'S COLLEGE.

On Saturday, October 15, the Bishop of New York laid the corner stone of St. Paul's College, College Point, Long Island. Addresses were delivered by the Rev. Dr. Muhlenbergh, the Principal of the College, and by the Rev. Dr. Hawks. The Rev. Dr. Berrian, and the Rev. Messrs. Bayard, Shelton and Diller were also present. It is long since we have recorded an event with greater satisfaction. Among our manifold omissions as a Church, perhaps, the most glaring is our neglect to avail ourselves of the influences of education. Among the causes that threaten dissension and destruction to our civil institutions, probably, the most prominent is the neglect to conduct the education of the country upon the basis, which alone can stand, the Gospel in the Church. To both these evils, the institution of St. Paul's College presents, in its degree, the proper remedy. It will be a Christian college. The Christianity which it will uphold, and which *will uphold it*, will not be Christianity in the abstract, but Christianity in the Church. "Would we promote a spiritual Church," says Bishop McIlvaine, in his late admirable Charge, "we must see well to the maintenance of its outward form and body. The Lord will not keep the city while we neglect the walls and bulwarks, any more than we can keep the city by walls and bulwarks, without the indwelling of the Spirit of the Lord."

It is a trait of peculiar interest in this institution, that it is the result of well-directed private enter-

prise. The Rev. Dr. Muhlenbergh has long devoted his time, his talents and his fortune to the cause of Christian education. He has had much to contend with, and he has had to contend single-handed. But God was with him, and he is triumphant. His Christian Institute at Flushing has long been the best Seminary for boys in the United States. It has now grown into a College—or rather, for the Institute will still go on, a College has grown out of it. We invoke God's blessing on the work. We invite for it the favour and the prayers of all who desire well to the Church and to the country. We commend the example for universal imitation.—*Ibid.*

"LARGE PRINCIPLES OF RELIGIOUS FREEDOM."

Our serious readers may judge how much of what follows, from the Christian Observer, applies to our own country.

"There are those, both in and out of the House of Commons, who consider even the chaplain's daily prayer an infringement upon the rights of private conscience; and as it would not by any means get over their scruple to have a sessional cycle of chaplains, of all possible codes from Atheism and Judaism, through every variety of sect and persuasion, in order that each member might in turn have a chaplain of his own faith once in a century, their argument against a National Religion excludes all forms of devotion whatever; so that, though good Christians in detail, we are to become collectively a band of Atheists; which is the plain English of that gentle periphrasis in the King's speech, 'large principles of religious freedom.' Why will not pious Dissenters calmly look to the depth of the chasm which they are so eagerly assisting to excavate?"—*Ibid.*

IT TAKES A GOOD PASTOR TO MAKE A GOOD BISHOP.

If a man be not faithful over a few things, who will make him ruler over many? "If a man know not how to rule his own house," says the apostle Paul, taking even a narrower ground of inference, "how shall he take care of the Church of God?" The Christian Observer thus illustrates the preparation which the pastoral office supplies for the Episcopal, in the case of the late excellent Bishop of Litchfield and Coventry.

"Who, that knew Bishop Ryder in the exercise of his Episcopal function, can doubt that his eminent usefulness as a ruler in the house of God was in a great measure owing, under the Divine blessing, to the experience he had previously acquired in the subordinate departments of the ministry? He never could have shewn that minute acquaintance with the wants of "all the flock over which the Holy Ghost had made him overseer," nor that tender regard to the least and feeblest of the fold, which won the hearts of all, had he not known from personal habit and experience the heart of a pastor; and that, too, a heart warmed with the love, devoted to the service, and renewed after the image, of the Chief Shepherd."—*Ibid.*

From Bishop B. T. Onderdonk's Conventional address.

CHANCEL S.

"Monday, 6, consecrated Zion Church, Greene; the chancel of which, I think it my duty to observe, comes nearer to what a chancel should be, than any which I had previously seen, combining, as it does, the important requisites of sufficient height and sufficient dimensions. If there is any value in the decent and impressive solemnities of our ritual, they ought not to be concealed from the people. And yet in such chancels as are usually provided in our churches, the solemn services of communion, confirmation, and ordination, are almost as effectually removed from their view, as if performed behind an intervening screen." The chancel, says the Bishop, in a note, "should be so large as to allow a perfectly easy passage between the altar and the rails, and to admit of being occupied by a number of Clergy on solemn occasions."—*Ibid.*

OUR CATHEDRALS.

For my part, I am old-fashioned enough to prefer God's sanctuary to a room, and the prayers of the Church to any of recent date. They chime in with

our everlasting sympathies, I love, too, with special love, an old Cathedral: all its inspirations are heavenly; I seem to tread on holy ground,—'the pillared arches over my head, and beneath my feet the bones of the dead.' I love its 'long-drawn aisles and fretted vaults,' its clusters of arches, so like the sacred grove in the Jewish temple, and whose forms the art of man has happily borrowed from the sylvan beauties of nature. I love the subdued mellow light which streams through the stained glass, where angels and archangels, and all the company of heaven, and saints and martyrs, and holy men of yore, are emblazoned in bright array. I love to worship when and where my fathers worshipped; and to feel that every scroll, every stone, every relic of by-gone days, is the outward and visible emblem of the faith once delivered to the saints, perpetuated in the Church, and through her ordained Ministers appointed to be preached until time shall be no more. Bishop after Bishop, Priest after Priest, lie buried in this Cathedral; since the earliest among them had knelt, and prayed, and blessed his flock, on the very spot, perhaps, where I then stood; I knew that a thousand years had become as one day: but the same everlasting Gospel which they preached was in my hand; the same prayers, the same songs of praise rose up on high; and glory was ascribed to the same Triune Jehovah, 'as it was in the beginning, is now, and ever shall be, world without end.' The same apostolic exclamation, with which the Book of Life closes, sealed our assent to the same things,—nothing added, nothing taken away. But how did that word resound in my ears? Not in the unmeaning lifeless form which modern innovation has substituted for ancient practice: it rose and fell in accents loud, solemn, and universal; accents which every voice might have responded to, every ear heard, and every heart felt to its inmost core, through that immense edifice.—*Unpublished Journal.*

MISCELLANEOUS.

WHY ARE WE RIGHT-HANDED.

Sir Charles Bell on this subject observes, that for the convenience of life, and to make us prompt and dexterous, it is evident there ought to be no hesitation which hand is to be used, or which foot is to be put forward, and that there is indeed no such hesitation. Is this *taught us*? Or is it from *nature*?

There is a distinction, he says, in the right side of the body; and the left side is weaker, both as to muscular power and its constitutional properties. The development of the organs of motion and action, he adds, is greatest on the right side, as may be proved by measurement, or the opinion of the tailor or shoemaker. This superiority may be said to result from the more frequent use of the right hand. But whence the origin of this use or practice? It has been said children are taught by parents and nurses to use their right hand; but not always, and not generally, it is believed. Besides, this peculiarity is constitutional; disease attacks the left side and members more frequently than the right. In walking behind a person, we seldom see an equalized motion of the body? and we may observe the step with the left foot is not so firm as with the right; that the toe is not so much turned out in the left; and that a greater push is made with it. From the form of females, and the elasticity of their step, resulting more from the ankle than the hip, the defect of the left foot is still more apparent. We do not see children hop on the left foot. May it not be concluded then, that every thing (in the convenience of life) being adapted to the right hand, it is not arbitrary, but is owing to a natural endowment of the body, that the right hand is more strong and better fitted for action. We conclude, therefore, that the preference in using the right hand rather than the left, is not the effect of habit merely, nor adventitious, but is a provision of nature. This theory is not, indeed, universally received. The skillful anatomist alone can decide. If there are particular properties or mechanism, to justify the opinion, it affords a new proof of wise and benevolent design in 'the former of our bodies,' and of our being wonderfully made.

A good man is ever more ready to discern a merit or a virtue, than a weakness or a vice.

From the London Christian Observer.

LATIN DEVOTIONAL RHYMES.

De Amore Jesu.

Jesu, clemens, pie Deus!

Jesu dulcis amor meus!

Jesu bone, Jesu pie,
Fili Dei et Mariæ.

Quisnam possit enarrare,
Quam jucundum te amare,
Tecum fide sociari,
Tecum semper delectari.

Fac ut possim demonstrare
Quam sit dulce te amare;
Tecum pati, tecum flere,
Tecum semper congaudere.

O Majestas infinita,
Amor noster, Spes, et Vita,
Fac nos dignos te videre,
Tecum semper permanere.

Ut videntes et fruentes,
Jubilemus et cantemus,
In beati cæli vita,
Amen! Jesu, fiat ita.

FROM "LITURGICA" BY THE REV. JOHN AYRE, A. M.

EPISCOPACY MORE THAN A name.

We have three orders of ecclesiastical persons,—bishops, priests, and deacons; and we maintain that these three orders existed from the apostolic time. An objection is taken from the facts that bishops and deacons are mentioned as if they were the only two orders at Philippi; and that rules for the ordination of these two only are given in the scripture. It is inferred that no other order was then in existence. But the answer is not difficult. The New Testament does not profess to furnish us with a regular code of laws, or catalogue of officers; for this, among other plain reasons, that the machinery of a Christian church was, to some extent, in operation before any part of the volume was composed. Hence there are many observances,—that, for instance, of the first day, as the Christian sabbath, which, rather from incidental notice, than by formal written enactment, we collect to have been practised. And therefore, even if the New Testament give no specific definition of an office, it is still very far from a proof that the office was not at the time in existence. But further, 'the naked question is, whether bishops and presbyters be the same officers? we willingly allow that every bishop is a presbyter; but we strongly deny that every presbyter is a bishop. It does not follow that all presbyters were of the same order with bishops, merely because bishops are sometimes included under the name of presbyter. This argument would prove too much; it would prove that all presbyters were apostles. For the apostle John calls himself a presbyter, and the apostle Peter styles himself a fellow-presbyter of the presbyters. But must we hence conclude that all presbyters were apostles? As the substance of an office must always be prior to its name, there is no difficulty in supposing that it might be some time before the appellation 'overseer,' was restrained to those pastors who possessed the higher office.

It may easily be shewn from scripture, that there were in the apostolic age, pastors, not superior in rank only, but having authority over other pastors, and this is the essence of episcopacy. Timothy and Titus are addressed as holding episcopal power. They were to ordain faithful men in every city, they were to watch over the conduct of those so ordained, and they could, as judges, receive accusations against such men—presbyters. They had, therefore, the two powers of ordination and of cen-

sure. Again, the angels of the Asiatic churches are supposed by our Lord to have authority to prove, to try, to depose unsound teachers—or else he would not have so severely threatened those who had neglected this. If the power, in that primitive age, lay elsewhere than with an individual, if it were in the hands of a number of equal presbyters, if it depended on the will of laymen, there could be no propriety in the strict admonitions to a single individual, "I charge thee . . . that thou observe these things . . . lay hands suddenly on no man," &c. "that thou shouldst . . . ordain elders . . . as I had appointed thee."

It is sometimes urged that Timothy himself was ordained by a number of presbyters. 'But,' says one who was not an episcopalian, 'I do not so take it, as though Paul did speak of the company of elders, but I understand, by that word, the very ordinance itself: as if he had said—make, that the grace, which thou hast received by laying on of hands when I did create thee a priest, may not be void. Even if this interpretation be not admitted, the text would not prove the apostolic practice different from our own; for certain presbyters lay their hands, in conjunction with the bishop, on the head of every one who is, in our church, ordained a priest.'

The authority of the fathers is most strong, that a bishop only could confer orders, and that without him, ordination was held invalid. Ignatius, an apostolical father, mentions the three orders, and requires that due obedience be paid to the bishop. The apostolic canons, which are certainly very ancient, particularly enjoin episcopal ordination, "let a bishop be ordained by two or three bishops; a presbyter by one bishop." S. Jerome, whose object was rather to depreciate episcopal power, asks, *quid facere potest episcopus, quod non facit presbyter, sola ordinatione excepta?* what can a bishop do, which a presbyter does not, ordination only excepted? S. Athanasius also mentions a remarkable fact of an individual named Ischyras being disallowed as a priest, and adjudged to be a layman, because he had been ordained by one Colluthus, who professed himself a bishop, but was in reality only a presbyter. It would be easy to multiply testimonies: in fact no one anciently disputed episcopal authority, till Aërius in the 4th century, disappointed in his hope of being made a bishop, endeavoured to prove that bishops and presbyters were essentially the same. How satisfactory his proofs were thought to be, the practice of the universal church may declare. For branches, the farthest separated, and the most discordant, have maintained the episcopal regimen. It has prevailed equally in the Greek church and in the Latin, among the simple Moravians, and the persecuted people of the Waldensian vallies, with us in England, and in the far-off Syrian church of Malabar.

It is alleged that the office of our deacon varies from the ancient model: chiefly, I imagine, because it is assumed that the history of the sixth chapter of Acts relates the establishment of that order in the church. But 'the seven holy men mentioned in Acts vi. are never (in scripture) called deacons: they were appointed, on a singular occasion, to an extraordinary office . . . altogether worldly and temporary. The persons called deacons by S. Paul, were probationers for a higher degree, they were appointed as ordinary and permanent officers of the church. And as the qualifications of deacons are nearly the same as the qualifications of bishops, the fair inference is, that their office is of the same kind—that is, a spiritual office. Let any one read, without bias, the accounts as they stand in the scriptures, and he will be astonished that the temporary office of the seven holy men in the church of Jerusalem, should have been confounded with the permanent office of the deacons of S. Paul.'

It is often maintained that the choice of ministers should rest with the people. But we have no example of this in scripture. The case of Matthias, which has been adduced, is not in point. For he was constituted an apostle by the supernatural interference of God. And the seven holy men, (Acts vi.) selected by the people, were then

appointed, as we have seen, to a lay, not a clerical office. And further, the directions of S. Paul to Timothy and Titus, prove that they, and not the people, made choice of ministers. On any other supposition his admonitions would be out of place.

I touch on only one more point. It is said, that in scripture, a church means a congregation of professing Christians, meeting for worship in one place, and therefore that we ought not to call all the congregations of this country, the church of England. It is simply answered, that we never read of the churches, but the church of Jerusalem. And yet there were many thousands there that believed, who could not by possibility meet in one place, but must form separate congregations.

ISLAND OF BORNEO.

The Missionary Herald for November, contains an interesting article, which is abridged from a more extended account contained in the Chinese Repository, of the island of Borneo, of which little has been known: and some interesting observations on the prospects for the introduction of Christianity among its inhabitants. Intelligent Christians will always be glad of information which shows to them the state and prospects of the dark places of the earth; the attention which has recently been bestowed upon China and the neighbouring islands, justifies the belief, that the following extracts will not be unacceptable to our readers,—*Chr. Intell.*

Borneo is the largest island in the world, except New Holland, and New Guinea. It extends from four degrees twenty minutes, south latitude, to six degrees north latitude and from one hundred and nine degrees, five minutes, to 119 degrees twenty minutes east longitude. The coast is indented by many bays and rivers, some of which are among the most convenient for navigation, and beautiful for scenery, that the world affords. The rivers of Borneo, Banjar, Sukadana, and Pontiana or Lawi, are navigable by small vessels, for more than fifty miles. A great part of the coast is marshy, through a breadth of fifteen or twenty miles. A lofty chain of mountains runs through the eastern part of the island in a direction varying a little from north and south. The relative situation of Borneo is most advantageous. On the east it has the great island Celebes, and the Spice islands, which must always be important in the commercial world; on the south, the fertile and populous Java; on the west, Sumatra, and the Malayan peninsula; and on the north and north east, at no great distance, China, and the Philippine islands. Its western coast scarcely two days sail from Singapore, which must be the great entrepot of the trade of the Archipelago with India, and perhaps also with China and the western world. Thus embosomed in a great cluster of islands, surrounded by seas, so shut in by land that their waters are as smooth as those of a lake, safe for the navigation of the native craft, and by lying almost in the direct course of vessels engaged in the China trade, whether they pass the straits of Sunda or those of Singapore, it is difficult to conceive how a location more convenient for commercial purposes should be selected.

The Chinese in Borneo, also present a field for Christian benevolence, which, we think, ought to be immediately occupied, or at least attempted. We have not the means of ascertaining at present whether the exclusive policy of the mother country prevails in the colony there; but till we know that it does, we ought certainly to hope that it does not. That colony constitutes a most interesting portion of the Chinese. They are independent, subject to no Tartar domination, and fast rising into an important nation. They are now, like every state in its youth, forming a character, and susceptible of being easily influenced so as to make that character a comparatively good or bad one. While Europeans continue to be excluded from China itself, this colony probably presents the best opportunity for efforts for the conversion of Chinese living in a settled state, and subject to no pernicious influence from people of other countries, both which circumstances we consider favourable to the success of missionary labours. A missionary to those Chinese should acquire the language before going among them, and if possible, go without having any connexion with the Dutch government. Individuals from Menarada occasionally visit Singapore, and a passage might probably be obtained from that port.

From the London Christian Observer.

S. T. PHILIP AND JAMES.

(See the Collect.)

*Holy Jesus, Saviour blest,
As, by passion strong possess,
Through this world of sin we stray,
Thou to guide us art the Way.*

*Holy Jesus, when the night
Of error blinds our clouded sight,
Round the cheering day to throw,
Saviour, then the Truth art thou.*

*Holy Jesus, when our power
Fails us in temptation's hour,
All unequal to the strife;
Thou to aid us art the Life.*

*Who would reach this heavenly home;
Who would to the Father come;
Who the Father's presence see;
Jesus, he must come by thee.*

*Channell of the Father's grace,
Image of the Father's face,
Saviour blest, incarnate Son,
With the Father thou art one.*

BIOGRAPHY.

THE LATE REV. JOHN SIMONS, RECTOR OF PAUL'S CRAY.

We announced in our last the sudden but tranquil departure of this aged and venerable clergyman. He was in his usual health and spirits on the morning of the last Lord's day, and read the Morning Service at church.—He was frequently in the habit of expounding the lessons as he read them, and he did so on the last occasion on which he was ever to minister to his people upon earth. He then ascended the pulpit, and took for the subject of his discourse that remarkable passage in 1 Thessalonians iv. 13, where the apostle speaks in such consolatory accents concerning them who die in the Lord. He had not spoken above a quarter of an hour, when he said to his congregation, that he believed they sometimes thought he judged of them harshly and uncharitably, but, addressing them as his dear people, he assured them this was not the case, that it was only that he felt the importance of eternity and the value of their immortal souls, and surrounded as he himself was with so many mercies, he remembered "the time was short." He had scarcely uttered these words when he said, "but I feel faint, and I fear I shall not be able to go on." He instantly fell down in the pulpit, and never spoke again.

He was immediately taken out of the pulpit and carried to the Rectory, followed by his weeping people, who beheld for the last time that visage which had been familiar to most of them from their infancy. He never entirely recovered his consciousness; but at one time his lips moved, and it seemed as if he were in prayer. Whether this was the case or not, the mortal conflict was neither painful nor prolonged. He lingered during the remainder of the Lord's-Day, and at a quarter before seven o'clock on Monday morning, he fell asleep in Jesus.

He was within a month of completing his 83d year, but neither his mental nor bodily vigour appeared to be seriously impaired. He was frequently in the habit of saying, with that pleasantry which was peculiar to himself, that his "eye was not dim, nor his natural force abated." And, according to all appearance he might have lived for many years to come. Few men were better known to the religious public than Mr. Simons; he had been for no less than fifty-seven years Rector of Paul's Cray; he had lived on familiar terms with almost every man who, during that period, had occupied a prominent station in the Christian community; his hospitality was unbounded and, blessed with ample means, his house and his board were welcome to all who loved the Lord Jesus Christ in sincerity.

His mind was of a peculiar character. Remarkable for the acuteness of his perception, the refinement of his taste the ardour of his feelings, the strength of his memory, and the force of his imagination, he wanted the power of concentration, and consequently he excelled more in conversation than in the pulpit, and was more remarkable for his striking observations and lively illustrations, than for the

expression of any connected train of thought or argument. In early life he had distinguished himself as a first-rate classical scholar at Eton College, where he was educated on the foundation, and to the last he delighted to recal the recollection of his early studies, and not unfrequently would illustrate some text in Scripture or some point of Christian doctrine by a quotation from Homer or some other of his favourite Greek poets.

The following is the character given of him by one of his former pupils, extracted from the interesting memoirs of the Rev. Cornelius Neale, published by Messrs. Seeley.

'My friend Cornelius,' says the writer, 'with his two brothers, was committed to the tuition of an eminently pious and gifted master, the Rev. John Simons, L. L. D., Rector of Paul's Cray, in Kent.

'Our tutor was a man in whom Christian piety, characterised by great fervour and spirituality, was combined with a remarkable degree of ardent sensibility, rich imagination, and cultivated state. He watched over our studies with parental kindness and Christian carefulness; and while he led us on through the paths of classical adornment with a kindling spirit all his own, he disciplined us 'line upon line' in the sacred writings by his morning and evening expositions, by his frequent remark in conversation, his Scripture examinations on Sunday evenings, and especially the daily habit of our writing a short religious exercise on the portion of Scripture expounded by him in the Morning Prayers. Thus we received an education not less religious than literary; nor is it possible to calculate the ultimate benefit that will be found to have resulted from such tuition and example to those who enjoyed it, especially as contrasted with the moral injury they would have sustained by having been thrown into the generality of schools, so marked by neglect of the great study.'

That Mr. Simons had many eccentricities cannot be doubted. He was, indeed, as he used himself jocularly to observe, a man 'per se,' and he was not to be judged of by the ordinary standard. But, amidst all his eccentricities, there was one peculiarity which shone forth conspicuously. Wherever he was, at home or abroad, he never forgot his calling as a minister of Christ. He was, indeed 'instant in season and out of season,' and 'the end of his conversation was Jesus Christ, the same yesterday, today, and forever.' He had a very happy method of at once coming to the point, and exhibiting the Gospel even to those whom he merely encountered accidentally, whether it might be while walking in the fields, or on the road, or in a stage-coach. To the great truths of the Gospel he was most ardently attached, and whatever discussion he admitted in regard to less important topics in religion, he never for one moment, 'gave place by subjection,' to any who ventured to impugn the grand foundation of the sinner's hope, salvation through the righteousness of God co-equal and co-eternal Son, and applied by the holy spirit.

This excellence in his character was strikingly manifested in the case of the Irving heresy. Mr. Simons had been much flattered by Mr. Irving, who certainly at one time entertained for him a great admiration. Mr. Irving had described him, in exaggerated phrase as a giant in spirituality; he had said he had met many intellectual men, but that this was the first man in point of spirituality. There can be no doubt that praise was grateful to Mr. Simons, and he was not insensible of this distinction of being thus singled out by one of Mr. Irving's grasp of mind. But the moment he and his followers proceeded to attack the foundations of the Gospel, and by blaspheming the sinless perfections of our incarnate Lord, Mr. Simons forgot all other feelings in his one grand aim to vindicate the truth of God; and it is not to be doubted that his efforts were in some instances greatly blessed.

He was also remarkable for his knowledge of the Bible. He was indeed 'mighty in the Scriptures,' The Word of God was his daily and almost hourly study, and although he had read and studied more than half the commentaries, and was himself daily commenting in his conversation, he was in the habit of denouncing the evil of commentaries in no very measured terms. The fact was, that Mr. Simons never studied to express himself in very guarded language. He spoke from the fulness of his heart and

the strength of his convictions, and he spoke strongly. He was persuaded that whatever tended to lead away from the crystal fountains of eternal truth, was evil; and because many seem to rest more in commentaries and expositions than in the Scriptures, he was led to denounce all commentaries in language which conveyed an impression stronger than what was consonant with the dictates of his own calm and deliberate judgment.

His loss will be deeply deplored by a large circle of attached friends to whom his memory is endeared by a thousand pleasing recollections. By the poor his loss will be felt as a serious blow. Generous to excess, his charities were scattered with a lavish and even a prodigal hand, but in this, as in many other respects, it might be said of him that 'even his failings leaned to virtue's side.'

He was in every respect a remarkable character. His life he used to say had been a constant miracle, and certainly there were many remarkable instances, of the providence of God connected with his history. It was under the ministry of the late Rev. Richard Cecil, that he was first led to seek the glory of salvation by free grace. He had been previously seeking peace of mind in self righteousness, but he heard Mr. Cecil pronounce the text, 'Thou wilt keep him in perfect peace whose mind is staid upon thee, because he trusteth in the,' and from that moment he saw with wonder and astonishment, that it was not in himself but in God that his peace was to be found; that it was in the finished righteousness of the Lamb of God, and by faith in his atonement, that the guilt of sin was to be effaced, and the peace of God secured.

His end, too, was peace; and we cannot imagine any termination to his earthly career, more suited to the character of the man. He died, as it were, in the midst of his people, and with the words of salvation, almost quivering on his lips. The little interval of unconscious existence which elapsed between the moment when he was first struck by the hand of death and the time of his departure only served to deepen the impression on the minds of those who beheld their venerable pastor borne from his pulpit to the bed of death.

On Monday next, his remains are to be carried to their resting-place in Paul's Cray. The Rev. Mr. Baker is to preach on the occasion, and we understand that many of Mr. Simons' numerous friends are likely to attend.—*Correspondent of the Record, Aug. 11.*

GROWTH OF THE CHURCH IN OHIO.

The last Episcopal address of Bishop McIlvaine records the following remarkable statistics. May our sister diocese break forth on the right hand and on the left, and may her growth in grace be equal to her growth in stature!

It is gratifying and encouraging to compare the present condition of the diocese as represented by the number of ministers and Churches in comparison with its state a few years since.

In 1826, there were, besides the Bishop, only three officiating ministers. In December of 1832, when I first visited the diocese, the number of the Clergy, including the Bishop, was seventeen. It is about three years and nine months since that time, and now, after the ordinations at this Ordination, our clergy will be forty-six.

In December 1832, the Churches consecrated were six. Besides which were two log houses used as Churches, and the building recently sold by the parish of St. Paul's, Cincinnati, and which, so far as I can learn, was consecrated. Since December 1832, twenty new Churches, nearly all of them well built and excellent edifices have been consecrated; three are ready for consecration; four more are nearly completed, and several are in different degrees advanced. Twenty-four new parishes have been formed since the same date. Many more might easily have been added, had it seemed expedient to organize them, where the materials were ready, without any good prospect of their being speedily supplied with the ministry.—*Missionary.*

'To justify a sinner, to new create him from a wicked person to a righteous man, is a greater act, saith St Augustine, than to make such a new heaven and earth as is already made.'—*Ham. for Rogation.*

YOUTH'S COMPANION.

For the Colonial Churchman.

SILENT PREACHERS.—No. 2

"O Lord our God arise!

Thine own blest cause maintain;
And wide o'er all the peopled world
Extend its blessed reign."

The anecdotes illustrating the good effects arising from Religious Tracts, as furnished to the reader in No. 20 of the Colonial Churchman, were furnished the writer by the lady who lately enjoyed much happiness in disseminating many of those silent though powerful preachers.

The following recorded facts relate to that excellent tract, "the Swearer's Prayer," and to one of the admirable Biographical publications of the late Rev. Legh Richmond, remarkable for its purity of doctrine, and delightful sketches of English scenery, so well as for its power to arrest the attention of readers of every class.

If, my young readers, you possess not the ability to write such admirable works, yet a little pains may gratify and improve you by attentive perusal of them. And may He, whose faithful servant Richmond was, still enable him though dead, to speak savingly by their means!

SIGMA.

The "Swearer's Prayer."—A Lady threw three Tracts out of the window of her coach. One of these Tracts was picked up by a youth, who went home declaring, 'he would never attend a cockfight again while he lived.' When his mother inquired the reason, he said, 'Some people in the Kittereen threw out a few little books, in one of which, I have read something so awful about a cock-fighter, that by the help of God, I will never go to such sports again.' He kept his word, and in a few months joined a society of pious persons in the neighbourhood. The Tract was 'The Swearer's Prayer.'

"A pious mother, received a number of Tracts, which, after perusing, she sent to her son, a youth in ——. Among them was 'The Swearer's Prayer;' and although he was not in the habit of profane swearing, yet it produced a powerful effect on his mind, and led him to attend to the concerns of eternity. For six months he has evinced a change of heart, and wonders that Christians are not more engaged for the salvation of sinners, while one remains impenitent."

"A young man, the son of an opulent tradesman who seldom opened his mouth but to show the abomination of his heart, had 'The Swearer's Prayer' put into his hand. It was blessed to his soul; he left off this revolting custom, and sent for a considerable number of the same Tract, to distribute to his former companions. He lived but a few months afterwards, but left a dying testimony of a saving change; and, with pale and quivering lips, almost in his expiring moments, said, 'Bless God for the Tract Society!—Oh, what a mercy!—What a mercy!—Blessed man, who wrote that little Tract!'"

Previously to the year 1820, seven hundred thousand copies of this interesting narrative (the Dairyman's Daughter) had been printed, in England, France, Germany, Russia, Sweden, Finland, and America; and it has since been printed in other countries and languages. It required only a few days to prepare it for the press. How happy then, in life, how happy in death, how blessed in heaven, must the Author be, for those few days thus consumed! And how forcible is the language to us, "Whatever thy hand findeth to do, do it with thy might."

"A female servant having heard one of the children read the Tract, entitled, 'The Dairyman's Daughter,' became exceedingly interested in the narrative; and from that time was deeply impressed with a sense of her sinful condition in the sight of God. She for some time continued in a state of great distress; and was continually haunted by dreadful forebodings and fears. Her master and mistress felt deeply interested in her welfare, and took pains, by reading the Holy Scriptures, and such books as they thought suitable, to afford her instruction and consolation. Her mind, under the blessing of God, was gradually relieved; and although before, like the 'Dairyman's Daughter,' she was 'all for the world,' for

pleasure, and for dress,' she now loves her Bible, seeks solitude, and enjoys prayer. She expresses great esteem for 'The Dairyman's Daughter;' and next to her Bible, loves that Tract above all books, as that which she accounts the means of her conversion to God."

"A Lady of L——, read the Tracts entitled, 'The African Servant,' and 'The Dairyman's Daughter;' she began to discover that all was not right, which led her to examine her state before God, and attend more seriously, both to the public and private duties of religion, earnestly desiring and praying for the grace of God which bringeth salvation. Inquiring the way to Zion, with her face thitherward, she was directed to 'the Lamb of God, which taketh away the sin of the world;' and seemed to discover an increased knowledge in divine things. Returning home, she united herself with the Lord's people, and has since maintained the character of a humble and consistent Christian."

THE CHURCH IN BOSTON.

Extract from Address of Bishop Griswold to the Convention of the Eastern Diocese.

The affairs of the Church in this city were never in a more prosperous state. The congregation of Trinity Church has much increased. Their house is soon to be enriched with a new organ. Their Rector is now absent in Europe; but we are expecting the pleasure of his speedy return; and his place has been well supplied by the Rev. Mr. Watson, who officiates as assistant minister.

The parish of Grace Church have completely finished their beautiful house, furnishing it with every thing necessary and convenient. On the 14th of June last it was solemnly dedicated to the sacred use for which it was erected. Ever since its consecration the Rev. Mr. Clark has officiated as their minister; and his labours, "in season and out of season," appear to have been very successful. The congregations are already large, and weekly increasing. God has appointed that preaching Christ and the doctrines of his cross, with the other faithful labours of his devoted ministers, shall be the ordinary means of extending the borders of the Redeemer's kingdom and saving the souls of men. And we need not hesitate to say generally that the success is found to be in proportion as the means are used. But daily observation reminds us that prudence and moderation are in all things to be regarded. By too hard labour, and especially by much and loud speaking in large Churches, the health of some of our valuable clergy has been injured.

Permit me here to suggest two things which would, in my judgment, tend to the increase of our Churches, and to their spiritual improvement in this large and growing city. The one is a greater and more general interest in the subject of city missions. Among this large population, where we ought to have two, the one which we have does not receive the attention which it merits; and our worthy, faithful missionary, is not, I fear, sufficiently encouraged. The exercise of such a ministry, though humble and unostentatious, is continually imparting moral health and vigour to the vitals of the community; besides, what is still more important, carrying the consolations of the Gospel to those who most need them, and are most neglected. We need also a Church for our city mission.

The other thing which I would recommend is a more earnest cultivation of love and union among all the members of our Churches and congregations in this city. I would not be understood as intimating that there is among us any particular deficiency of Christian harmony. But this you know is a subject, which, from its importance, is never unseasonable, and to which the peculiar circumstances of our Churches in this city call our attention. The religion which we profess is a religion of love, and its best friends are they, who promote peace on earth and good will towards men. The Church to which we belong, more perhaps than any other Church on earth, gives this evidence of being a true Church of Christ; in all its ordinances and institutions, it inculcates unity and love. Though the members of our Church are not backward in talking of our union, in my judgment it would be well for us to boast of it less, and to unite more. Let us not forget who has said, "By this shall all men know that ye are my disciples, if ye have love one towards another." We have as

much need as had the Phillippians, or as any Churches can have to "stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

A PASTOR'S MESSAGE TO HIS PEOPLE.

The following statement of an interview with our beloved and lamented James, shortly before his death, was communicated by his brother to the Protestant Episcopalian. What a preacher of the Gospel is the death-bed of such a pastor! May his dying message be sanctified to the good of many souls, and to our own!

"He called me (his brother) to his bed side, and requested all other persons to leave the room, which request was immediately complied with, and he then took my hand and said,—My dear brother, I find I must realize what it is, to die. I feel and think the time draws near.' After some directions as to his private affairs, he continued. 'I want to give to the dear people of my charge, my last and dying testimony to the truths of the gospel of the Lord Jesus Christ; the great and important truths which I have tried to preach, of repentance towards God and faith in the Lord Jesus Christ, and an entire dedication of soul and body to his service. I feel myself entirely resigned to the will of God either to live or to die. The same Christ and him crucified, on whom I have believed in health, is now my comfort and support in this my great and last struggle; and I feel no hesitation in committing my soul to Him who hath redeemed me by his own blood. I wish to say to the dear people of my charge 'Remember the words I spake unto you while I was yet alive. The same truths make me happy in prospect of death and heaven.' His brother asked him, in the prospect of meeting a holy and heart-searching God, what his views were of his own ministerial labours? He replied, 'All my labours and efforts are nought in the scale. I want to creep to the foot of the Cross, and there wait the dropping of that blood which alone can cleanse and wash me pure.' His brother remarked, 'that he hoped all was well with him, and that if it proved God's will to take him, he was ready to yield up his spirit with confidence in the Saviour.' 'O yes!' was his reply, 'I have no fears, but all is peace and resignation—not my will, O my Father, but thine be done.' He was asked if he had any further message for his family or others? He replied, 'only say to all, every sin unrepented of will ruin the soul!'"—Missionary.

CHRIST CHURCH, BORDENTOWN.

On Wednesday morning, September 7th, Bishop Doane laid the Corner Stone of Christ Church, Bordentown. The Rev. Messrs. Arnold and Starr were present and assisting. The prospects of this new congregation are encouraging. The Bordentown Institute, of which the Rev. Mr. Arnold is the Principal, has succeeded beyond the expectations of its most sanguine friends. The teachers and scholars formed a part of the procession, and a large and respectable assemblage of persons testified the most lively interest.—Ibid.

"Education," says Burke, "is the cheap defence of nations." "The maxim," says Dr. Chalmers, "is one of the weightiest oracular sayings which has ever fallen from any of the seers or sages of our land." As to its author, he says: "His was the wisdom of intuition; so that, without formal development or the aid of logical process, he often, by a single glance" (as in the case before us,) "made the discovery of a great principle, and by a single word, memorably and felicitously expressed it."

"I am resolved, by the grace of God, always to make my heart and tongue go together; so as never to speak with the one what I do not think with the other."—Beveridge.

REGENERATION.

If Nicodemus "had known the great power of the Holy Ghost in this behalf, that it is He which inwardly worketh the regeneration and new birth of mankind, he never would have marvelled at Christ's words, but would rather have taken occasion thereby to praise and glorify God."—Hom. on Whitsunday.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, DECEMBER 15, 1836.

ENGLISH CHURCH.—We have given up a considerable portion of our paper to day to recent items respecting the Church 'at home,' which, we are sure, will be acceptable to our readers. Among the donations to the fund for building fifty additional churches in London, are mentioned the following:—The King £1000; Brazenose College £1000; Archbishop of Canterbury £1000; 'A Clergyman seeking treasure in Heaven' £5000!! 'Exhort one another lest any of you be hardened' £1000; Bishop of London £2000. Also six other donations of £1000 each, and a long list varying from one to eight hundred pounds, besides a large amount in sums from £100 to one guinea. We take this from the Utica Gospel Messenger, and are proud to record such munificent proofs of christian liberality in those whom God has blessed with the means. May all, in every land, according to their ability 'do likewise,' for promoting the cause of God and of his Church.

BISHOP BROWNELL'S CHARGE.—We call attention to the admirable charge of Bishop Brownell to the clergy of Connecticut, a portion of which is in our columns to day, and the remainder shall follow in our next. It contains much that is applicable to the church in this diocese, and exhibits in a strong and painful light, the lack of labourers for the Gospel harvest.

KING'S COLLEGE, WINDSOR.—We are informed upon good authority, that the buildings of the College and Academy have been put in thorough repair, and were never in better order. An increase of numbers at both institutions is expected after the Christmas vacation, which commences this day (15th) and will end on the 15th January. We hope that among those who are resorting to the venerated halls of our Alma Mater, there may be not a few destined for the ministry of the Church.

TEMPERANCE MEETING.—The annual meeting of the Lunenburg Town and County Temperance Society was held in the School-house in this town on Tuesday evening the 29th ultimo, when an interesting report of the executive committee was read by Mr. Owen, setting forth in a very satisfactory manner, the beneficial effects of this Society's exertions in the good cause. The Rev. Mr. Cochran was chosen President for the ensuing year, C. B. Owen, Esq. Vice President, and Mr. W. M. B. Lawson, Secretary. Thanks were voted to C. W. H. Harris Esq. and Mr. Thomas Brady, Delegates from the Society to the late General Convention at Halifax: also to John Creighton, Esq. late Vice President. We rejoice to be able to record our conviction that this institution has been blessed of God to the moral reformation of many; and, we doubt not, has been the means of preventing many more from entering upon the downward paths of intemperance, which lead to the ruin of body and soul. We profess ourselves ardent friends of such associations, so long as they are temperately managed, and confine themselves to the single object of their formation. But in the United States and this Province, many of them are running wild, and in the abundance of their 'Resolutions' seem to be working their own dissolution. We are not yet among the converts to the new measures introduced by the Temperance Agitators, but in this, as in higher matters, are inclined to prefer the 'OLD PATHS,' especially when experience has taught us that they lead to the most happy results.

NATIONAL SCHOOL, LUNENBURG.—The annual examination of this School will be held on Thursday the 22d inst. at 1 o'clock, p. m. when the parents of the children and friends of education, are earnestly requested to attend.

NEWFOUNDLAND.—The King has subscribed £100, and Government the like sum, to the new Church in St. John's. £140 are stated to be yet required.

DROWNED, near the entrance of Lahave river, on the evening of the 17th November, three persons, two of whom were father and son, who were drawn from the deep the next day, and deposited beside each other in one grave on the Sunday following, in the midst of a large concourse of persons who were desirous of witnessing the last sad and solemn rites paid to frail mortality. These poor creatures were launched into eternity, by the upsetting of a small boat, near the shore, on their return home, which they had left a short time previously; and although only a few minutes had elapsed from the time that a dying shriek had given warning of their danger, until a boat was at the spot, yet they had sunk to rise no more alive,—they slept in the deep instead of at that home which they had left not long before, no doubt with full hopes of returning to it again. The poor man had intended to be present at Divine service on that Sunday, which proved to be the day of his interment. The funeral scene was very impressive; and it was distressing to behold the widowed mother bewailing the loss of husband and son—the desire of her eyes and her chief support taken from her by a stroke. Perhaps these lines may meet the eyes of some who are thoughtlessly advancing to the tomb, and who forget that 'in the midst of life we are in death.'

How obvious the inference which ought to be drawn from these awfully sudden dispensations whereby poor sinful creatures are hurried to meet their judge without a moment's warning. What a striking lesson is afforded of the necessity of being always ready!—*Communicated.*

FAMINE IN THE WESTERN ISLES.

[Letter to the editor of the London Times.]

Sir,—Such of your readers as are accustomed to read the Scotch papers, particularly those published in Glasgow, must have noticed the numerous letters which have appeared in their columns relating to a grievous famine at present, and for some months past, prevailing in the Western Isles of Scotland. To relieve the distress in these, several subscriptions to a considerable amount have been raised in Edinburgh, Glasgow, Paisley, Greenock, and other towns and country parishes, and about 3,000 bolls of meal have already been sent to them.

As secretary to the Paisley committee for their relief, I have seen many letters from these islands, written by clergymen and others, and I have conversed with some of the natives. The Glasgow committee sent with their first supply of meal a gentleman of influence and integrity, who might bring back a faithful report, and from every source we have received but one unvarying account, viz: that the people are literally starving. Children are withdrawn from school because they have not strength sufficient to work. Strong men have absented themselves from Church because they are unable to travel a few miles. Mothers who have not tasted food for a day, are seen returning at night with a few shell-fish to their families, while they are themselves fainting under the paltry burden; which, when it is obtained, only prolongs the pangs of hunger without satisfying the cravings of nature. The gentleman sent from Glasgow gave, on his return, the most heart-rending account of the scenes he had witnessed, and depicted in the most touching terms the joy, too powerful for utterance, and expressed only in tears, which pervaded the crowds of famishing islanders who met him on every shore at which he landed. But famishing though they were, when the sacks were landed not a

hand was stretched out to grasp the boon until the clergymen poured forth their prayers to God; then rising from their knees upon the beach, they received the bounty as a direct gift from heaven.

The Islands over which this famine extends are Lewis Harris, Baora, North and South Uist, and several parishes in Skye, containing in all a vast population. While they are absolutely starving at present, to make their case the more distressing, from the inclemency of last spring they were unable to till their ground, and though they had been able to till it, all their corn and potatoes having been consumed, they had reserved no seed for a future crop. They will thus be forced to depend upon foreign aid, at least to some extent, for another year. Their richer neighbours—the landlords, clergymen and others, have done every thing in their power; but the comparative number of these is so small, and their means so limited, that aid must now be looked for from the humane and wealthy in other parts of the empire.

I am, Sir, your obedient servant,
HUGH CAMPBELL.
23 Soley-place, Petonville, Sept. 19, [1836.]

BISHOP RYDER'S CHURCH.

At a meeting of the committee for raising a fund for the erection of a church at Birmingham, to be called "Bishop Ryder's Church," a liberal and highly disinterested offer has been made by the Rev. W. Marsh, on behalf of a lady, whose name has not transpired, to contribute the sum of 1000*l.* for an endowment, in addition to 200*l.* as a fund for repairs, and of 300*l.* towards the erection of the proposed church, in return for the patronage, which she proposes shall be invested in Trustees. Little doubt now remains but that this important and interesting memorial of the late venerated Diocesan will be accomplished.

BISHOP OF CHICHESTER.

The Rev. William Otter, Principal of King's College, London, is to be the new Bishop of Chichester; Dr. Maltby having been translated to the see of Durham.—*Missionary.*

KENILWORTH.

This romantic village has given birth to three of the present Bishops of the Church of England—the two Bishops Sumner, of Winchester and Chester, and Bishop Butler, of Litchfield and Coventry.—*Ibid.*

'DISSENT UPON PRINCIPLE.'

'The sole formula of marriage,' says the Christian Observer, speaking of the Radical Marriage Act, is, 'I call upon these persons here present to witness that I, A. B. do take thee, C. D. to be my lawful wedded wife,' (or husband.) Even so much as 'God bless your union,' it is alleged would be an infringement upon the sacred rights of conscience, since it would be a recognition of the existence and providence of a Supreme Being! Such is the practical development of 'Dissent upon principle.'—*Ibid.*

UNCOVERING IN CHURCH.

The custom of being uncovered in church commenced about the beginning of the 17th century; an order to that effect was issued soon after the accession of James in 1603.

LIBERAL BEQUEST.

The late Mr. William Burley, of Lincoln, has left by his will to the Trustees of the Lincoln National School, the princely legacy of 1000*l.*

VALUABLE LIVINGS.

According to parliamentary returns, there are 18 livings in England worth above £2000 per annum. Of these, the two largest are Stanhope, in the county of Durham, which is of the net annual value of £4842; and Doddington, in the Isle of Ely, of the value of £7306 per annum.

SCRIPTURES FOR THE BLIND.

The British and Foreign Bible Society have presented £100 to the Bristol Society for Embossing the Scriptures for the Blind.

SELECTED.

HYMN FOR CHRISTMAS.

HAIL, thou long-expected Jesus,
Born to set thy people free!
From our sins and fears release us,
Let us find our rest in thee.

Israel's strength and consolation,
Hope of all the saints, thou art;
Long desired of every nation,
Joy of every waiting heart.

Born thy people to deliver,
Born a child, yet God our King,
Born to reign in us for ever,
Now thy gracious kingdom bring.

By thine own eternal Spirit
Rule in all our hearts alone;
By thine all-sufficient merit
Raise us to thy glorious throne.

From the Episcopal Recorder.

EXTRACTS FROM THE CHARGE OF BISHOP BROWNELL
TO THE CONNECTICUT CONVENTION—OCTOBER, 1836.

In taking the most cursory survey of the present condition of our Church; and especially if we extend our view to the unnumbered millions who have not yet embraced the Christian faith, our minds are spontaneously directed to the affecting exclamation of our Saviour: "The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Perhaps few Dioceses in our country are better supplied with Clergy than Connecticut; and, yet, by a survey, taken in June last, twenty-one parishes were found to be entirely destitute of clerical services and superintendence. Several of the vacancies have been supplied, but I shall still have to exhibit to the Convention a lamentable deficiency, at the present time.

The wants of the new Dioceses at the West are still more pressing, and the call for additional Clergy more urgent. Indeed I believe I may say of all our Bishops, that, in the fulfilment of their high duties, the subject which gives them the most solicitude, is the obtaining a number of Clergy any wise adequate to the wants of their Dioceses. One hundred additional ministers would probably be not more than sufficient to fill existing vacancies.

The committees of our Board of missions feel this want still more sorely. This is especially the case with that committee which is charged with the interests of the Church in the wide-spread region of the West. It is not the want of pecuniary means, but the want of duly qualified Missionaries, which prevents them from responding to the many fruitless calls which are made upon them. Were one hundred such Missionaries now at their disposal, they might find situations of usefulness for them all; and doubt not the Church would cheerfully contribute the necessary means for their support.

The great West is often the theme of conversation, in reference to its extent, its population, its wealth, its resources, and the pecuniary speculations of which it has been the theatre; but its moral and religious aspect presents a still more interesting scene for the contemplation of the Christian philanthropist. Here is a country extending from the Alleghanies to the Rocky Mountains, and from Lake Superior to the Gulf of Mexico, and embracing one of the most fertile regions of our globe. Into this country, a tide of emigration is rushing, with an impetuosity that baffles all calculation. Within the memory of many of those who hear me, this region was regarded only as a vast wilderness, inhabited by wild beasts, and by a few tribes of wandering savages. Forty-five years ago, the only considerable portion of this country inhabited by civilized men, was a little district along the margin of the Mississippi; and the whole region contained a population of not more than 150,000 souls. At the present day, it exhibits the appearance of a vast empire, and contains near six millions of inhabitants. In the short period of fifteen years to come, it will probably contain more than twelve millions; which will then be a majority of the whole population of the United States. Children now present, may live to see this region embrace one of the most popu-

lous, wealthy, and powerful empires in christendom.

Brethren, there is a sublimity in this onward march of population and power, which cannot fail to arrest our minds, and dispose us to reflection. What are the future prospects, and what is to be the destiny of this gigantic nation? What will be the religious, the moral, the intellectual state of this mighty population, thus suddenly congregated together in a new world? A regard for the temporal welfare of these increasing millions, would induce us to wish to see them in the possession of all the advantages of enlightened knowledge, and Christian morals. A sympathy in their eternal weal, should dispose us to wish to see them blessed with the consolations and the restraints of religion, and with the salutary ministrations of the Gospel. Indeed, this is a matter in which the welfare of our common country, and of posterity, as well as the happiness of immortal souls is concerned. From the manner in which the new regions of the west are settled, it is unreasonable to expect that competent provision should yet be made for the support of religious and literary institutions. The emigrants do not go out, like the pilgrim fathers of New England, accompanied by their pastors and schoolmasters. Most of them are hardy adventurers, who carry with them only their families, and a bold spirit of enterprise and industry; and the first avails of their labour must be applied in payment for the lands on which they settle. The sparseness of population, and the want of sufficient means, must for a long time retard the establishment of seminaries of learning; and the same causes must produce a destitution of the institutions of religion. Now, in such a country, although the first settlers carry with them the intelligence and virtue of the older states, there must soon be, in the rising generation, a mighty mass of uneducated mind; of mind deriving its image and impress from almost every nation of the world; mind liable to be swayed by prejudice, controlled by fanaticism, or led astray by the frenzy of political ambition: but, at the same time, capable of being enlightened by knowledge, and improved and blessed by all the means of sanctification and salvation. It is a question of transcendent interest, whether this mass of mind shall be directed to evil or to good: Whether it shall be so nurtured and matured as to add virtue, and strength, and stability to our free institutions; or whether a mighty power of ignorance, and infidelity, and violence shall grow up in these wide regions, which, at no distant day, may bring confusion into our national councils, and break up the strong foundations of our national constitution? The problem is of simple solution. Its result depends mainly on the question, whether this country shall be blessed with an enlightened and pious ministry? With such a ministry, its prospects are bright and auspicious; without it, they are gloomy and fearful. This is the efficacious instrument, ordained by heaven for restraining the destructive passions of men, and for promoting all those liberal and humane institutions which render society estimable, and life desirable. Such is the unvarying testimony of the world's history. If we search through christendom for that portion of country in which the rights of man are best understood and enjoyed, where salutary laws prevail, where knowledge is generally diffused through the community, where industry and enterprise repose securely on the fruits of their labour, where science and the liberal arts are cultivated and honoured, and where religion sheds its hallowed influence over all the enjoyments of life, and looks forward to a happy immortality, we shall find that portion of country well supplied with an enlightened, pious, and faithful ministry; and nowhere else—nowhere else can these blessings be found and enjoyed. Brethren, what an ample field does our western world present for the salutary influences of such a ministry! How few are the labourers who have entered on the wide domain! How important that many should be found and sent! "Pray ye therefore, the Lord of the harvest, that he would send forth labourers into his harvest."

Alas, brethren, to how small a portion of mankind is the Gospel yet known! Five hundred millions of the human race, for whom the Saviour died, are even now "perishing for lack of knowledge!" The degradation, the ignorance, and the guilt of these miserable heathen are no less obvious now, than they were near eighteen hundred years ago, when their character was so strikingly delineated by St. Paul; and

their condition is no less deserving of our sympathy. When we take a survey of the countries they inhabit, spectacles of idolatry, of superstition, and of suffering, every where meet the eye, and shock the soul. We may see thousands of miserable pilgrims, hurrying to the worship of a wooden Juggernaut, crushing each other to death in the crowd, or throwing themselves before the bloody wheels of the idol, and leaving their bones to bleach on the desolate fields. "On the rivers which flow through their countries, we may see the carcasses of self-murdered fanatics, of aged parents, murdered by their children, and of infants murdered by their parents, floating down to the ocean to glut the monsters of the deep. We may see the smoke ascending from the funeral pile which consumes the living widow with the dead body of her husband, and leaves their hapless children doubly orphans."

Such is heathenism. Such is the condition of five hundred millions of human beings who know nothing of the blessed hopes which the Gospel reveals, or of the duties which it enjoins! We know that there is no hope of their renovation from this degradation and misery, but through the benign influence of the Christian religion. We know that "there is no other name given under heaven among men, whereby they must be saved, than that of Jesus of Nazareth." "But how shall they call on him in whom they have not believed. And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest."

I know it has sometimes been said, that God will convert the heathen in his own time, without our aid. It is certain that the Almighty can do this. He who rules in the armies of heaven, can certainly do his pleasure among the inhabitants of the earth. He can raise up missionaries from the very stones, to preach his Gospel. He can send his ravens to feed them, or he can rain down manna from heaven for their support. In like manner he can preserve our life and our health, without our care, and make the harvest to grow though we sow not the seed. But this affects not our duty; and the solemn mandates will still remain—"Preach the Gospel to every creature;"—"As ye would that men should do unto you, even so do to them." These divine commands save every doubt, and sweep away every difficulty. Their import and binding force have been solemnly admitted by our Church, and she has publicly acknowledged her obligation to assist, according to her ability, in communicating the light and the blessings of the Gospel to "the nations that are sitting in darkness and the shadow of death." * * * * *

From data which cannot be questioned, it has been estimated that, in our own country, there are almost four thousand parishes now destitute of settled pastors; that, allowing one minister to a thousand souls, six thousand additional clergy are needed to supply the country, at the present time; and that an increase of five hundred annually, will be required to supply the increase of population, and the vacancies caused by death. Upon the same calculation, five hundred thousand clergymen would be required to supply the world! How small a portion of these numbers can be supplied by the Church to which we belong! It has been further estimated from authentic data, that notwithstanding the great efforts of other religious denominations to augment the number of their ministry, through the instrumentality of education societies, the increase is still far short of the progressive increase of population: that to send a supply to our western settlements, equal to that enjoyed by the Atlantic states, would require nearly double the number of the present ministry; and that nearly twice the present annual supply would be required to satisfy the increasing annual demand. Alas, where are the missionaries for the five hundred millions of heathen!

Brethren, these are startling calculations. Yet I fear their results are not to be controverted. In the view of these considerations, what is the duty of our Church? How is she to increase the number of her clergy, in any way proportioned to the demands upon her? These are vital questions which it behoves her seriously to ponder, quickly to decide, and vigorously to act upon.—*To be Continued.*

POETRY.

From the London Christian Observer.

THE HOLY ANGELS.

By Bishop Munt.

O THOU, who sitt'st on high,
Lord of the earth and sky,
Encircled by the six-wing'd seraph train;
Whom not Isaiah view'd,
As round thy throne they stood,
And heard them chanting in alternate strain,
"O holy, holy, holy, Lord of hosts,
Whose glory fills the earth, while heaven thy presence
boasts:"

Lord of the earth and sky,
Whether thou sitt'st on high,
Or wendest forth to manifest thy will;
Still on thy royal state
Attendant spirits wait,
To swell thy pomp, and thy behests fulfil:
Where'er thou art, thine angel hosts are there,
Bright as the lambent flame, free as the viewless air.

All glorious was the array,
When, on Creation's day,
Thou bad'st the earth self-poss'd "on nothing hang:"
To see so fair a place
For man's intended race,
Heaven's wide expanse with Hallelujah rang;
Together sang the stars of morning bright,
And all the sons of God shouted for deep delight.

All glorious was the array,
When Thou, on Israel's day,
Gavest forth from Sinai's top the "fiery law:"
Ten thousand saints around,
(While peal'd the trumpet's sound,
Resplendent forms, astonished Moses saw:
No human breath that pealing trumpet blew,
Which sounded long and loud, and still more loud it grew.

And glorious was the array,
When, on redemption's day,
Thou camest in lowly guise to visit earth:
To Bethlehem's nightly fold
The news thy angel told,
And heavenly voices hymn'd the Saviour's birth:
Glory they sang for God's redeeming grace,
And peace restor'd to earth, and love for man's lost race.

But yet another day
Demands that bright array,
When thou shalt come in glorious majesty:
Thy holy angels then
Shall call the tribes of men
From the four corners of the ambient sky:
"To judgment," hark, a shout proclaims abroad!
Hark, the Archangel's voice sounds from the trump of God!

Blest beyond thought are they,
Whom, on that dreadful day,
EMANUEL, thou shalt welcome for thine own:
Mix'd with a countless band
Of angels they shall stand,
And sing to Him who sitteth on the throne;
"Worthy is He, the great, the good I AM,
All blessing to receive; and worthy is the Lamb."

Lord of the earth and sky,
Whose angel hosts on high
Wait at thy bidding, at thy bidding move:
O grant us to fulfil
On earth thy sovereign will,
As they fulfil it in thy courts above:
That striving now to serve thee, ev'n as they,
Like them we may become through thine eternal day!

From the British Magazine for September last.

SCOTLAND.—The following letter from Dr. Chalmers is important, showing as it does the opinion of one of the most eminent men of the present day on the subject of the appropriation clause:—

"Burntisland, July 22, 1836.

"Dear Sir,—On the subject of our recent conversation I would beg leave to add, that I have always regarded the appropriation of any part of the revenues of the Irish Church to other than strictly ecclesiastical objects as a very gross violation of the principle of a religious establishment. And I further think that the actual appropriation carried in the House of Commons militates in the strongest manner against all the principles of protestantism. I have ever reprobated the grant to Maynooth college; and (*a fortiori*) I must deplore should it ever be the adopted policy of our government, the alienation, in however small a

proportion, of the endowments of the protestant hierarchy of Ireland to the support of any popish seminary whatever; and more especially to the support of schools which will only admit the Scriptures in a changed or mutilated form into their course of education. The question, my dear Sir, is altogether a vital one; inasmuch, that if any whether in or out of parliament, shall support the appropriation clause, I doubt whether they have a sincere, and most certainly they have not an enlightened attachment to the interests of the protestant faith.—Ever believe me, my dear Sir, yours most truly,
THOMAS CHALMERS.
"Alex. Campbell, Esq. of Monzie."

IRELAND.—At the visitation for the see of Meath, held on the 28th of July, the following unanimous address was presented by their archdeacon, from the clergy of the diocese of Meath, to their esteemed diocesan, requesting that Right Rev. prelate to convey their thanks to the Lord Primate of Ireland, with a supplication that his grace would have the goodness to express their gratitude to the committee for the relief of the Irish clergy, and through them to the generous British public:—

Mr Lord,—We, the clergy of the diocese of Meath at visitation assembled, beg leave to express to your lordship our sincere and unanimous thanks for the paternal care and solicitude you have exercised among us, amid the frequent and multiplied communications which the unhappy juncture of our affairs has required throughout this extensive see.

We acknowledge gratefully the direction your lordship has used, when considering the applications which so many of our destitute brethren have been obliged to lay before you in the trying and difficult times upon which it has pleased the Lord we should fall.

It is not our wish, however, to enter now into any recital of what we have had to undergo, while to us it has been given not only to believe but to suffer.

For the future, we hope in the Lord, that as our day is, so shall our strength be. And in this address we look back upon the past only as it presents the most gratifying object that can arise to man in this present world, namely, the faithful tokens of attachment we have received in the hour of utmost distress.

Our hearts burn within us when we return thanks for the unbounded Christian sympathy felt towards us, and the munificent gifts of liberal beneficence heaped upon us, as we trust for the honour of God, and the good of the household of faith.

While we offer to your lordship personally our thanks for your ministration in these things, we take the liberty of requesting that you will make known to his grace the Lord Primate of Ireland, our deep sense of his unremitting assiduity, which can be equalled by nothing but his unwearied liberality in attending to the wants of that extensive portion of the Church of Christ over which Divine providence has placed him.

In a word, we would say, that when such a man has been raised up to fill this high office, it is an evidence, that though in Ireland the United Church is persecuted, it is not forsaken.

We would beg, through his grace, as our archbishop, to communicate to the British Committee of Relief for the Irish Clergy the indelible record of our thanks to our friends in England, throughout the length and breadth of the land.

Words are wanting to tell how much we value the countenance as well as the support we have received from the British public, of all ranks, from the throne to the cottage.

But though language cannot express the gratitude we feel towards our benefactors, our prayers, we trust, may be heard on high as a memorial to draw down blessings on our brethren; and that, with a clergy strengthened, established, settled in the faith, peace and happiness, truth and justice, religion and piety, may be their portion for ever.

T. DE LACY, Archdeacon of Meath.

We are informed by a correspondent of whose veracity we have had experience, that the Rev. Mr. Thompson is obliged to be accompanied every Sunday by a guard of police to his Church and Templehoo, (Mr. Sheil's parish) for the purpose of performing divine service. What will those members of parliament who rail at the Irish clergymen for being absent from their glebes say, when they hear that one of these unfortunate men is obliged to be accompanied to the

house of God by a guard of police, and that the moment of his setting his foot on his own threshold would be the signal for his destruction.—*Colonel Adair.*

ENGLISH COUNTRY CHURCHES.

This breathing picture of these "quiet and beautiful nestling places, where devotion is cherished by love," is from the graphic pen of the Editor of the New York Commercial Advertiser.

"Among the almost numberless objects of interest or beauty that combine to render England the most perfectly lovely country in the world, are the quaint, old-fashioned and venerable country Churches. The whole kingdom is thickly studded with hamlets, villages, and small towns, and each of these has at least its one Church, of venerable gray stone, with turret or spire, and almost invariably with a full peal of bells; some four, some six, and some as many as ten. There is scarcely an eminence in the kingdom—and England is not a country of lofty hills—from which the spires or turrets of four or five village Churches cannot be seen; and on a Sunday morning you may ride thirty or forty miles, in almost every direction, without for a moment losing the sound of the church-going bell."—*Missionary.*

MIDDLESEX.—The extensive alterations in the chapel Royal, St James's, have commenced, the plans having been approved by his majesty, when he inspected that sacred edifice, attended by Sir Benjamin Stephenson and Sir Robert Smirke. It is proposed to enlarge the body of the chapel sufficiently to accommodate the whole of their majesties' household, and the gallery is to be erected for the peeresses. A new organ is being built, which is to be placed in a more favourable situation than that occupied by the present one. The chapel is expected to be re-opened about the month of June next.

LINCOLNSHIRE.—The Bishop of Lincoln has placed at the disposal of the Church Commissioners the sinecure prebend of Lafford in the cathedral church of Lincoln, vacant by the lamented death of the Rev. Edward Smedly.—*Standard.*

WARWICKSHIRE.—A new chapel is erecting at Edgbaston, near Birmingham; it is built from a design by J. J. Scoles, Esq., at the expense of Lord Colthorpe, aided by a legacy of £500, bequeathed by the will of the late Mr. Samuel Wheeley, of Edgbaston.

SURREY.—The Dean of Salisbury has given £500, in aid of the fund for building a church at Guildford.—*Surry Standard.*

BELCHER'S

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Containing every thing requisite and necessary for an Almanack, Farmer's Calendar, Eclipses, Army, Navy and Militia; Officers of the different Counties, Sitting of Courts, &c. arranged under their respective heads, including the new Counties of Colchester, Pictou, Guysboro, Yarmouth, Richmond, and Juste-au-Corps, together with the usual variety of interesting and useful matter.

THE NOVA-SCOTIA

TEMPERANCE ALMANACK, 1837.

Containing, besides the useful astronomical calculations, Temperance Calendar, List of Temperance Societies in the Province; Army, Navy and Militia; Officers of the different Counties, Sitting of Courts, &c. arranged under their respective heads, including the new Counties of Colchester, Pictou, Guysboro, Yarmouth, Richmond and Juste-au-Corps, with other useful information. For sale by

C. H. BELCHER.

November 7.

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