



# 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, MARCH 9, 1837. NUMBER 8.

## COMMUNICATIONS.

*For the Colonial Churchman.*

MESSRS. EDITORS,

Until you shall be put in possession of more formal intelligence I send you a few lines relative to the meeting of the Church Society of the Archdeaconry of New-Brunswick, held at Fredericton on the 9th instant.

The weather for some time previous had been delightful for this season of the year, and the roads as good as travellers could desire. This was a very fortunate circumstance as it enabled the clergy of the remote parts of the Province and the Lay Gentlemen who were to represent the Local Committees, to be in attendance.

The morning of the day fixed upon for the general meeting, dawned auspiciously and we indulge the pleasing hope that it was the forerunner of brighter and more glorious prospects for the Church in this Province.

It was but natural that much anxiety should have been felt by those who had taken a deep interest in the formation of this Society, as to the kind of reception the proposal of it should receive from the Laity, and this day was to determine a question fraught with weal or woe to our Church.

After the morning prayers had been read, the Archdeacon delivered an eloquent and most appropriate address, which seemed to reach all hearts, and prepared all who had met to take a part in the deliberations of the day, for the sober consideration of such matters as should be brought before them.

Divine service being ended, the business of the day was immediately taken up by reading the Rules of the Society.

Several amendments to the Rules were proposed and carried and some additional rules were made. On some of these a good deal of discussion took place, but it was a very gratifying sign of the times, that on almost all subjects the greatest unanimity prevailed and even on those points where any difference of opinion existed, this difference was maintained without any other apparent motive, than to advance the general good of the Society.

A warm feeling was manifested by all present in the cause, and if any regret was expressed it was only that the subject had not been taken up in the province at an earlier period.

Whatever obstacles were in the way, of an entire union of opinion, were overcome by a happy intervention, and the Rules and Regulations were confirmed and ratified to the entire satisfaction, it is believed, of all the members of the Society. And I trust they will meet the views of our beloved and highly respected Diocesan. The following day, divine service was again performed and an excellent sermon delivered by Dr. Somerville one of the professors of King's College, Fredericton.

Sundry matters were afterwards brought up for consideration, and the same good feeling was shewn on this day as on the day previous.

The venerable Archdeacon and his clergy, I am sure, were much gratified with the proceedings and result of the meeting. Let that same good feeling which was evinced on this occasion be manifested throughout the whole land, let the Laity be persuaded that their strenuous exertions are indispensably necessary to aid the clergy in their efforts for the general good of the Church; and let Clergy and Laity unite in earnest supplications to the throne of grace for a blessing upon them and all their undertakings, and then may we with good reason hope that the Divine favour will rest upon us and crown our endeavours with success.

*Selected for the Colonial Churchman.*

### DIVINE TEACHING.

To give instruction to any who are enquiring how they may live to the glory of their God and Saviour is our professed business, as the ministers of Christ, and our greatest joy on earth. Let this therefore plead my excuse for the following lines; which I heartily wish may prove effectual, to increase in you every desire that is acceptable in the sight of God.

I find, you are conscious of your ignorance in the things of God. For ever blessed be His name, you are so! The very first step to be wise, in any degree, to the good of the soul, is to lament our blindness, our stupidity, in knowledge. Your very lamenting this, is the grace of God working in a heart naturally too proud to stoop to any confession of ignorance at all. Be of good cheer, and encourage yourself in the promises of God.

Read the 25 Psalm. There see with your own eyes, that you have the word and honour of the God of heaven and earth; that He is good and gracious to teach sinners in the way; that, "them that are meek,"—ready to submit, and desirous of being taught, and willing to comply with all they know—"He will guide to judgment," and "such as are gentle, He will learn his way." Read the 32 Psalm, the last verses: There your God assures you He will inform and teach you the way in which you should go. He will guide you with his eye, protect your person, order your steps, just as you have done with unspeakable pleasure, your dear little babes, when they began to walk, and you were afraid of their dashing their feet against a stone.

Read the 72 Psalm—the whole speaks of Jesus: it is a public proclamation and call to all sinners who will hear it, that he will deliver the poor and needy when he crieth, and him that hath no helper. He shall spare the poor and needy, and save the souls of the needy. He shall redeem their souls from deceit and violence, and precious shall their blood be in his sight. God help you to believe these blessed scriptures! they are written for your encouragement. You are burdened with your own corruptions: you are sore troubled sometimes, that you can be so cold, so dead: this is part of the battle you are called to fight, even to contend with a "Desperately wicked heart."

Resist evil shame: and when God has given you light, never put it under a bushel, for fear of being nicknamed, or talked over with a sneer.

"They that confess me before men, will I confess before my Father;" and "they that are ashamed of me, of them will I be ashamed," are words left on record, to counteract our selfish and cowardly hearts.

Christ will comfort the brave soldier that fights for Him, in opposition to self and the world: and vouchsafe him new manifestations of glory.

I wish you the enjoyment of great knowledge in the things of God, of great peace in the ways of God, and of a great reward in the kingdom of God. I wish God may be with your offspring, and early give them His grace, that they may be a seed to serve Him, and honourable witnesses for His Truth.—*Venn's Correspondence.*

*For the Colonial Churchman.*

### EMBER DAYS.

"I love thy ZION, Lord:  
The house of Thine abode—  
The Church, O blest Redeemer! saved  
With Thine own precious blood."

Ember-days are particular periods of the year, set aside by our church for the ordination of her ministers. A similar arrangement has been adopted for

\* They will occur on the 17th, 19th and 20th of May, on the 20th, 22d and 23d September, and on the same days of December.

many ages through numerous churches of the western world, and required to be solemnly kept. The hope and design has been that a blessing should universally and solemnly be implored upon the setting apart of God's ministers, and fasting was as of oldtime added. See 2 Acts 15. 13 Acts 2, 4.

It certainly is not only the duty of ministers to pray unremittingly for themselves and their people; but we of the laity also are enjoined heartily to pray that the Great Bishop of our souls may send faithful shepherds and pastors. We may read our duty therein in positive terms in 6 Eph. 18, 19. 4 Col. 3. 1. Thess. 5, 25. 2 Thes. 3. 1. The collects enjoined to be used specially at these times of ordination, are fit and acceptable at all periods. The first of these beseeches "Almighty God, mercifully to look upon his universal church," and to enable the Bishops and pastors "to make choice of fit persons to serve in the sacred ministry of His Church." Numerous extracts from the earlier christian writers and even from the second of the apostolic canons, might be adduced to shew that the right of ordaining ministers has always been confined to the Bishop only. But as these humble remarks are meant as practical not controversial, I merely assert without particularly discussing that fact.

Ministers for whom prayers are offered in those collects, should frequently consider that—

1. Their office is....."the sacred ministry."
2. Their Master is....."ALMIGHTY GOD."
3. Their functions are....."holy."
4. Their duties are....."to serve in the sacred ministry of God's church—to set forth His glory, and to set forward the salvation of all men," and to be true in their doctrine—innocent in their lives, and faithful in their services.

All these points these comprehensive collects expressly bring to their notice. Comber remarks that the conclusion of the second collect for Ember-days, is an exact paraphrase of the prayer of Moses for Levi: 28 Exod. 32 Deut. 8. *Urim* signifying—the light of pure doctrine; and *Thummin*—the perfection of an innocent life. And why are these qualities sought for? No words can better answer this question, than those of that collect—"that they may faithfully serve before God, to the glory of His great name, and the benefit of His holy Church."

"Happy those servants of the Lord,  
Who thus their Master's will obey!  
How rich, how full is their reward,  
Reserved until the final day."

Both Bishops and Presbyters" (Bishop Hall thus translates Scultetus) "should exercise themselves in godliness—should make themselves examples to their flocks—being wholly intent on reading—consolation and teaching—meditating on holy things, and being wholly conversant in them."

Would that this communication were less unworthy of its subject! May it, by the aid of that Holy spirit which often condescends to work by the humblest agents, be granted energy to remind some few at least of those who may have been "ordained to holy functions" of their solemn responsibility, and to excite us of their flock, to the more frequent exercise of that oft-forgotten duty to pray for those who may be set over us in the Lord, or who may minister in God's church universal!

O.  
March, 1837.

*For the Colonial Churchman.*

*A Parliament and its Prayers 280 years since.*

CROWWELL'S Parliament in 1656, "began by choosing eight of their tribe to seek the Lord in prayer, while the rest calmly sat down to deliberate upon the suppression of the Clergy—the universities—the courts of justice," &c.—*Goldsmith's Eng. p. 17.*

A subscriber to the Colonial Churchman forwards the above extract from his common-place book.  
February, 1837.

For the Colonial Churchman.

WANDERINGS OF THE MIND IN PRAYER.

The believer in Christ, discovers in his prayers innumerable wanderings of the mind, and perpetual distractions, more particularly in public worship in the midst of solemn prayer his heart will sometimes wander on some worldly business, or perhaps be engaged in thoughts of doing good, but on a subject foreign to the prayer then offering up with his lips. And although he strives to prevent them from intruding, they will intrude notwithstanding; not only worldly thoughts but good thoughts will often come thus unseasonably to hinder him in the present duty, and draw his mind aside from God. After all his care and watchfulness he has gained but a transient moment of devotion; he therefore becomes humbled in viewing so many defects in his prayers, and mourns over it, and in view of his weakness and insufficiency, he fully appreciates the blessed doctrine of free justification by faith in the atoning blood of Christ, and of his prevailing intercession; and is led to seek more earnestly for the blessed assistance of the Holy Spirit, to enable him to pray in an acceptable manner.

There is a continual contest carried on in the christian's breast during worship, of which the mere formalist whose heart is unchanged and unrenewed by divine grace, is wholly ignorant. His end is gained, his conscience is satisfied, if he has appeared in the house of God, and merely repeated his prayers. He thinks thus a meritorious service, and is well pleased with himself, being a stranger to that faith which relies entirely for salvation on the blood of Christ, that "blood, which cleanseth us from all sin." He has a vague notion that this performance, as well as some other acts of devotion of his that he may deem meritorious, will on the day of reckoning, be put on the credit side of his account. And although not daring to hope that he will be admitted into those mansions of bliss, which our Saviour has prepared for those that love and obey him, he yet thinks all may be well with him. Not so the watchful Christian. It is his continual aim to worship God in spirit and in truth; and after all, he finds that his best endeavours fall far short of what it ought to be. He therefore becomes more humbled under a sense of his manifold deficiencies, and smiting his breast exclaims, "God be merciful to me a sinner."—Knowing that God is a heart-searching God who has declared, "I know the things that come into your heart, every one of them." The more wandering the heart is, the more wearisome the duty, while the nearer we draw to God, the more warmth, and life, and comfort, we enjoy. The work of prayer ceases while our hearts wander. Many there are that make light of wanderings in prayer on account of their frequent occurrence, but God greatly condemns them. To those that make light of them, may be applied the words of Ezekiel—"They come unto thee as the people cometh, and set before thee as my people,—for with their mouth they shew much love, but their heart goeth after covetousness." And again, "I saw the place of righteousness, and iniquity was there." It is evidently a great insult to the great and glorious God, when praying to Him, to quit him in the midst of our prayers, as if we were conversing with an inferior, and turn away from him, as if we were unmindful of his presence. Oh! how much should we stand in awe of God when we come before him to worship.

The general cause of our wanderings in prayer is the power of Satan, and the remaining strength of our corrupt nature. Though the believer is born of God, he has two contending parties within—the old man, and the new; and distractions mainly arise from the weakness of grace, the strength of sin, and the temptations of Satan. We find the remains of our corrupt nature, an oppressive load, but if we ask and diligently seek for the aid of the Holy Spirit, that burden under which we are ready to sink, will be removed. He will relieve us in our necessities, and will help our infirmities. His sanctifying influence, is needful in preparing our hearts for holy intercourse with God, and for desiring those things which will glorify Him and benefit our souls. The prayer of the Psalmist is very suitable, "Create in me a clean heart O God, and renew a right spirit

within me," "cast me not away from thy presence, and take not thy Holy Spirit from me."

If we thus contend against our spiritual enemies, we will overcome them, and whenever we find our heart wandering we should send up short but fervent petitions for Divine aid. This is an effectual help; it engages God against the power of sin and Satan. St. James says, "resist the devil and he will flee from thee," "draw nigh to God and he will draw nigh to you." Our blessed Saviour, who is at the right hand of God, full of compassion, tenderness, and love, intercedes for us. "He ever liveth to make intercession." He has said "whatsoever ye shall ask the Father in my name He will give it you; ask and ye shall receive that your joy may be full."

"It will be a help in prayer," the late Bishop White has observed, "before entry on it, to make a pause for the fixing of the mind on the character of the great Being to be addressed, especially on His having vouchsafed to reveal Himself to us, as the hearer of prayer. In several branches of it also, as far as possible without an unseasonable suspension of the train of thought, there should be a direction of the mind to the particular attributes, on invoking the name of God." We should consider that He is the high and lofty one, that inhabiteth Eternity, whose name is Holy "The foundation of prayer," says Paley, "in all cases is a sense of want. No man prays in earnest, or to any purpose for what he does not feel that he wants, know then and feel the meekness of your nature." The more lively views we have of God's character, presence, and glory, the more we shall seek to know him. The great thing is to keep our mind and affections fixed on the duty before us, and to have it engaged, and the affections excited suitably to every part of the prayers, we are then engaged in. We ought by faith to realize the presence of God, and when in His house we should feel with holy David in saying "holiness becometh thine house O Lord forever," looking up for the divine blessing to give life, efficacy, and unction, to our prayers, and be enabled to say with the Psalmist, "O God, thou art my God, early will I seek Thee, my flesh longeth for Thee, my soul thirsteth for Thee in a dry and thirsty land, where no water is, to see thy power and glory, so as I have seen Thee in the sanctuary." M.

For the Colonial Churchman.

HELPS TO MEDITATION.—NO. 1.

Attributes of the Almighty, as ascribed to Him by the Jews—2 Macab. 1. 24.

O Lord—Lord God Creator of all things, who art fearful and strong, and righteous and merciful, and the only and gracious king, the only giver of all things, the only just, almighty and everlasting.

Meditations on these ten awful and yet consoling attributes of our God, may well be commended to the thoughts of the christian reader.

Sanctify God in your hearts. 1 Pet. 3. 13.

Sanctify—to make holy—to set apart for holy services—to treat as holy. Exod. 19, 20, 22, 23, 30. 5 Deut. 12. Isa. 8, 13, 19, 23. 5 Eph. 26. 1 Thes. 5, 23.

Matthew Henry's Commentary on the above passage is at once expressive and striking—"We sanctify the Lord God in our hearts when we

- 1. With sincerity and fervency adore him.
2. When our thoughts of Him are awful and reverend; and when we rely upon His power—trust to His faithfulness—submit to His wisdom—imitate His holiness, and give Him the glory due to His illustrious perfections."

All true christians fervently pray that God's kingdom may come—that the heathen (that is, those who are without His written word) be turned to His glorious name. On this important point our church thus furnishes the outlines of our devotions—"O God, be pleased to make thy ways know unto all men—thy saving health unto all nations." So these lines—

Art Thou my king—my Father styled,
Am I Thy servant and Thy child,
Whilst wretched millions draw their breath
In lands of ignorance and death?

DOCTRINES OF THE CHURCH.

Chap. 2.

CHANGE OF HEART.

From the doctrine of human corruption arises the necessity of an entire change, in our natural affections, wrought in our hearts by the renewing and sanctifying influences of the Holy Spirit, by which we are again made 'partakers of the divine nature.' And this change on the disposition, and views, and feelings of fallen man,—this renewal of his heart,—this restoration of the lost image of God, is what is meant by the scriptural expressions—"being born of God"—'renewed in the Spirit of our minds.'—'putting off the old man, which is corrupt, and putting on the new man, which after God is created in righteousness and true holiness.'

The absolute necessity of such a change is declared by our Saviour, when he says,—'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' (John 3. 5). And why? Because by nature we are 'born in sin,' and are 'the children of wrath,' are opposed to every thing virtuous and holy, and 'inclined to evil continually.'—Now the volume of immutable truth tells us, that unless we 'be converted we shall not enter into the kingdom of heaven'—that without holiness no man shall see the Lord.

This spiritual change is well described by our Church as 'a death unto sin, and a new birth unto righteousness.' It is true that so long as we live in these frail and mortal bodies, there will be some remains of sin: the evil inclinations of our nature will not be entirely rooted out. There will always be a struggle in the very best of men, between the flesh and the spirit, and they will feel and lament 'many sins that so easily beset them.' They will often find, to their grief, that 'though the spirit is willing, yet the flesh is weak.'—Still there will always be in the renewed heart a prevailing love of religion—what the Apostle terms 'a delight in the law of God after the inward man,'—a general hatred and dread of sin,—an earnest desire and endeavour to lead a righteous, sober and godly life.

The Church, in one of her articles, and every where in her offices, teaches and inculcates, as a fundamental doctrine of Scripture, man's utter inability to do any thing good, without God's 'special grace, which he must learn at all times to call for by diligent prayer." The language of her 10th article is—"The condition of man, after the fall of Adam, is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God; wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing, (that is going before) us, that we may have a good will, and working with us when we have that good will.

On this subject more will be said under the head 'Of the Holy Spirit.' We now briefly remark that it is the office of this Divine Person to enlighten our understanding, which is by nature darkened,—to purify our heart, which is naturally corrupt,—to direct our will, which is naturally perverse,—to strengthen our good resolutions, which are naturally weak,—to make us love things, which we naturally hate,—and to enable us to walk worthy of the Lord unto all pleasing,—when if left to ourselves, we should continually be going astray from his commandments.

All these are the gifts of that Spirit, 'without whom nothing is strong, nothing is holy,'—of that Spirit, who puts into our minds holy thoughts, holy desires, holy resolutions, and enables us to bring the same to good effect: in a word, who excites, carries on, and perfects in us, that 'holiness, without which no man shall see the Lord.'—Churchman's Manual.

Consolation.—To those who are in sorrow, religion comes like the dove returning to the ark, with an olive branch in its mouth, announcing a resting-place from the storm.

Come from the house of God as the spies did from the land of Canaan, laden with good fruits.

Lord Burleigh.—That great and wise minister was used to say, "I will never trust any man not of sound religion, for he that is false to God, can never be true to man."

## ORIGINAL.

## BLONIDON.

When the Creator with Almighty hand  
Form'd this fair world—a sample of his power,  
To draw fresh halleluias from the band  
Of shouting Seraphim, who in that hour  
Thronged the celestial battlements to view  
The infant orb dance through the ether blue.

'Twas then thy form in stately strength arose,  
Proud and majestic o'er the sleeping sea,  
Like some suspicious sentinel who knows  
The muttered curse—the threat of mutiny,—  
And growing zealous of his country's good,  
Erects himself in warrior's attitude.

Alone in majesty long hast thou stood,  
While kings and empires mouldered fast away:  
Ev'n o'er the desolation of a flood,  
Thy brow arose fresh from a world's decay;  
Embodying, as it were, for human eye,  
The eternity of truth and man's destiny.

Why standest thou in silence, whilst the change  
Of planets and of ages, round thee pass?  
Do memory's revolting scenes estrange  
Thy fancy, sickening with the horrid mass  
Of human crime and mortal misery,  
That blackens o'er our blood-stained history?

I've passed thee when the demon of the storm  
Couched on thy crest, and gathered in the blast.  
Then heedlessly the sailor stretched his form,  
In the cool shade, beneath the lofty mast;  
Unthinking that the fiend leaves little room  
Between the awful warning and the tomb.

He with a dire and sudden vengeance throws  
The fatal squall swift on the astonished bark,  
Turning the sailor's dream of sweet repose  
To the last shriek of death, while horrors dare  
Surround the creaking vessel's parting side  
And whelm her deep beneath the foaming tide.

Still, on thy savage visage is a charm,  
That lulls the troubled bosom into rest:  
Yea on thy brink, I'd meet the last alarm  
That call, the spirit from this anxious breast,  
To soar with essay bold, her upward flight  
By Angels guided from thy topmost height.

I know not why the oppressive sigh should rise  
To dim the sunshine of this parting hour.—  
I know not why affection's holy ties  
Have drawn my heart to love thy rugged power—  
Full well I know no pang thy bosom rend  
Yet to thee turns my soul as to a friend.

Is it because thy features never change?  
Sincere in all thy harshness, still the same—  
Not like the friend whose fairest smile will range—  
A changeling to the fancy's wand'ring flame—  
Perhaps it is, that once in early days  
A parent sported near thy shaded base.

I turn from thee, perhaps no more to greet  
Thy face rejoicing o'er a happy land:  
Yet, at thy side shall mem'ry rear a seat,  
Adorned with flowers wrought by a fairy hand;  
And gazing o'er each scene in extacy,  
Recall a joy in every hill and tree.  
Feb. 9th 1837.

CARLOS.

To the foregoing flights of our correspondent's muse  
around the rugged cliffs of 'Blomidon,' we subjoin the  
pleasing and not unpoetical description which Dr. Gesner  
gives of the same scenes, presented from so many differ-  
ent points to the eyes of the traveller in our midland dis-  
tricts:—

"The highest part of the cape is six hundred and  
forty feet, the most elevated promontory in this part  
of the country. Having ascended the lofty cape, the  
visitor will enjoy one of the most splendid, varied,  
and extensive views the country affords. Looking o-  
ver the frightful precipice, before him in the Basin of  
Mines studded in summer with the white sails of coast-  
ers, which in calm weather are hurried along by the  
rapid tide, and often in an opposite direction to the  
"desired haven." On the right, the great valley  
already described, is seen stretching towards the far  
west, and decorated with scattered villages and fruit-  
ful fields, through which small rivers wind their ser-  
pentine way. Here and there the spire of a church  
reminds the traveller, that the Author of these ter-  
restrial wonders is not forgotten, and the temples dedi-  
cated to his service commemorate the things, that

even He has promised to dwell among his creatures.  
Far beyond the chain-like villages of Horton and  
Windsor, the unfrequented hills of slate and granite  
rise in succession, until the sight is dimmed among  
their wave-like summits. Eastward a depression in  
the horizon marks the site of Truro: on the left the  
picturesque village of Parrsborough, points out a safe  
retreat for vessels in stormy weather. Still farther  
north, beyond the rugged peaks of shale, the more  
level coal fields of Cumberland, once shaded with the  
lofty palm and an archediluvian pine, retire from the  
sight, leaving the imagination to complete the scene."

A few remarks relative to the present state of the seven  
Apocalyptic Churches, extracted from a work entitled  
"A Visit to the Seven Churches of Asia," by the Rev.  
F. V. J. Arundell, British chaplain at Smyrna in 1826.

## E P H E S U S.

A few unintelligible heaps of stones, with some  
rud cottages untenanted, are all the remains of the  
great city of the Ephesians.

*Diana.*—It is supposed that the Amazons first set  
up her image at Ephesus, on their way to Attica, in  
the time of Theseus. The vulgar afterwards be-  
lieved it fell from Jupiter. It was never changed,  
though the temple had been restored seven times.  
It was a block of beech, elm, cedar, ebony or vive,  
of very rude fashion. It was carved into the simili-  
tude of Diana as an Egyptian hieroglyphic, which  
we call the goddess of nature, with many breasts;  
and the lower parts formed into an Henoan statu-  
grotesquely ornamented, and discovering the feet  
beneath it. It was gorgeously apparelled; the vest  
embroidered with emblems and symbolical devices;  
and to prevent its tottering, a bar of metal, it is  
likely of gold, was placed under each hand. Except  
while service was performing, the statue was hid  
from view by a curtain. This image was preserved  
till the latter ages in a shrine, on the embellishment  
of which mines of wealth were consumed, and the  
genius of Praxiteles exhausted.

*Temple.*—The temple was built with marble from  
mount Piron (8000 feet, near Ephesus) Cræser was  
at the expense of many of the columns. The spot  
chosen for it was a marsh, as most likely to preserve  
the structure from gaps and uninjured by earth-  
quakes. The foundation was made with charcoal  
rammed, and with fleeces. The edifice was exalt-  
ed on a basement with ten steps.

Architects { Ctesiphon of Crete } B. C. 541  
                  { Metagenes his son }  
                  { Demetrius a priest of Diana }  
                  { Daphni, of Miletus, } B. C. 321

Length 125 ft.—br. 220—128 columns of the Ionic order  
and Parian marble, each of a single shaft and 60 ft. high.

The very site of this celebrated edifice is yet un-  
determined. Mr. Arundell thinks that the most  
probable solution is, that the entire remains of the  
temple are buried under the soil.

In 1677, Ephesus was reduced to an inconsider-  
able number of cottages, wholly inhabited by Turks  
(Smith.) Rycaul says, "it cannot show one family  
of christians." "In 1824," says Arundell, "a Turk,  
his Arab servant, 1 Greek, and some Turcomans,  
whose black tents were pitched around the ruins,  
composed the whole population. It is now called  
Aiasaluk."

## DR. GESNER, on the Geology of Nova-Scotia.

According to promise we offer our readers a few ex-  
tracts from this valuable work, and are happy to begin  
with the following evidence, that unlike some modern lu-  
minaries in that department of science, he is content that  
Genesis shall remain as our fathers read and understood  
it.—p. 121-2. Similar evidence occurs at p. 167.

"Might not many of the changes which have taken  
place upon the earth, have been produced between  
that period when the globe was first created, and  
the Noachian deluge? And might not many of those  
effects, the causes of which are now almost inexplic-  
able, have been produced at that momentous pe-  
riod when the "windows of heaven were opened,"  
and "the fountains of the great deep broken up?"  
From what we have endeavoured to examine, and  
our feeble penetration into these dark problems,

we are compelled to believe, that in no way can  
these phenomena be so satisfactorily accounted for and  
explained, as by admitting the brief account of the  
creation of the world, in the first Chapter of Gene-  
sis; and that there is no necessity for making the world  
appear older than its date given by Moses. Fortu-  
nately however, diversified as the opinions of mo-  
dern Geologists may be, there are few who do not  
add much testimony to corroborate the statements  
of that inspired historian.

"Before the plants to which we refer, could have  
become petrified or converted into stone, it was ne-  
cessary that they should have been submersed be-  
neath the waters of a lake or ocean, at the bottom  
of which layers of sand and argillaceous particles, ac-  
cumulate in successive deposits, according to the  
course of the currents, and the rocks from which  
their materials were derived. And is it not probab-  
ly that the bottom of the sea where these collections of  
vegetable matter have been made, and covered by suc-  
cessive layers of sand and clay, has been uplifted by  
some volcanic force? The sand and clay have been  
rendered solid, and still preserve their stratification:  
the plants have been decomposed, and their places  
filled up by the surrounding materials, presenting  
those facts so common in secondary deposits.

"The causes of similar phenomena are now in pro-  
gress upon the earth. Instances might be quoted  
where vast tracts of timber finally sink at the mouths  
of rivers, and in estuaries where there are enormous  
accumulations of vegetable matter. Such occurrences  
are common on the Mississippi, and other large rivers,  
and why should they not have taken place on the an-  
te-diluvian world? These effects may be altogether  
independent of the great general deluge. The detri-  
tus of that overwhelming flood is indeed placed a-  
bove the rocks containing those vegetable remains,  
and is common in all parts of the world.

"The volcanic fires of the earth are gradually  
becoming extinct. They were evidently far more  
vehement in former ages than in the present day.  
Therefore we have sufficient reasons to believe, that  
from the creation of the world to the deluge, great  
changes must have taken place upon the earth's sur-  
face. Who can clearly decide, that the flaming sword  
which forever shut out our first parents from Eden's  
delightful garden, was not a livid torrent of flame,  
issuing from the ground polluted by sin?

Our author thus speaks of our own immediate neigh-  
bourhood—

"Mahone Bay presents one of the most delightful  
prospects in Nova Scotia. A deep, navigable basin,  
in which numerous islands exhibit their evergreen  
summits, almost surrounded by a closely populated,  
and neatly cultivated country, are not often seen in  
that natural and delightful order which is exhibited  
here: In the neighbourhood of the Town of Lunen-  
burg, and at La Have River, the beds of clay, peb-  
bles, and sand, covered at many points with good soil,  
afford those rich supplies, that Nature is pleased to  
award the industrious and honest farmer.

"Two singular excavations have been made by the  
sea, in the rocks a few miles from the Town of Lun-  
enburg. Cavities have been worn out, called the  
"Ovens." Into these the waves often rush with  
great violence, and the air being confined, bursts  
out, carrying before it the spray, like that made by  
the spouting of some enormous whale. We were in-  
formed by a very loquacious American, that these  
Ovens are the nests of the "sea serpents," so often  
seen near Boston. Such as are interested in the na-  
tural history of these singular animals, and believe in  
their existence, will perhaps be rewarded by paying  
the "Ovens" a visit."

*The Will of Charles Day, Esq.*—We understand  
that this benevolent individual has bequeathed the  
sum of 100,000*l.* for the purpose of establishing a cha-  
rity to be called "The Blind Man's Friend," the in-  
terest of which, after following for the salary of a clerk  
and other expenses, is to be applied, under the direc-  
tion of his executors, to the granting of annuities  
of from 10*l.* 2*s.* each, to poor blind men and women.  
*London Record.*

A Diocesan Church Building Society is in pro-  
gress of formation in the Diocese of Gloucester and  
Bristol.—*Ibid.*

## UNCERTAINTY OF LIFE.

By Bishop Heber.

Beneath our feet and o'er our heads  
Is equal warning given;  
Beneath us lie the countless dead,  
Above us is the heaven!

Death rides on every passing breeze,  
He lurks in every flower;  
Each season has its own disease,  
Its peril every hour!

Our eyes have seen the rosy light  
Of youth's soft cheek decay,  
And fate descend in sudden night  
On manhood's middle day.

Our eyes have seen the steps of age  
Halt feebly towards the tomb,  
And yet shall earth our hearts engage,  
And dream of days to come!

Turn, mortal, turn! thy danger know,  
Where'er thy foot can tread,  
The earth rings hollow from below,  
And warns thee of her dead!

Turn, Christian, turn! thy soul apply  
To truths divinely given;  
The bones that underneath thee lie  
Shall live for hell or heaven!

## REST IN HEAVEN.

If ever life should seem  
To thee a tedious way,  
And gladness cease to beam  
Upon its clouded day;  
If, like the weary dove,  
O'er shoreless ocean driven;  
Raise thou thine eye above,  
*There's rest for thee in heaven.*

But O, if thornless flowers  
Throughout thy pathway bloom,  
And gaily fleet the hours,  
Unstained by earthly gloom;  
Still let not every thought  
To this poor world be given;  
Nor always be forgot  
*Thy better rest in heaven.—ANON.*

## YOUTH'S DEPARTMENT.

For the Colonial Churchman.

## DOMESTIC INSTRUCTIONS.—NO. I.

During a visit to England, it matters not when, or for what purpose, I enjoyed the intimacy of the interesting family to whom I am about to introduce your young readers. The father had mingled in the bustling excitements of a life of business, but had retired to a snug quiet retreat in the borders of Suffolk.—His cottage, for his dwelling claims no loftier name, stood half embosomed among trees which in England are preserved with prudent care. Stately elms, so old that "none knew ought about their youth" flourished along the whole length of the hawthorn hedge, and the fir which so liberally adorns the forests and fields of this country, were there jealously protected and guarded from injury. At a short distance, beneath a gentle hill, were situated the neat cottages of the tenantry, with tidy garden spots in the front, and well ploughed fields and flourishing pastures around them. How delightful it was quietly to gaze on the lovely scenery around, and occasionally to listen to the music of birds, or to catch the distant sound of the chiming of the church bells, which in that neighbourhood furnished innocent pastime to the parish clerks and their band of ringers. And the venerable church too, near the manor-house! It had been used (so the legend ran) as a castle of defence on the disbanding a detachment of Oliver Cromwell's army, in that part of the kirgdom in the year 1656.

The striking appearance of the cathedrals and churches of England, are among the very last features of its delightful and soothing scenery, which the memory can forsake. But S— church is peculiarly interesting in its appearance. Its town is topped with turrets, like those of more ancient cas-

ties—rugged piles of stone supporters strengthen its walls—ponderous but elegant porches project on either side, and the well-built chancel is beautified by painted glass, on which a female devotee is represented as kneeling before her priest. The parchment records in the huge oaken chest at the parsonage, were interesting to me. It recorded with pleasing minuteness (would it not be well if equal care were used in this country also, Messrs. Editors?) when the church has been from time to time repaired by those who have long since mouldered under her aisles—how one rector planted a grove, which another afterwards extended, and in fact furnished authentic data for every important parochial event.

But my enthusiasm outruns my judgment, and I must return to my friend and his family. Well then, that family consisted of himself, his wife, and their two sons. At the time of my visit, the one was seventeen, the other about eighteen months younger. They had just returned from a public school, and their father had determined on becoming himself their anxious tutor. He had imbibed against large boarding schools, prejudices which sometimes vented themselves in the words of Cowper—

"Am I then well content my son should find  
No nourishment to feed his growing mind,  
But conjugated verbs and nouns declin'd."

Should your indulgence permit, Messrs. Editors, following communications will furnish the substance of the more important and religious instructions which my host bestowed on his attentive pupils. May that gracious and enlightening spirit, whose aid we should ever humbly and earnestly implore, bless this attempt to diffuse somewhat of sound and religious learning among your readers, especially the younger portion of them!

Feb. 1837.

## THE PRAYER BOOK.

The following is one of a thousand instances of a similar character, illustrating the happy influence of our mode of public worship upon the minds of youth in their tender years.

In the town of S— lived an interesting and respectable family, the parents of which had been for many years exemplary and devoted members of the Congregational Church. Their first serious impressions having been received under the ministrations of that order, together with numerous interesting recollections and early associations, had greatly strengthened and confirmed their attachment to that body of Christians. On a pleasant Sabbath in 1830, this family was seen in the Episcopal congregation, as silent spectators, looking for some interest in the preaching, as is too frequently the case, without any wish or desire to join in the worship. They supposed, as thousands, do that the mode of worship was all a dead form, containing little or no food for the soul. A member of the family, an interesting, lovely boy of bright promise, the hope and joy of his fond father and mother, some seven or eight years old, was much impressed with the solemnity and beauty of the service. After teaching home, the family circle being assembled, with great apparent anxiety and interest, said he to his parents, "Pa, why don't you and ma have books and read at Church? Are you never going to become Christians? His mother replied, "Would you read if you had a book?" "That I would," said he with a most earnest and imploring look. A sum of money sufficient to purchase one was put into his hands and he was shortly after at the house of the clergyman, presenting his money with a most cheerful, smiling countenance, and asking for a prayer book, which was immediately handed to him, accompanied with some expressions of warm approbation for the uncommon and unexpressed interest shown for the book. The writer well recollects with what a full heart and lively, glowing countenance beaming with joy, the much desired treasure was received by the little lad. He very soon learned to find the different parts of the service and became as regular in the responses as any member of the Church. The effect upon the parents was most happy. On witnessing the growing delight in the service manifested by an artless youth of such tender years, whom they almost idolized, in connection with the deep impression made upon their minds by the very touching inquiry, "are you never going to become Christians?" the

prejudices of their birth and education at once began to give way. The character and claims of the Church were investigated, and both parents are now not only communicants, but warm admirers of that mode of worship which so much attracted the attention and secured the warm attachment of their little son. No greater distinction do those parents now desire for their son, than that he may become an exemplary and useful minister in the Church, they now so highly esteem and love.—*Gam. Obs.*

## INTELLIGENCE.

## DEATH OF THE REV. CHARLES SIMEON.

The death of this eminent and excellent clergyman is thus announced in the London Record of November 14th:—

"The hopes which were entertained respecting that venerable father of the Church, the Rev. Mr. Simeon, that he might have been raised up from his late illness, it has pleased the Great Head of the Church to disappoint. He died in peace soon after two o'clock yesterday (Sunday.) During the last week or more his removal had been daily expected; but he continued sensible, with only occasional suffering, till within a day of his death. His loss, we need not say, will be extensively felt; but never was an instance of a servant of God ending his days in more perfect composure, with his house more completely set in order, his work finished, and his whole soul prepared and waiting for his change. He was in his 78th year, and had been minister of Trinity Church, Cambridge, fifty-four years."

There have been few clergymen of the present day, in any part of the world, whose lives have been so consistent and holy, or whose usefulness has been so great as that of Mr. Simeon. We once had the pleasure of visiting him at Cambridge, and also on a subsequent occasion at another place; circumstances which we mention to assure our readers, so far as our observation and the unvarying attestations of others could enable us, of the justice of the eulogiums applied to his character. As a preacher he was remarkable for solidity, simplicity and impressiveness, if not eloquence. As a writer he has been peculiarly and eminently successful. Without the slightest effort to render them popular by the glitter of a gaudy style, or eccentricities of matter, his sound good sense and scriptural theology have gained for his writings an extensive circulation. Several editions of his various works have been published, the last comprising them all in 21 volumes 8vo. Of this a splendid copy is to be found in the Philadelphia Library, presented by the author.

The following sketch of Mr. Simeon's life and character, is from the second volume of the "British Pulpit," by the Rev. W. Suddards, recently published:

"This eminent clergyman of the Church of England presents an instance of how much good the inventive genius and ardent spirit of real piety may accomplish in a comparatively private station. He was born the heir of a considerable estate; and has resided from his youth—first as a scholar, and then as a fellow—at the university of Cambridge. Having early attained a spiritual knowledge of the truth, he has devoted his life, and influence and wealth to the promotion of the principles of evangelical piety in the English Church. He has now attained the age of near fourscore years; and for more than half a century has occupied the ground on which he still stands, testifying to small and great the great principles of the Gospel of the Lord Jesus. When he first commenced his efforts as a preacher in Cambridge, it was in the face of much reproach, for what appeared to many to be new doctrines in the Church. But under the blessing of God, he has seen these holy doctrines spreading their influence around him, until a very large portion of the clergy of the Established Church are united with him; not a few of whom have been influenced in their course by him, in preaching the same faith which was once destroyed. The influence of Mr. Simeon upon young men in the University preparing for orders, has been very great and useful. Many such look up to him as to a father in the Lord, and have reason to bless God for having stationed him thus, as it were, 'a doorkeeper in the house of the Lord.'"

## CHURCH OF ENGLAND.

**Devonshire.**—The guardians of a poor law union in this county lately applied to the Bishop of the diocese to consecrate a piece of ground adjoining a workhouse for the sole interment of paupers!—This request his lordship instantly refused, assigning as his reason, that he would not be a party to separate in death the poor from the rich—a noble and truly Christian reply, worthy a distinguished prelate of our Church. The applicants were, on consideration, deeply struck with the impropriety of their request, and with the magnanimous and most praiseworthy feeling of the Bishop.—*Exeter Gazette.*

**Lancashire.**—A new church, at Ashton upon Ribblesdale, near Preston, has been consecrated by the Bishop of Chester. An individual unconnected with the place endowed the Church by the gift of £1000.—*Leeds Intelligencer.*

**Sussex.**—Goring new Church, which is now building, is, in its style, the ornamental Gothic, with a pretty spire, and more than thirty windows. Its cost, amounting to nearly 4000*l.*, will be solely defrayed by David Lyon, Esq.—*Lewes Paper.*

**Wiltshire.**—The truly estimable prelate who presides over this diocese has already commenced his active work of benevolence to the newly affixed portion of his see, forming the county of Dorset. Our readers will probably recollect a notice which appeared in this paper, of the intention to provide, if possible, a glebe-house for the accommodation of a resident minister on the Isle of Portland. Such intention coming to the knowledge of the venerable bishop, his lordship, on the following day, spontaneously forwarded a draft for 50*l.* to the Rev. H. H. Herrington, of Chisbury, the clergyman appointed to receive subscriptions. Sir Thomas Baring has also sent a donation of 50*l.* towards furnishing the proposed edifice.—*Salisbury Herald.*

**Worcestershire.**—The Dean and Chapter of Worcester have given one hundred pounds towards the rebuilding of St. Peter's Church in that city.

**Huddersfield Parish Church.**—This beautiful and commodious structure, which has been entirely rebuilt and restored at an expense of about 8,000*l.*, was opened for public worship on the 27th Oct. The first sermon was preached by the Rev. John Lowe, A. M., of Wentworth, who was inducted Vicar of Huddersfield fifty-two years ago. The collection amounted to the handsome sum of 165*l.* 19*s.* 8*d.* The sermon in the evening was preached by the Rev. Hugh Stowell, M. A., of Manchester, to an immense congregation, there being at least 3,000 persons present. The collection amounted to 124*l.* At the closing of the service the vicar read a letter from the Bishop of Ripon, much regretting his inability to attend, and enclosing an order for 50*l.*, as his subscription to the building.—*Manchester Courier.*

**Wales.**—A beautiful new Church has been opened for the performance of divine service, near Alltrodyn, in the Parish of Llandyssill, in the county of Cardigan. This beautiful ecclesiastical structure has been raised principally by the contributions of two gentlemen in the neighbourhood, aided, however, by the willing co-operation of the farmers of the parish. The new Church of St. Paul, Newport, was consecrated on Thursday, 10th November, by the Lord Bishop of Llandaff. The Church is an elegant structure, very neatly fitted up, and is calculated to contain at least 1,500 persons. More than half the sittings are free.

**Consecration of the Bishop of Ripon.**—YORK, Nov. 7. Yesterday having been appointed for the consecration of Dr. Longley, the first Bishop of Ripon, our ancient city presented an animated appearance. At about ten o'clock the gates of the choir were thrown open, and that part of the Church appropriated to divine service was soon filled. The Lord Mayor and a great portion of the Alderman and Common Council were present in their scarlet mantles and decorations, and some lawyers attended in their wigs and gowns. At about eleven o'clock the Archbishop, accompanied by the Bishops of Lincoln and Chester, followed by Dr. Longley and about half a dozen of the Minor clergy, entered the Church. The morning prayer having been read by the Minors, the Archbishop and Bishops proceeded to the altar; and as

soon as the epistle and gospel had been read, the Rev. Mr. Short, appointed to preach the installation sermon, ascended the pulpit. The sermon ended, the Bishop elect was presented by the attending bishops to the Archbishop, who sat in a chair facing the audience. His Grace demanded the king's mandate, which having been read, the oath of supremacy, and the oath of obedience to the Archbishop of York, were taken by Dr. Longley. The prescribed prayers having been read, and the customary interrogatories answered, Dr. Longley retired, and soon returned, dressed in full episcopal habit. The translation of "Veni Creator" was then sung, the imposition of hands took place, and the ceremony concluded.

**Bexley Heath Episcopal Chapel.**—On Monday last, November the 7th, a new chapel, erected by voluntary subscriptions, upon Bexley Heath, was consecrated by his Grace the Archbishop of Canterbury, in the presence of a very large assemblage of the clergy and gentry of the neighbourhood. The Archbishop arrived at half past eleven o'clock, from Foot's Cray, the seat of Lord Bexley, attended by his Grace's chaplain, the Rev. H. J. Rose, and the venerable Archdeacon Goddard, and followed by Lord Bexley, and was received at the chapel doors by the Dean and Registrars of his Grace's peculiar, and by the Vicar of Bexley, the Rev. Thomas Harding, the Church wardens, Hannibal Jones and Frederick Holbroke, Esqs., about twenty clergymen in robes, and eight gentlemen carrying wands. A collection for defraying the expense of the building was made at the doors, and amounted to the liberal sum of £75 15*s.*

**The Consecration of the Bishop of Chichester.**—The consecration of the Rev. Dr. Otter, as Bishop of Chichester, took place yesterday morning, in the private chapel of the Archbishop of Canterbury, at Lambeth palace. About half past eleven the Archbishop entered the chapel, attended by the Bishops of London and Rochester, by Dr. Daubeny, Dr. Haggard and several others officially connected with the Arch's Court of Canterbury. The morning prayers were then read by the Rev. Mr. Rose, his Grace's chaplain. The Rev. Mr. Le Bas then delivered a discourse upon the text (2 Cor. ii. 16.) "Who is sufficient for these things?" After the reading of the King's mandate, the administration to the new Bishop of the oaths of allegiance, abjuration, and obedience, and the imposition of hands, the benediction was pronounced by the Archbishop of Canterbury, and many of the persons present withdrew. The ecclesiastics and part of the lay congregation remained to receive the sacrament.—*London paper, Oct. 1.*

## PRESENT ASPECT OF BABYLON.

Though no antiquary, as I have said, I determined in mind, that I was passing along the walls of Babylon. Many fragments of bricks were lying among the sand, some marked with the character I noticed in Hillah. All was barren around; although at some distance, where the waters were shallowest, I could see the grass peeping above them. By the walls I had found a dry road to the base of the huge shapeless mound on which the tower is placed; its circumference is estimated at little more than seven hundred yards; a narrow way divided it from a still larger and more irregular heap, upon the side of which stood, facing the tower, a small mosque. If the dervishes to whom the memorials are erected, lived on the spots where the tombs now stand that are to be seen over the remains of Babylon, they selected well for the abandonment of the world; more forlorn spots could scarcely be found; for, in the great desert even, there is verdure and flower—here all is utter misery. On the height of the first mounds stands a well built tower, of something less than forty feet high. Such an erection in modern days would excite admiration for its workmanship; with what astonishment must it be viewed in the supposition that its age exceeds ten thousand years.—Huge heaps of bricks lie about, melted into solid masses, as if by the action of fire; and the whole mound on which the pillar stands is covered with the fragments of well baked bricks; and this Temple of Belus, it is said, or the Tower of Babel. At any rate, be it what it may, it stands on the plain of Shinar, where Babylon once stood; and most completely as my eye wandered over

the scene of desolation, did I feel the truth of the fulfilment of the judgments pronounced against her; yes, "Every one that goeth by Babylon shall be astonished."—*Major Skinner's Overland Journey.*

From the Churchman.

## THE GERMAN EPISCOPAL CHURCH.

I was gratified to learn, by a paragraph in the Churchman of the 14th of January, that a German Episcopal congregation had been organized in New York. It may add to the interest already excited on this subject, to state some additional circumstances connected with this benevolent enterprise. On Friday, December 9, 1836, a meeting was held at the house of Dr. J. D. Fitch (who has zealously exerted himself in this cause) to take the subject into consideration. At that meeting the Rev. James C. Richmond was requested by Mr. George Mills, the lay reader to the congregation recently organized, and the other gentlemen present, to officiate and preach in the German language on Christmas-day. He did so, and administered the Lord's supper to about sixty Germans, who had never before received it at the hands of an Episcopal clergyman. They joined with fervor in all the services, and although some fears were entertained that the novelty of the liturgy to them would occasion objections, some of them made the striking remark at the conclusion, that every thing in the service was Christian (*Christlich.*) The whole manner of the congregation was devout, and it was especially delightful to observe the heartiness with which they sung, almost without exception. It was, indeed, the full-souled tide of Christian melody, poured forth, we believe, from sincere and earnest hearts. As far as we are informed, this was the first time that the entire services, with the communion of our Church, have been solemnized in the German language in the United States, with one exception. The exception referred to is this: the same clergyman officiated, preached, and administered the holy communion to nearly one hundred Germans in Illinois, in March, 1835. Roman Catholic, as well as Lutheran and Reformed Germans, partook together of the communion on that occasion.

The difficulty of officiating without the Prayer-book translated into the German, and the demand for it in the Church at the West, especially induced Mr. Richmond, with the Rev. Palmer Dyer, then of Illinois, and the Rev. Dr. Upsold, of Pittsburgh, to present the matter to the General Convention of 1837. A committee was appointed by that body, and Mr. R. is now occupied in preparing the morning and evening prayer, with the litany, to suit the alterations of the American Church, from a translation by Kuper, in Bagster's Polyglot Prayer-book of the Church of England. Mr. George Mill's, a non-episcopal minister, is preparing to enter our Church; and most of his former congregation are now impatiently waiting for the appearance of the German Prayer-book. It was thought best, at the meeting at Dr. Fitch's, for their accommodation, to print, in the form of a tract, the morning and evening prayer, and the litany. They will appear this week. It is understood that another clergyman of our Church, the Rev. L. F. B. yard, is raising the means for the publication of four thousand copies of the Church Catechism, which has also been adapted to our Prayer-book. Thus we cannot doubt that a way has been opened to feed a portion of the spiritually destitute; and from this beginning we trust that the German Protestant Episcopal Church in the United States will extend her arms throughout the land; and thousands, not many years hence, will be gathered into the one fold under the one great Shepherd.

In order that your readers may be impressed with the great importance of the subject, the following extract has been made from a discourse on the German population in the United States, delivered the 31st July last, in the Central Presbyterian Church in Broome-street, New York, by Herman Bokam, licentiate of the Lutheran Church. Mr. B. says, "There are in this city 30,000 Germans: Pennsylvania has 500,000 inhabitants who are of German descent and speak only the German language." In Ohio the German settlers amount to such a degree, that the government has sent to Germany for teachers. Probably throughout the Union more than a million and a half of Germans are to be found.

## For the Colonial Churchman.

## ON THE PRIVILEGE AND DUTY OF PRAYER IN EVERY SITUATION OF LIFE.

Of all the duties and privileges of the christian, Prayer is unquestionably the most important. It is the very soul of all true religion, and the channel through which God ordinarily confers his grace, and every other blessing upon man. At the same time it is an act of mercy, and our highest honor that we, dust and ashes,—are permitted to speak to the Eternal God. If there be indeed any duty, which our Lord Jesus Christ seems to have considered as more indispensably necessary towards the formation of a true christian, it is that of prayer. He has taken every opportunity of impressing on our minds the absolute need in which we stand of the divine assistance, both to persist in the paths of righteousness, and to fly from the allurements of a fascinating, but dangerous life; and He has directed us to the only means of obtaining that assistance, in constant and habitual appeals to the throne of grace. Prayer is certainly the foundation-stone of the superstructure of a religious life, for a man can neither arrive at true piety, nor persevere in its ways when attained, unless with sincere and continued fervency, he implore Almighty God to grant him His perpetual grace, to guard and restrain him from all those derelictions of heart, and from all those errors of word and deed, to which all are by nature but too prone. And surely, if the private christian in his humble walk through life is bound to seek for guidance, and for a blessing from on high,—if christian families are bound in obedience to the commands of that sacred and inspired volume, now too lightly esteemed, and too seldom in sincerity consulted, to erect the family altar, and feel the benefit of uniting in prayer, and thus calling upon the name of the Lord, confessing together their family sins, acknowledging together their family mercies, and petitioning together for family blessing. If particular societies formed for special purposes within their own peculiar sphere, commence not their labors without first supplicating aid from Him, “from whom all holy desires, all good counsels, and all just works do proceed,” and the Divine blessing on their consultations;—how much greater reason have they who assemble to legislate upon subjects near and dear to all, our property our liberty our lives and our religion, unless they believe not in the value and efficacy of prayer, to invoke “the author of peace and lover of concord,” who maketh men to be all of one mind in an house, and who has the hearts of all mankind at His supreme disposal, to guide and bless their consultations; more especially when such has ever been, and still is, the universal practice of all christian Legislators throughout the christian world, with now in the nineteenth century one solitary exception.

To say any more on the necessity of Prayer would but insult the understanding of a christian, and before the infidel, or those who by their actions, if not by their words deny the superintending power of God, can be persuaded of its efficacy, they must first be convinced, not only that the Being to whom christians address themselves in prayer really exists, but that He condescends to hear, and to answer the humble supplications of his servants and people.

To those who reside in the country remote from the agitations of the metropolis, very little more is known of the doings of the assembly, than can be collected from the weekly newspapers, but enough and more than enough must be known by the most retired, to cause the soul of the sincere christian to mourn in secret, and to offer up many a prayer for the advancement of God's glory, the good of His church and the safety, honor, and welfare of our Sovereign and this Province. One of the very first acts of those who are to legislate upon matters affecting the civil and religious interests of the inhabitants of this Province, has been virtually to deny the efficacy of prayer,—the christian's greatest privilege,—and the controlling power of that God, from whom the word of inspiration tells us, “every man's judgment cometh, and against whom there is neither wisdom nor understanding nor counsel.” Thus have reason and religion been overpowered by the force of violent and party feeling, while the majority of those who compose the present assembly, have shown to the world, that they

put but little faith in that sacred and inspired word which says “Except the Lord build the house, their labor is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain.” And that all man's best exertions are but *lost labor*, without a blessing from on High: which blessing, God requires that it be asked of Him,—“for all these things,” He says, “I will be inquired of by them.” Thus while the ministers of God, and religious societies are using every effort to stand in the gap, and to stem the tide of irreligion and impiety, the Legislators of the land, have by that one act done more to encourage the demoralizing and infidel principle, which though lurking secretly in too many hearts, was yet ashamed to hold up its head, except in some of the more distant parts of the Province, than all their future acts can remedy. For what real good can possibly be expected from so unholy, so inauspicious a commencement, even that indeed which at first sight may appear advantageous, will by the pious christian be looked upon with doubt and misgiving, since many a seeming benefit and advantage (unaccompanied by a blessing from God) proves in the end to be a judgment in disguise. Some who view not the matter aright, may at first consider it as a blow aimed at a particular branch of the christian church,—but even if so, it could not hurt or shake it, for it is founded on a rock. The humble and sincere christian however of every denomination, will look a little further, and perceive in it a blow against Religion, a triumph for infidelity, for the despisers of the means of grace, the prayerless among the people, and tending to lessen that respect and reverence for religion, ever due from sinful man.

In thus deciding to commence their labors in their legislative capacity in a manner contrary to all preceding Parliaments, economy could not have been the object of the Representatives of the people, as more of their valuable time was expended, and consequently of the peoples' money, before they could come to the pious resolution, than would have remunerated the chaplain for his services during the session,—for while some, unable to shake off the early impressions made on their minds, of the necessity of prayer to “our Father who is in Heaven,” by some beloved and pious mother, proposed that at each minister of the different denominations should in turn act as chaplain; others saw that a greater pledge, would thus have first to be required from the officiating minister, than was of the candidates at the hustings, lest all might not be able to say “Amen” to the prayer offered up—reasoning well that as they could not allow an address involving their own or the peoples' rights, to be presented to the Representative of our Sovereign Lord the King, without first knowing and well considering its contents, so neither could they allow a petition to the *King of kings* without first ascertaining the subject petitioned for, bearing in mind the caution of Scripture, “*Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.*” Unwilling to return to the good old way, new difficulties appear, for while some would propose each member in turn supplicating a blessing, others perceived, that, unless by a subversion of the whole plan of the Gospel, the ministerial office could not be taken up, and laid down at will; not because there is in those to whom the ministry is committed any elation above the qualities of their fellow-men, but because *no man should take this honor unto himself, but he that is called of God as was Aaron.*

As a substitute, and which of itself would prove how ill able those are, who though they may possess the *wisdom* of the world, which is foolishness with God, to reason on spiritual things; request was to be made to the ministers in the town, to offer every Lord's day a petition for a blessing on the consultations of the Assembly: as though the omniscient eye of that omnipresent God was not in the midst of His people EVERYWHERE, when assembled together to worship Him.

How happy, Messrs. Editors, would it have been for the christian community, had reference been made to but one admonition in the Sacred volume, “My son, fear thou the Lord and King, and meddle not with them that are given to change.” Prov. 24c. 21 v. When therefore we view the alarming signs of the times, it surely is more incumbent than ever upon christians of every denomination, to supplicate from the God of mercy, from whom alone rational prospe-

city can come, a blessing on the labors of our Legislators, and a continuance of the advantages the inhabitants of this Province have so long and so richly enjoyed. For the ministers and members of the Episcopal Church a most comprehensive and admirable prayer is appointed to be used during the session of the Assembly—and which is now, as well as always heretofore, used in the churches in Town and Country. I know of nothing which would more tend to allay party feeling, than joining with a “pure heart and humble voice” in that most solemn, most interesting, and most applicable supplication. The prayer is generally for the Province at large, and especially for His Excellency the Lieutenant Governor, the Council and Assembly in their Legislative capacity. It seems to have been penned in a time of peace, and it breathes a calm and peaceful spirit; it beseeches the guidance of the Almighty in the consultations of our Legislature, it implores of Infinite wisdom the special direction of their proceedings, it proposes the most noble and praiseworthy ends “the advancement of the Divine Glory, the good of the Church, the safety, honor, and welfare of our Sovereign and this Province,” and it inculcates as the basis of all *peace and happiness*, the same foundation of *truth and justice, religion and piety*. Let me urge it upon professing christians to study this prayer, to imbibe its spirit; and to offer it at the footstool of that Throne where the fervent prayer of the righteous availeth much—and thus endeavour to avert the evil threatened by the Almighty, Isaiah 30 c. 1 v. against those *who seek not counsel from Him*. So may we humbly hope that the Allwise God will vouchsafe his guidance and blessing;—for in the page of infallible truth it is written, “In all thy ways acknowledge him and He shall direct thy paths.” SAMECH.

From the Knickerbocker for December.

## A VISIT TO JERUSALEM.

By an Officer of the United States army.

The scene of the sufferings and death of our Saviour was a primary object of attraction. The spot is now enclosed by the church built by the Empress Helena, the mother of Constantine, over the Holy Sepulchre, the walls of which are in a state of perfect preservation. It is built in the Gothic style of variegated marble, and has a very venerable appearance. The prominent object of interest that arrests the attention of the visiter upon first entering the church, is a long marble slab, upon which the body of Christ was washed, after being taken down from the cross. At either end are massive brass candlesticks, six feet in length, with waxen candles of proportionate size. A flight of marble steps leads to Mount Calvary—the scene of the divine interposition of mercy towards the human race. As I stood upon the spot, I could not avoid exclaiming, with a deep sense of awe almost overwhelming me, “How awful is this place!” A few hundred years ago, and the meek Redeemer stood where I now stand, reviled, scourged, spit upon, crucified! Here arose the roar of the maddening multitude; here flowed the crimson stream from his pierced side—here oozed the drops of tortured agony from his thorn-pressed brow; up this steep, toiled the Saviour, followed by a few weeping daughters of Jerusalem, bearing the cross upon which he was to yield up his sinless life! The limits of this sacred spot are now so circumscribed, that there is little more than room enough for one large cross to stand. The situation of the cross on which the Redeemer suffered, is indicated by a large parti-colored marble platform: no one is permitted to profane it with unhallowed feet. About fourteen feet to the left, is pointed out to the visiter the spot where the cross was taken down; and near by, you see the rent rock where an altar is raised, and the two holes occupied by the crosses of the two thieves who were crucified with Christ: From the above-mentioned slab, there is a piece cut out, and the cavity filled by three bars of silver. On removing these, you perceive, by the aid of a taper, the chasms in the rock, caused by the earthquake which rent “the veil of the temple in twain from the top to the bottom,” when the Messiah gave up the ghost. I passed two hours upon Calvary, without speaking a solitary word; and the thoughts which passed through my mind during this period, were of such deep intensity, that

their impress will accompany me to the grave. I cannot, however, adequately define them, and I will not essay the task.

After obtaining some relics of the sacred spot, we descended the flight of steps by which we had arisen to the Mount. We passed through a semi-circular area, composed of marble slabs, and large pillars which support the roof, and arrived at a kind of ante-chapel, containing the Holy Sepulchre. Before the entrance to this chapel is raised a square piece of lime-stone, a part of the one which was rolled against the door of the sepulchre: it is inserted in another block on which, according to authentic tradition, the angel sat. The entrance to the Holy Sepulchre, as well as the sepulchre itself to which we next proceeded, is composed of beautiful polished verdantique. We were singularly fortunate in being permitted to visit the sacred tomb, since it is rarely shown to strangers. The tomb which is built over the place where the Lord lay, is of the purest white marble, and is constantly lighted by resplendent lamps. Various ceremonies are observed by the attendants upon visitors to this spot, one of which is, the washing of the tomb with pure otto of roses; and opportunity is given to the devout pilgrim to perform the same office. Over the tomb is a striking representation of Christ ascending into Heaven, and "two holy angels with him," one on either side.

On our way to the Holy Well, we were shown the stone on which Christ stood when crowned with thorns. A marble inclosure is built around it, the front of which is secured by an iron grating, through which the stone is discovered, and over it a correct representation of the event. A short distance from this spot, you arrive, by an ascent of fourteen steps, to the Holy Well, the site which is distinguished by a plain marble slab, which the visiter is not permitted to remove. On this spot, after clearing away the ancient ruins, the true cross on which Christ was crucified was found by the Empress Helena; and near by we were shown a chamber or grotto, where Christ was imprisoned while his enemies were plaiting the crown of thorns for his brow. Leaving this interesting scene, with many a sigh, and a "longing, lingering look behind," we came to an arch, over which is the Mosque of Omar, covering the site of the Temple of Solomon. We anticipated not a little gratification in an examination of this celebrated edifice; but on application for admission, we were refused—no Christian being allowed to enter. This last visit ended our first day's forenoon excursion.

After dinner, to which we returned with an excellent appetite, we took our departure from the Mount of Olives. Passing through the gates of Jaffa, we wound our way along Mount Zion, with the valley of Jehosaphat on our right, watered by the brook Kedron, in the rainy season, and rich in vegetation. We paused a moment to drink at the well, said by Moslem tradition, to be one which cured Job of his peculiar afflictions. The pool of Siloam, farther along the valley, next arrested our steps. It stands opposite a small village of the same name. We tarried long enough to wash in the pool, and to saturate our spirits with the many associations which the spot is so well calculated to excite. A short distance beyond Siloam, we came upon the sepulchre where the Virgin Mary and her parents are said to be interred. It is now a subterranean church, with an imposing entrance, by a descent of forty-seven marble steps. Our arrival was at an opportune moment, as the edifice was brilliantly lighted up, for the purpose of public worship. The ceremonies were gorgeous, and the music vocal and instrumental, rolling up and along the vast interior—the time—the place—all made an impression upon my mind which can never be obliterated.

I stood in the Garden of Gethsemane. It was near sunset, and a softened, mellow light, rested on every object around, and clothed the distant landscape in hues soft as the first blush of the morning. The spirit of the place seemed to descend upon me, as I paused at the entrance, within the gate, near where the Redeemer left his disciples, and went up into the Mount to pray. How solemn was the scene. Here were poured forth those tokens of agony, "as it were great drops of blood falling down to the ground." Here the meek sufferer—"a man of sorrows and acquainted with grief"—a little while before he was led as a lamb to the slaughter, prayed in the anguish of his spirit that the bitter cup might pass from his

lips. The scene of the last supper, and the spot where the Saviour was betrayed, are designated by an altar, in which is inserted a piece of the table at which he sat with his disciples. The shades of evening had gathered around me, as, all unconscious, I surveyed the various objects of interest in this sacred place; and joining the party from whom I had severed, we sought our way back to the Holy City, beneath the light of a cloudless moon, full of the pleasing anticipations of visiting other hallowed scenes on the morrow.

### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MARCH 9, 1837.

"A TIME TO MOURN"—Such the church considers the season of Lent which is now passing away, and such has it been considered from the earliest periods of christianity. A time to mourn for our transgressions against God,—the cause of that stupendous sacrifice of His blessed Son, which is commemorated towards the close of the forty days. It will be well if this appointment be respected by us all—if it be made a season for searching and trying our ways, and turning unto the Lord—"in fasting and in weeping and in mourning." The church daily uses at this season a prayer in which all should fervently join—"Almighty and everlasting God, who hastest nothing that thou hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. AMEN."

Let such be the heart's desire and prayer to God of all that would find acceptance at his hands. The events of each week here and in other parts of the land are in sorrowful consistency with the spirit of the season. At Halifax, we are informed, there has not been so much sickness and death since the cholera.—some of the instances most solemn and affecting. And with us, we have never seen so many houses of mourning, as in the last few weeks. The solemn notes of the funeral bell break with unwonted frequency upon the ear, and our streets are familiar with the processions of woe. O that these visitations every where may be heard and regarded as the voice of the Lord, mighty in operation. In this community Death has been most busy among the young. We have many amongst us who are now like the parrots in Rama, "weeping for their children," mourning the loss of those who have been very dear to their hearts, who have made up much of their earthly comfort, and to whom they looked probably as the source of much happiness in future years. These hopes have been blasted. The flower has been cut down, dried up and withered just when it began to delight the eye with its beauties, and refresh by its grateful fragrance. That sorrow should then fill the heart of the parent, is not to be wondered at.—The wonder would be, if parents could behold their offspring enclosed in the narrow coffin and laid in the silent grave without a tear and without a pang—"If I am bereaved of my children," said the patriarch, "I am bereaved."—that is a bereavement compared to which the loss of property and all other worldly goods, is as nothing.—The Lord does not forbid us to weep and sorrow on such occasions. Nay, he has consecrated grief by his own blessed example—"Jesus wept," and his word bids us weep with those that weep. Only He requires us to sorrow not as if we had no hope. He is displeased at us if we refuse to be comforted, when comfort can be found. There may be sad cases indeed that admit of none. Cases where there seems to be no hope in death—where to the sorrows of present separation are added the more dreadful fears, that that separation will be eternal. Then indeed is there cause for such a voice as that from Rama, where the mourner refuses to be comforted. Such is not the case with regard to those deaths which have lately filled many hearts here with sorrow. They are rich in consolation. O that in every death we could feel such sure and certain hope; such sweet and soothing comfort as in the case of those dear children we commit to the ground.

Let the christian parent consider the many and cheering grounds of comfort held out to the eye of the believer in the word of God. Let him remember in the first place, that "children are an heritage and gift that cometh of the Lord"—that the Lord who gives has a right to take away, and that with holy Job we should say "blessed be His name." Let him consider the manifold troubles and trials of the world, in which every pilgrim shares, and long pursues his journey through it, and bless God that his child has escaped the storms and dangers of the way, and reached in safety that place where the weary are at rest. Especially let him consider the spi-

ritual danger that surrounds us here—the many temptations which the world, the flesh, and the Devil present, and by which the souls of so many are ensnared and destroyed, and let him try to rejoice that the child he loved is taken away from the evil to come—has reached the shores of everlasting life without the danger of shipwreck—has won the prize without running the race—gained the victory without fighting the battle.—The most that any of us can desire for our dear children is that they may be happy forever. Let us dwell on the certainty of this in regard to all who die young, and surely our souls will receive comfort—How God's word declares "blessed are the dead which die in the Lord."—How Christ tenderly embraced little children in his arms, and said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." How he declares, that in heaven their angels do always behold the face of their Father.

Who could wish them back from those realms of light where they stand continually before God's throne, to be here below in a world of trouble and of sin? Who will refuse to be comforted, when comfort so rich and so well founded may be had? Rather let us seek to be found worthy to join those babes and sucklings, out of whose mouth God has perfected praise. Let the consideration that beheld a child in heaven make the bereaved parent strive the more to get there also. For, how dreadful to be separated for ever—to be cast away from God's presence, while our children are happy there with Him! Let us pray that we may be converted and become like little children, that so we may enter the kingdom of heaven.

BAPTISMAL CONTROVERSY.—Enough has been written on this subject some hundred years before the present generation saw the light, to convince every sincere inquirer after truth. Still, when former errors are revived, it is the duty of those who have promised to do their utmost to "banish all erroneous and strange doctrines contrary to God's word," to enter the lists, and in meekness instruct those that oppose themselves. We were therefore glad when we heard that the errors and misrepresentations of this question, which were some time ago put forth in this province in a new and imposing dress, were likely to be answered by some of our brethren in the church. This has been done to the full,—first by the Rev. Mr. Robertson of Bridgetown, to whose able work we some time ago called the attention of our readers, and now more recently by the Rev. Wm. Gray (an alumnus of King's College) assistant minister of the churches in St. John, N.B.—This latter treatise has just come to our hands, and so far as we have perused it, we have pleasure in giving it our humble commendation of praise, as highly creditable to the talents and research, and above all, to the christian spirit of its Reverend author. He takes up the arguments of Mr. Crawley *seriatim*, and exposes their fallacy, and in many instances their absurdity. And in reply to the concluding call in Mr. Crawley's book to all christians to separate from their respective denominations and unite in forming a 'Spiritual Church' Mr. Gray winds up his treatise with an excellent chapter on the "Visible Church," which abundantly demonstrates the Utopian character of such a scheme; and he gives advice which we trust every member of the church will "read, mark, and inwardly digest," not, like others, to desert her banners, and plant, with parricidal hands, a dagger in the bosom from whence they derived their best and purest nourishment.

We have not room for further notice at present but shall probably make extracts from Mr. Gray's Treatise hereafter. Meanwhile we recommend our readers to purchase both works, there being much contained in one which is not in the other.—A few copies of each may be had at this office, and also at the stores of Messrs. Gaetz & Zwicker, and Messrs. Scott.—We are requested to state that Mr. Gray's work may be had of the clergy generally, and at the Bookstores in Halifax.

TEMPERANCE MEETING.—Tuesday the 28th ultimo being the day of simultaneous meetings of Temperance Societies throughout the world, the Lunenburg Town and County Temperance Society met at the School-house in the evening. The weather was unfavourable and the attendance not large; but a feeling of interest in the good cause prevailed, and much satisfaction was evinced at its progress at home and abroad.—Great as is the amount of intemperance still in this community, there is some comfort in the hope we may entertain of its diminution, to which, by the blessing of God, the Society has in some degree contributed. We are glad to hear that some of the advocates of these institutions elsewhere, who lately appeared rather intoxicated by their zeal, are shewing symptoms of sobriety, and are abstaining from those ultra measures which had no other effect than to disgust reasonable men, and injure the cause they profess to serve.

### DIED.

In this town, since our last, Mrs. Elizabeth Rudolf, relict of the late Francis Rudolf, Esq. aged 72 years, George, infant child of George T. Solomon, Esq. aged 10 months. Tuesday morning, Mrs. Caroline Jost, wife of Mr. Henry S. Jost, aged 33 years.



## P O E T R Y.

SELECTED.

## ON LAYING THE FOUNDATION OF A VILLAGE CHURCH.

O Lord! amid Thy glorious works,  
Of wood and stream and blossoms fair,  
Thy servants raise  
An house of praise,  
And dedicate a house of prayer.

Here, where no incense hath arisen  
Save hymn of bird, or breeze-bent spray,  
Or cheerful strain  
Of homebound swain,  
Waking his evening roundelay.

Now shall the holy anthem swell  
At morn, and noon, and evening hour,  
And, by Thy word  
Shall hearts be stirr'd,  
To own Thy wisdom and Thy power!

Here, when the poor and needy come  
With the soul's feverish thirst oppress.  
Incline Thine ear,  
Their cry to hear,  
And bid them from their yearnings rest.

Here oft shall suffering woman bring  
Her aching head and sinful heart;  
O! look on her,  
Sad wanderer,  
And bid her with Thy peace depart!

Saviour of men! Thou bearest prayer,  
Thou lovest those who trust in Thee,  
O let Thine eye  
Be ever nigh,  
Thine ear attentive to our plea.

Lord! we are weak, but Thou art strong,  
Shelter Thy church when storms are near;  
O bless this house,  
Accept our vows,  
And meet us when we seek Thee here.

## MEMOIR OF THE REV. BASIL WOODD.

By the Rev. S. C. Wilks.

From Mr. Woodd's public ministrations, we next advert to his personal character, which was eminently worthy of the imitation of every christian minister. His conduct was accordant with his principles; his practice accredited his preaching: and, during a long and active life—much of which was passed in the eyes of his fellow men—not a stain is known to have attached to his character. This long course of consistent deportment tended to shed lustre on his religious profession; for even men of the world “took knowledge of him, that he had been with Jesus,” and learned to “glorify his Father which is in heaven.” It was impossible to meet him, in the most casual manner, without being attracted by his suavity and urbanity. He was neither ruffled himself, nor ruffled others; and, in the midst of surrounding agitation, he would throw oil upon the troubled waters, and assuage the tempest.

But this suavity was not a mere artificial virtue, the smooth surface of varnished insincerity; it was true christian courtesy, springing from a constant feeling of love to God and to man. Benevolence was his prominent characteristic: had he not been a religious man, he would have been a philanthropist, but christianity turned his philanthropy into a purer channel than mere worldly beneficence, and taught him to do good to the souls of men, while he relieved their bodily necessities. His benignity, being thus grounded upon principle, was habitual and uniform, it shone not less in the cottage of the poor, or in a passing conversation with a beggar, than in his intercourse with his most esteemed and honoured friends. Even to a child he seemed to speak with an air of respect; and a pauper, receiving a tract from his hands, treasured it up as a memento of personal kindness. He inculcated these habits of respect and courtesy, and exemplified them in all the intercourses of life.

This spirit smoothed his passage through the asperities of daily life, and enabled him to effect much good, with less of the wear and tear of irritating friction than is ordinarily experienced by a righteous man in a wicked world. He had seldom any thing to unsay or undo: the chaffings of others passed by

him unheeded; the passions did not cloud the reason, or chill the affections: and, though he might seem to lose ground sometimes by his easiness, he ever won it back, with additions, by his patient continuance in well doing.

He was also a persevering man. The habit of the present age is to form new plans, new societies, and to neglect the old; but Mr. Woodd always persevered in what he had once undertaken, and thus often in the end succeeded, where more volatile spirits would have failed. The difficulties which he sometimes met with, in keeping up his schools, re-establishing decaying institutions, or effecting some valuable object, were such as would have soon wearied out an ardent, impatient mind; but in these cases he usually laboured on with quiet, unflinching perseverance, till he had obtained his object. Few men have been more imposed upon, or met with greater discouragements in their benevolent efforts; yet he ever returned to his beloved employment as if nothing had happened, and the only indication that all had not been right, was, perhaps, a passing remark to the effect that, in a world like this, we must look to principles, and not to results,—must be prepared for vexation and disappointment; and that if, with much labour and great sacrifice, we were the honoured instruments of some little good, we ought to feel ourselves abundantly rewarded. He was thus often led to espouse the cause of persons whom every one else had well-nigh abandoned; for in such cases, if he could discern any trace of contrition, he would not break the bruised reed, but endeavoured, and often, he believed, with success, to repair past evils, and lead the offender to newness of life. He was, perhaps, sometimes deceived; but he thought it the safer side to be defective in discrimination, rather than in charity;—a principle which he carried into all things, and not least into religious controversies; frequently lamenting that truth should ever be clothed in the language of asperity, or that a brother should be converted into an enemy by irritating discussion. While others were admiring the cogency of the argument, or the wittiness of the invective, his first remark always was, that he disliked the spirit; and he would rather, he said, that even truth should not be vindicated, than vindicated in an evil temper.

Yet, while he thus obeyed the injunction, “Study the things that make for peace,” he did not forget the remainder of the charge, “and things whereby we may edify one another;” for no man was more firm where he considered principle at stake: his mildness never degenerated into servile timidity; and many occasions might be mentioned, on which he vindicated his views of christian truth, under very discouraging circumstances, with an honesty and boldness which proved that his aspect of mildness by no means sprang from fear of the world. This conscientious firmness, united with his conciliating spirit, effected much good in quarters where ruder passions would have repelled, or given offence, to no beneficial purpose, so that some, who had the strongest possible dislike to his religious sentiments, avowed, that their antipathies would, practically, be much softened, if all who held them exhibited the meekness and candour of Mr. Basil Woodd.

The above features in his character led him to be much appealed to as a peace-maker; especially as he possessed a calm and sound judgment; and, though not much versed in what is called a knowledge of the world, he was usually right in his decisions in matters of importance, particularly those which respected his own sacred profession. By his kind advice, he often succeeded in composing serious differences, to the mutual satisfaction of the contending parties. Some of our public societies, as well as many private individuals and families, are thus much indebted to his healing offices. Alas! how are such men needed in this day of rebuke and blasphemy; and, not least, in the Church of Christ itself, amidst the unbrotherly contentions which rend the mantle of the Redeemer, and expose the common cause to the common enemy.

Mr. Woodd was also an humble man: for though few persons had been more respected, almost to flattery, he evinced a constant spirit of self abasement, both before God and before man; as those well know who have heard him speak of his own ministrations, or of the state of his heart, or his spiritual deficiencies; or have bowed the knee with him before the throne of Divine mercy;—a throne, he would say,

and therefore demanding deep humility in the worshipper, even though a throne of grace. If, indeed, further proof were wanted of his humility, it would be found throughout his daily intercourse, and especially in his condescension to men of low estate; for, many as were the mourners around his tomb among the rich, they were far outnumbered by those among the poor.

It were easy to speak of the defects of this excellent man's character—for what human being, what disciple of Christ, has not defects as well as sins?—but who would have the heart to dwell upon the defects of one, who was ever ready to cover the defects of others? And, in truth, Mr. Woodd's defects sprang very much out of those milder qualities of his nature, which rendered him more prone to verge to the extreme of indulgence than of severity; he judged, perhaps, too much of others by himself; and his failings were the weaknesses of a good man, not the overflowings of ungodliness. But the strongest proof of the general excellence of his character was the universal tribute of respect and regard paid to it by all who knew him. In the extensive and wealthy parish of Mary-le-bone, in which his chapel was situated—a parish equal to, or exceeding in riches and population, our largest extra-metropolitan cities—he was so generally beloved and respected, that, after several new parochial churches had been built, and evening lectures opened in all of them, which induced the vestry to withdraw the pecuniary assistance which they had rendered towards a third service at several of the private chapels in the time of extreme exigence, Beninck chapel was made an exception, on account of the general veneration for Mr. Woodd's character and the important services he had long rendered to the best interests of the parish; having been the first clergyman to institute an evening service many years ago, when scores of thousands of the inhabitants were wholly destitute of church accommodation. And when, at length, the vestry thought they could no longer with propriety support an evening service at one private chapel, after the others had been closed by the withdrawing of their assistance, friends spontaneously stepped forward, from their high respect for Mr. Woodd, and contributed funds to support the lecture in a manner most honourable to themselves and their beloved pastor.—*To be continued.*

## THE HOLY COMMUNION.

The sacrament of the Lord's supper is administered, you are aware, on the first Sunday of every month; and also when they do not occur on that day, on the great festivals of Christmas, Easter, and Whitsunday. The time will come I hope, when, like the primitive disciples of our Lord, we shall assemble for “the breaking of bread” on every Lord's day. I grieve to think how many of you slight this gracious ordinance, and turn away from “the communion of the body of Christ.”

“Was not for you the victim slain?  
Are you forbid the children's bread?”

“When God calleth you, are ye not ashamed to say ye will not come? When ye should return and come to God, will ye excuse yourselves and say ye are not ready?” You have observed that it has not been my practice to dismiss the congregation before the administration of the holy communion. I am not author sed to do so, nor do I wish it. Christ desires, the Church invites, all who “do truly and earnestly repent them of their sins, and are in love and charity with their neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways,” to draw near with faith, and take “his holy sacrament” to their “comfort.” It would ill become the servant who bids, to send the guests away. Let it be understood, then, henceforward, that all, whether they communicate or not, are welcome to remain—that, in my judgment, it is best that they should remain; most for their edification, most in accordance with the proprieties of the time and place. But, if any prefer to go, the proper time is directly after the sermon is ended.—*The Rector's Christmas Offering.*

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