

McPeters Wetmore

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.

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From the "TOKEN" for 1838.

COMPARISONS.

By Rev. J. H. Clinch.

I.

Soft and fair the flush of morn,
Gleaming o'er the eastern sea,—
Soft the rose tints which adorn
Tower and hill, and rock and tree;
Softer, fairer far to me,
Blush of truth and changing hue
O'er the cheek from falsehood free,
Called by feelings fresh and new
From the heart's deep founts of truth,—
From the guileless breast of youth.

II.

Sweet the gales, that blow from lands
Where the spice groves bud and bloom,
Breathing joy to sailor bands
Long harassed by toil and gloom;
Sweeter, when the word of doom
Calls the good man to his rest.
Simple flowers which grace the tomb,
Strewn by hands which loved him best,
Filling with their perfumed breath
Tales of love surviving death.

III.

Bright the glorious eye of day,
When the summer noon-tide glows,
And the stream goes sparkling by
When the wild rose buds and blows;
Brighter still the look which throws
Rapture o'er the paling cheek,
When the Christian seeks repose
In that home that all should seek,
And his faith-lit eye grows bright
With a flush of Heaven's own light.

IV.

Calm the scene, when twilight draws
Curtains round the setting sun,
And the vapory mists, like gauze,
O'er the mountain summits run;
Far more calm, when, victory won,
Sinks in soft and quiet rest
He whose holy race is run,
To the mansions of the blest,
Passing cloudlessly away,
Soon to rise to brighter day.

For the Colonial Churchman.

ON AFFLICTIONS.

Every thing we see is calculated to remind us of the uncertain, transitory, and therefore unsatisfactory nature of the world and the things of it; and to lead our thoughts to the contemplation of death, as putting a period to all our earthly schemes. But in the days of youth, health, or prosperity, we easily lay aside the thoughts of death, and live as if the state in which we find so much ease and enjoyment were to last forever. Sooner or later, however, we

are roused from this delusion; and amongst the various means which God employs for this effect, He frequently shews us by means of affliction, our fatal error. When, therefore, those who are dear to us are taken away from us: when our eyes are dim with weeping, and our hearts fainting within us; when the world to us has lost its taste and loveliness,—let us not neglect the opportunity for serious reflection which God gives us,—let not the voice of our companions force us from our solitude, nor call us from the chamber of silence and grief, till we have heard the Almighty speaking to us in our affliction, and have seen his gracious design to our souls in causing us to be troubled;—let us "commune with our own heart, and in our chamber, and be still."

Perhaps the leading design which God purposes in afflicting us, is to wean our hearts from the alluring and deceiving things of this world; for though we are warned against them in Scripture, we are apt to read the warning without self application, until the loud call of affliction to our own hearts shews us its truth, and leads us feelingly to exclaim in the bitterness of our soul, "O that I had been wise, that I had understood these things!"

But let us turn to a brighter prospect; and while we consider the means by which God will sanctify our afflictions, if we avail ourselves of them, let us keep in view the exceeding and eternal weight of glory in which they will be forever swallowed up.—By the loss we have sustained, God is calling us from our former paths of worldly pursuit and pleasure to himself: Let us then seek His face—let us search and try our ways, and turn to the Lord our God with all our hearts.

Let us come to Him through that merciful Saviour who was bruised for our iniquities, beseeching Him to shew us our sins, to give us repentance unto salvation, to raise our hearts by his Holy Spirit from earthly affections and desires to that supreme love towards Him, and that practical faith in Him, which will produce in us the peaceable fruits of righteousness.

Nor let us be discouraged by the apparent difficulty of the work; for though the world, the flesh, and the devil, will be against us, yet greater than all these is He who will be for us, even the Lord of heaven and earth, our Father and our Saviour, through whom all our wants shall be abundantly supplied.

But let us ever remember, that when we embrace the Gospel, we must take its precepts for the rule of our conduct, and its promises for our only portion and happiness: that we must renounce the pomps and vanities of this present evil world; that we must persevere in well-doing, in prayer and watchfulness; for our warfare with our corrupt nature will never cease while we continue to breathe. Our adversaries are vigilant and strong, and our path narrow; but then whither does it lead? It leads to that issue where all our doubts and fears will vanish, when we shall see the full end and gracious purpose of all

God's dealings with us, however afflictive they may now be—even to eternal life.

And will not this result overpay us for all our sufferings and all our sorrows?

Shall we not bless God for those afflictions under which we once murmured, but by which we were led to know the things which belong to our peace?—"Oh! how little do those (says a correspondent and dear friend) who have never felt the afflictions to which it has been the good pleasure of God so often in my life to subject me,—how little can they value the blessing of a freedom from such agonizing ills. Still I would not exchange with such. I trust the friends I have lost, have gone to their heavenly Father's love, and I am sure that it is good for me that I have been afflicted."

Thus graciously does God (by means the most painful to the flesh) work the most blessed effects upon the soul, opening the eyes of the blind, recalling the wanderers, and confirming, strengthening and purifying those who are already numbered among his people. May the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that we have suffered awhile, make us perfect, stablish, strengthen, settle us. To Him be glory and dominion for ever and ever—Amen. PASTOR.

MINISTERIAL RESPONSIBILITY.

The minister of Christ, to be truly faithful, must not only be orthodox, zealous and affectionate, but he must possess true piety and holiness of heart. It was a saying of the Jewish Rabbis, that "the spirit of prophecy resides not with any man whose affections are not raised above the world, and placed on heaven." In like manner, if the minister, under the gospel, be not only holy and heavenly minded, he cannot expect to be instrumental in rendering others holy. If he is not inwardly pious and divinely called to his office, he is hypocritical and unfaithful in every step of his ministry.

In the Levitical ritual, the sacrifice for the sin of a priest was no less than that offered for the whole congregation, which, at that time, may have been nearly two millions of souls. And by parity of reason, the sins of a hypocritical minister, under the Gospel, may be equal to the sin and punishment of a whole wicked congregation! And hence, it was the opinion of a primitive father, that "few ministers would be saved!" O! my God; what a solemn thought! What faithfulness in word and in doctrine is here necessary! What learning, wisdom, reading and devotional meditation! What zeal, piety, holiness, purity, prudence, and agonizing prayer!

The ministerial office is truly a post of great responsibility; in which to stand is difficult; from which to fall is unspeakably perilous! Were I desired, says St. Chrysostom, "to pilot a ship through the tempestuous Ægean sea, I would recoil with terror from the dangerous office to which I was not equal." But how much more dangerous and important is the task of guiding souls to happiness!

The labor of a faithful minister, says Luther, "ex-

hausts the marrow from the bones, and hastens forward old age and death." These labors are fitly compared to the toil of men in harvest; to the exertions of runners in a race; or to the last efforts of soldiers in the extremities of battle. Is there an office on earth of greater responsibility, or of more danger, than ours? But the gospel, which we preach, is itself "the power of God unto salvation;" and it is through the blood of the Lamb, that we shall gain the victory.—*Epis. Rec.*

ARGUMENTS FOR CHURCH ESTABLISHMENTS.

By Bishop Wilson of Calcutta.

We assert, that there is a preponderance in favour of national establishments of religion. If men of learning and piety examine the whole topic, they will undoubtedly see it beset with difficulties. In the corrupt state of man, all he does is imperfect and open to objection. The question is, on which side does the probability (and probability is the guide of life) incline.

And he it remembered the inquiry before us is, not whether an exclusive religious form of worship should be imposed on a nation, with penalties on those who withhold obedience—but merely whether a connection ought to exist between the Church and State on some convenient footing, and limited by reasonable conditions, sufficient to discharge a prince's duty to God, as the parent of his people, in offering means of religious instruction to all under his government. We by no means go to the extent of compelling obedience—on the contrary, a full liberty is supposed by us to be granted to those who may differ from the majority in the plan of worship and discipline—and no restraints to be imposed but on open immorality, blasphemy, and profaneness.

First, then, as to the bearing of Scripture history and of matters of fact.

1. A prince or government is the parent of the people. As a father then is bound to provide for the religious instruction of his children, to repress open vice, and advance their spiritual and moral well-being; so is a prince.

2. On this principle Abraham received a commendation for acting thus towards his children and household, which were a tribe or little state.

3. Job declared it to be the acknowledged sentiment of men, that idolatry was an iniquity to be punished by the judge.

4. The Almighty afterwards set an example of the strictest union of Church and State, and of an ample national religious establishment, in the case of the Jews.

5. The several kings of Israel and Judah are commended in proportion as they restored pure religion, and repressed idolatry, and were zealous for the glory of God amongst the people, by supporting the national establishment—as David, Asa, Jehoshaphat, Josiah.

6. King Solomon was the leader of religion in Israel, made the prayer at the dedication of the temple, and evidently thought it no invasion of the sacerdotal office to take the first part in acts of national piety.

7. When God was about to turn the captivity of his people, he raised up public men, as Ezra, Nehemiah, Daniel, to join in their own persons the civil and ecclesiastical functions, and induce the heathen monarchs to countenance and maintain the true religion.

8. The prophets treat not only the Jewish people, but all the neighbouring heathen nations, in the aggregate, as communities amenable to God, and represented by their princes.

9. They also foretold that "Kings should be nursing fathers, and queens nursing mothers to the Church," under the Gospel dispensation.

10. Our blessed Lord not only conformed to the divine law of the Jews, but also to all the pious human institutions of his country; the worship of the synagogues, for example; though he condemned openly the real abuse introduced by the Scribes and Pharisees.

11. The inspired Apostles did the same.

12. The first Christian Roman emperor establish-

ed the pure religion, and discountenanced idolatry, with the approbation of the whole Church of Christ, as a duty clearly deducible from the example of all pious princes under the Old Testament.

13. In the sixteenth century, the learned Reformers to a man exhorted and assisted the princes to establish pure religion wherever the opportunity occurred.

14. The Church of Scotland is an established religion.

15. All the reformed foreign Churches, whether Lutheran or Calvinistic, are Establishments aided by the State.

16. There is no example up to the present hour of any Christian country omitting to provide for the profession of Christianity amongst the people. The United States of America is no valid exception, as religious education is provided for, the Sabbath guarded by law, profaneness repressed, the army and navy furnished with chaplains, and a public establishment of religion, to a certain extent, retained in many of the States. Moreover, the case is too recent, to allow of its effects to be traced.

17. Many learned and pious Divines in England and Scotland, though differing from the Church of England on various points, have espoused the principle and duty of an established religion. "All the old non-conformists," Bishop Stillingfleet says, "thought themselves bound to communicate with the Church of England, and looked upon separation from it as a sin, notwithstanding the corruptions supposed by them to be in it."

Dr. Chalmers thus defends both his own Church and the Church of England: "Let our ecclesiastical malcontents ascribe what corruptions they will to the Establishments of England and Scotland, we hold them to be the destined instruments both for propagating and for augmenting the Christianity of our land, and shall never cease to regret the overthrow of this mighty apparatus as a catastrophe of deadliest import to the religious character of our nation."

18. It ought to be added that there is no example of any heathen government without a national religion, which, however corrupt and idolatrous, still had some hold on the fear and forebodings of man, responded in some imperfect manner to the interior voice of conscience, and laid the basis of obedience in a reference to a future judgment.

Such is the stream of evidence as to the bearings of Scripture history, of matters of fact, and the opinions of the greatest names.—*To be continued.*

YOUTH'S DEPARTMENT.

Abridged from Bishop Kennet.

THE BLESSINGS OF EDUCATION.

Bless the name of God, for being early sent to school, and so put into a good method of education.

Thou canst read in the book of Job, that 'man is born like a wild ass's colt;' and thou canst find Solomon declare, that 'foolishness is bound up in the heart of a child;' by which thou mayest perceive, that if thou art bred as ignorant as thou art born, thou wilt then differ from a brute in little but thy outward shape.

It is education that must reform thee and refine thee. It is learning that must exercise thy reason, and improve thy understanding.

Esteem it a great blessing of Providence that thou hast not been kept at home in wantonness and at thy own will; but that thou hast been sent to school for good discipline, and for wholesome instruction, to be 'trained up from a child in the way that thou shouldst go, that when thou art old thou mayest not depart from it.'

By this blessing, like young Timothy, thou hast 'known the Scriptures from a child.' By this blessing, like young Samuel, thou canst hear and distinguish 'the voice of the Lord.' By this benefit of early following thy master Jesus, thou mayest be like St. John, a young and beloved disciple.

Therefore, thus say unto thyself, Oh that God would give me the grace to make a right use of this blessing! But let me not be wanting to myself. Let me be careful and industrious to redeem my time, and to improve my talents and capacity, of apprehension

and memory. I must apply my head and my heart to these ways of knowledge, that I may make some progress in them. How innocently proud should I be of imitating the child Jesus, who 'increased in wisdom as fast as he did in stature,' and grew up in favour both with God and man.'

INQUIRY OF AN ORPHAN FOR HER LOST FATHER.

The following letter, which first appeared in the Southern Religious Telegraph, was written by a little girl, who, it appears, when quite an infant, lost her dear mother by death. Four years ago her father was compelled to leave his home and his infant daughter, for one of the Southern States. Months and years have elapsed since his departure, yet she has not seen him since, nor has he been heard of for upwards of two long years. No one knows where he is, or what has become of him. Oh! how distressed must be this little girl! She loved her father; and now she is earnestly desirous of learning where he is—whether in the land of the living, or whether he has sickened and died in a land of strangers.

Ware Village, Oct 13th, 1837.

From H. F. Billings.

I have learned by my geography that the Southern people are very hospitable to travellers. I often express a wish to my teacher that I could go to Virginia, and invite some of those kind people to help me find my dear, dear father. Since it is not now proper that I should go, she says that I may write a letter and send to make such inquiries, or use such means for me, as their little girls would like to have used if they had a loved father lost.

My father's name was Daniel Billings. Four years ago, when I was not quite half as old as I now am, he told me he was going to Virginia. I cried very much, and said, 'don't go off, father, I do love you better than any body else since my dear mother is dead and put in the cold grave.' I remember how he wept when he prayed by my side the last time—he said, 'O God, bless my little daughter, and spare our lives to see each other again.' When he kissed me the last time his tears fell on my cheeks, and he could hardly say, 'it is best for me to go now, but I will come back again.'—O, my dear father, why don't he come? Grandmother says, perhaps he is sick or deranged so he has not wrote to us for more than two years. O, will not somebody tell me if he is sick? or, if he is dead, where is his grave?—He told me when I went to my mother's grave, that I must think her spirit now in heaven with God and the Lamb. I do want to know if my father is there too.

Will not some good people in Virginia write to me something about my father—and I will daily pray to my heavenly Father to bless all those who pity and befriend me a lonely orphan. H. F. BILLINGS.

STANZAS.

By Mrs. Sigourney, on the above.

They say I was but four years old,
When father went away,
Yet I have never seen his face,
Since that sad, parting day,
He went, where brighter flowerets grow,
Beneath Virginia skies,
Dear teacher, show me, on your map,
Where that far country lies.

I begg'd, 'Father, do not go!
For, since my mother died,
I love no one so well as you:'
And, clinging to his side,
The tears came gushing down my cheeks
Until my eyes were dim;
Some were in sorrow for the dead,
And some in love for him.

He knelt, and pray'd to God above,
'My little daughter spare,
And till we both shall meet again,
O keep her in thy care.'
He does not come!—I watch for him,
At evening twilight grey,
Till every shadow wears his shape,
Along the grassy way.

I muse and listen all alone,
When stormy winds are high,
And think I hear his tender tone,
And call, but no reply;
And so I've done these four long years,
Within a lonely home,
Yet every dream of hope is vain—
Why don't my father come?

Father,—dear father, are you sick,—
Upon a stranger shore?
Grandmother says it must be so,—
O write to us once more;
And let your little daughter come,
To smooth your restless bed,
And hold the cordial to your lips,
And press your aching head.

Alas!—I fear that he is dead;—
Who will my trouble share?
Or tell me where his form is laid,
And let me travel there?
By my mother's tomb I love to sit,
Where the green branches wave
Good people!—help an orphan child
To find her father's grave!

MISCELLANEOUS.

A DYING PENITENT'S FAREWELL TO HIS PHYSICIAN AND SERVANTS.

Translated from a French Tract.

The young man thus addressed his physician,—
My dear sir, I am deeply indebted to you for the incessant care with which you have watched over me both day and night: your kindness makes me anxious to be useful to your precious soul. You have openly declared to me your sentiments, and have shown that Christ is not dear to your heart; but that, as it is written in the word of God, you are without Christ, a stranger from the covenant of promise, having no hope, and without God in the world.' (Eph. ii. 12.) Sir, forgive the plainness with which I speak: forgive a dying man; one whom you know to be past recovery; whose last hour is at hand. Allow him earnestly to entreat you to turn towards the Saviour, and do not wilfully precipitate your soul into endless woe. I also, as you well know; I also, for several years, believed that my reason was infallible, and that philosophers were wiser than the Scriptures. I, as well as others have smiled with pity and contempt at the converse of the children of God, and have called them fools; but I declare to you, at this solemn hour, and in the presence of that Almighty God before whom we must both appear,—I solemnly declare, that I spake not the truth when I uttered such things; and that my conduct towards God was perverse and abominable. Listen, then, I beseech you. Do not turn away from my exhortation. Despise it not, though I am unworthy to address you.

When the servants were all assembled around his bed, he looked at them for some moments sorrowfully. He then requested the minister to read the ninetyeth Psalm, 'the prayer of Moses the man of God;' and when he came to the twelfth verse, 'So teach us to number our days that we may apply our hearts unto wisdom,' Charles repeated, 'That we may apply our hearts unto wisdom!' My friends, did you hear this? Do you understand that God speaks to you by these words? Is any one ignorant of their meaning? Let him behold me, and hasten to offer up this prayer, lest his last hour should come like a thief in the night, and he should perish—for ever!

'Oh, my friends, you have seen me in full enjoyment of health and strength: some amongst you even remember the day of my birth: many of you have joined in my amusements; and all—yes, all of you—have seen me living in vanity, and have heard the words of folly proceed from my lips. Forget, I beseech you, and efface from your memories, those hours lost to heaven, those swelling words of vanity, those worldly maxims, and those examples of worldly pleasure. Now I declare my regret for what is past. I repent of these things before God: I detest them.

For the Colonial Churchman.

MISSIONARY ANECDOTE.

Resignation.—It will be remembered that in the course of the year 1833, Graham's Town in Southern Africa, was suddenly and unexpectedly invaded by the Kaffres of the Amakosa nation. No adequate system for the defence of the frontiers had been adopted, and the authorities appear not to have enforced a just and peaceable mode of intercourse with those hostile people. One of the colonists, when about retiring from public worship, learnt that his house had been burnt by the enemy. He replied, "I would not give the blessing bestowed upon me in the *means of grace*, for my house, and all that it contains!"

CLERICAL DUTIES.

The hints which follow are among those addressed by Bishop Brownell (of Connecticut) to his clergy assembled in convention last year. They certainly comprehend much in few words, and may be useful in this province:—

"I would affectionately recommend to my brethren of the clergy a zealous and persevering use of all those means of religious edification, which have heretofore been so signally blessed to the spiritual improvement of the Church. The catechetical and other Sunday school nurture of children; the instruction of the more advanced youth, through the medium of Bible classes, or the discipline preparatory to confirmation; the faithful performance of pastoral visits, with such private exhortations as may be needed; occasional lectures in detached neighbourhoods of a parish, if circumstances require them; the setting of a wholesome example for the people to follow; the faithful preaching of the distinguishing truths of the Gospel, and the inculcation of obedience to the positive institutions of the Saviour; these are means of spiritual edification which may be rightfully employed by every clergyman, and in the faithful use of which he may reasonably look, sooner or later, for the divine blessing on his labors."

EXPLANATION OF SEVERAL SCRIPTURE NAMES.

Immanuel—God with us. Jesus—Saviour. Jeremiah—exaltation of the Lord. Methuselah—at his death shall break out, viz.—the flood;—the flood commenced the very year in which he died, A. M. 1656. Paul—little. Moses—drawn out of the water. Kedar—blackness, sorrow. Gospel—good news—glad tidings, or God's word. Daniel—God is my Judge.

For the Colonial Churchman.

MISSIONARY RECOLLECTIONS—NO. I.

It was in the spring of the year 183— that, in the discharge of missionary duty, I found myself at one of those settlements which have within the last 20 years started up in the midst of our forests, disturbing the dominion of the wild beast, and spoiling the sports of the Indian. It was my business and my endeavour at this time to make "the wilderness and the solitary place glad," by publishing there the glad tidings of a Saviour's love, and administering the beautiful services of the Church. The morning was bright and clear, and unusually warm for the season, which enabled the rustic worshippers to come forth in considerable numbers to the house of prayer, from their humble dwellings. There were "old men, and maidens, young men and children," even to the infant in arms, whose noisy mirth must often be endured by the country pastor, rather than dispense with the presence of its mother.—In our congregation were not a few also who had trodden the battle field, and borne their part in many a hard fought day, but had now beaten their swords into ploughshares, and sat down to end their days in the peaceful solitude where I found them. How happy would it be for mankind if such were the change throughout the world, and that blessed time would arrive in which men shall not learn war any more.

As soon as our morning service was ended, I was informed that a married female lay at the point of death at some distance from the church, who had never yet been admitted by Baptism into the Redeemer's fold, but was now very desirous of receiving that holy ordinance before she died. I lost no time in obeying the summons. My road was such as the by-roads in new settlements generally are, with here and there by its side an humble log hut upon a small clearing. At last, however, I found a mere path, unsafe for a horse, so that I dismounted and tied mine in an empty barn, while I proceeded on foot to seek out the sick woman's dwelling. And a lonely dwelling it was—situated off the road, and embosomed in the thick woods, with no human habitation in sight. Unhewn logs, with the crevices stopped by mud and moss, formed its exterior. Within, was but one room, in which it was not easy to stand upright—the ceiling of round poles rudely laid together, and the walls like the outside. In one corner stretched upon a pallet suited to the apartment, I found the object of my visit, to all appearance on the borders of an eternal world. She was far from the land of her birth; had been brought up in a crowded city of the new world; and was now, as regards earthly comforts, desolate indeed. But her thoughts seemed to be towards a more enduring substance; her desires were for a heavenly inheritance,—for acceptance with God through the blood of his dear Son. And aware that none can lay hold of the promises of the Gospel who do not belong to the Church of Christ, she felt much anxiety to receive Baptism, which had been denied her in infancy, by the mistaken notions of her parents. Her mind had been much exercised with doubts on the subject, chiefly as to the mode of Baptism, but these doubts, as she informed me, were quite removed, and principally by the perusal of Mr. Elder's Letters, which I find have been highly useful to others besides her!

Having every reasonable evidence of her sincere repentance and faith in the Son of God, I did not hesitate to comply with her desire. And never did I so fully realize the beauty of that form prescribed by the Church for adult Baptism. Every thing concurred to render the scene interesting and solemn. The place—the solitary wilderness—the subject; lying at the point of death—perhaps ere the service should be concluded, about to stand before God—her serious demeanour—the stillness around, unbroken save by the music of hundreds of birds, which seemed anxious to supply our lack of hymns of praise;—and the interesting and important character of the ordinance itself, which I was administering—all conspired to fill the mind with unwonted feelings, and elevate our affections to Him who dwelleth not (alone) in Temples made with hands.—Truly we felt that God was there, and we doubted not the descent of the Holy Spirit's influence to seal the washing of regeneration, which by the Saviour's command we had just applied.

Years rolled on, and in the course of other ministrations in a different place I met, amongst other worshippers, her who had thus "put on Christ," for it had pleased the LORD to raise her from the bed of sickness on which I left her. I anxiously inquired whether she had walked according to the vocation wherewith she had been called, and was glad to receive a favourable answer, and to hear that she had not forgotten the vows she had made in the hour of trouble, nor the Baptism of her sick bed.

I mention this case as one among the many instances, in which the missionaries of our church have been enabled to bring comfort to the poor sheep of Christ, scattered abroad in this moral and natural wilderness. And I mention it for the encouragement of those who contribute to missionary objects, that they may not regret the mite they give for the cause of Christ and his Church. In this instance it was the bounty of that venerable Society in England for the propagation of the Gospel, which sent the ordinances of Christ to cheer the sick and the solitary soul that longed to have them.

For the Colonial Churchman.

THE PSALMS.—NO. II.

With reference to the spiritual adaptation of the Psalms to Christ and the times and circumstances of the Gospel, Bishop Horne observes—

‘In such of them as were written by David, and treat of his affairs, that extraordinary person is considered as an illustrious representative of Messiah, who is more than once foretold under the name of David, and to whom are applied, in the New Testament, Psalms which do undoubtedly in the letter of them, relate to David, and were composed on occasion of particular occurrences which befell him; a circumstance in theology, to be accounted for upon no other principle.

‘When therefore he describeth himself as one hated and persecuted without a cause; as one accused of crimes which he never committed, and suffering for sins, the very thoughts of which he abhorred; as one whose life was embittered by affliction, and his soul overwhelmed with sorrows; yet, withal, as one whom no troubles could induce to renounce his trust and confidence in the promises of God concerning him, when he repeateth his resolutions of adhering to the divine law, setting forth its various excellencies, and the comforts which it afforded him in the days of adversity; when he complaineth of that implacable malice, and unrelenting fury, with which he was pursued by Saul and his attendants, by Doeg the Edomite, by rebellious Absalom, traitorous Ahitophel, &c. and when contrary to all appearances, he predicteth their destruction, with his own final exaltation;—let the reader’s thoughts turn to parallel circumstances, which present themselves in the history, of the true David; his sorrows and sufferings; his resignation under them all; his obedience to the will of his Father; the temper and behaviour of his betrayers and murderers; the prophecies of judgments to be inflicted upon them, and of glory to be conferred upon him. As the Psalter was the liturgy of the Jewish church, of which our Lord was a member, and to which he therefore entirely conformed, during his abode and humiliation upon earth, he might pour forth his complaints and offer up his prayers and supplications, with strong crying and tears, in the very words which his progenitor David had before used under his own troubles, but which were given by inspiration, with a view to the case of that blessed person, whom, in those troubles, he had the honour to prefigure.’

There are many expressions in different Psalms, which perhaps the christian reader may shrink from uttering, lest he should be found praying for curses on others. Such of these as relate to the enemies of David, may safely be applied by us to the enemies of our souls, whose destruction we should earnestly implore. But the following remarks will yet more completely remove all ground of objection to the use of such passages in the Church of Christ:—

‘The offence taken at the supposed uncharitable and vindictive spirit of the imprecations which occur in some of the Psalms, ceases immediately, if we change the imperative for the future, and read, not ‘LET THEM BE CONFOUNDED,’ &c. but, ‘THEY SHALL BE CONFOUNDED,’ &c. of which the Hebrew is equally capable. Such passages will then have no more difficulty in them, than the other frequent predictions of divine vengeance in the writings of prophets, or denunciations of it in the gospels, intended to warn, to alarm, and to lead sinners to repentance, that they may fly from the wrath to come. This is Dr. Hammond’s observation; who very properly remarks, at the same time, that in many places of this sort, as particularly in Psalm cix. (and the same may be said of Psalm lxi.) it is reasonable to resolve, that Christ himself speaketh in the prophet; as being the person there principally concerned, and the completion most signal in many circumstances there mentioned; the succession, especially of Matthias, to the apostleship of Judas. If the imprecatory form be still contended for, all that can be meant by it, whether uttered by the prophet, by Messiah, or by ourselves, must be a solemn ratification of the just judgments of the Almighty against his impenitent enemies, like what we find ascribed to the blessed

spirits in heaven, when such judgments were executed, Rev. xi. 17, 18. xvi. 5, 6, 7. But by the future rendering of the verbs, every possible objection is precluded at once.’

MARTYRDOM IN MADAGASCAR.

It appears that a furious persecution against the converts to christianity has for three years existed in this island, on the part of the Queen’s government, which is still heathen. Their property has been all confiscated, and themselves, their wives, and children, to the number of more than 100, sold into slavery. In the case of one female of distinction, however, (Rafaravavy by name) death has been the penalty for believing in Jesus. The missionaries of the London Missionary Society give an interesting account of her exemplary patience and triumphant death, shewing the power of the Gospel to be the same now as in the days of St. Paul, who counted not his life dear unto himself, so that he might finish his course with joy. We copy the following particulars from the Dublin Record—*Ed. C. C.*

Rafaravavy has the honor of being the first martyr of Madagascar. It was near her residence that the prohibited books—the Scriptures, with other publications issued from the missionary press—were found. On her the vengeance of the Sovereign has been inflicted, and she has fallen under the spear of the public executioner; but her spirit has joined the company of the redeemed in glory, who have come out of great tribulation. Her last moments are thus described in a letter from Mr. Johns:—

‘On the books being found near her house, her entire property was given up to plunder, her person secured, and her hands and feet loaded with heavy iron rings. She was menaced in vain during a period of from eight to ten days, to induce her to impenitently her companions. She remained firm, and perfectly composed; and was put to death by spearing, on the 14th of August, 1837. She had said repeatedly by letter to her friend, Mrs. Johns, ‘Do not fear on my account. I am ready and prepared to die for Jesus, if such be the will of God.’ She was most wonderfully supported to the last moment of her life. Her age at the time of her death was thirty-eight years. Many, even of the old people, remarked they had never seen any one ‘so stubborn’ as Rafaravavy, for although the Queen forbade her to pray, she did pray even when in irons, and continued to preach Christ to the officers and to the crowd, that followed her for nearly three quarters of a mile, from the place of public condemnation to the place of common execution. Here she continued to pray and to exhort all around her to believe in Jesus Christ, even till the executioner’s spear, thrust through her body, deprived her of the power of utterance.’

In relation to her death, Mr. Baker justly remarks:—‘Never in the annals of the church did a Christian martyr suffer from motives more pure, simple, and unmixed with earthly alloy. She had never heard of any after-glory of martyrdom on earth. No external splendour had been cast around the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. Her own father and relatives to the very last accused her of *stubbornness*. The people generally regarded her as *stubborn*, and worthy of punishment even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances, and by recantation, and by humbling herself to beg pardon of the Queen, she might very probably have saved her life. But her whole heart, as her letters signify, was filled with the love of Jesus. She endured as seeing Him who is invisible. Her letters are composed principally of passages from the gospels and epistles, and these, doubtless under the influence of the Holy Spirit, were the entire support of her mind in the last hour of trial. If ‘the blood of the martyrs, is the seed of the church,’ we may trust that Rafaravavy will not have died in vain. She died directly and exclusively in defence of the Gospel.’

The following very proper letter of the Marquis of Westmeath, is in reply to an extraordinary application by a Romish Priest in his neighbourhood, for aid in build-

ing a chapel. In this province we are not without instances of begging from Protestants for similar purposes. We would not check liberality in the right channels after churchmen have answered the claims of their own household, but perhaps it would be well to stipulate in the case to which we allude, for a conformity to the doctrines of the Reformation in the worship to be performed in houses aided by the money of Protestants.

CASTLETOWN-DELVIN, Jan. 1, 1838.

‘Sir,—I have received both your letters, and you shall judge for yourself whether it can reasonably be expected of me to contribute towards the repair of a Roman Catholic chapel. I assisted those of your creed to their emancipation, out of a sense of justice towards that class of my countrymen, and indeed I may say affection, my ancestors having been of the religion, and, as is well known, suffered in the cause of it. By so doing I brought upon myself—first the loathsome praise, and since, the vulgar abuse of the unprincipled person whom your body has chosen for their mouthpiece and leader, and who is sustained in his present position of a nuisance to society by collections openly made at your altars, that he may be enabled to live without industry whilst trampling upon the laws which other men are compelled to respect. For the re-establishment of one of these altars thus desecrated, you invite me to contribute. I am sorry to be obliged to return you an unfavorable answer, and for these further reasons exclusive of those given above.

‘Mr. O’Connell, whom you will easily understand me to have alluded to, has, without scruple or regard to common honesty, done his utmost to induce his worshippers to withhold the property called tithes. Out of this immediately grew the act which threw upon a large class of landlords the payment of that impost. I am made liable for that nearly on the whole of my estate in your parish, for which my tenants at present considerably in arrear. Exclusive of this I have had to sustain protracted and expensive litigation to recover my own impropriate tithes, which are, for the last four years, in many places still unpaid. All this, upon a property heavily encumbered, it is hard to bear up against. I should therefore, have had to decline acceding to your desire but for these proofs of the dissolution of all government in this country. As it is, however, I must do so, or by complying commit an act of meanness and teachery to my own principles. Whenever I find my Roman Catholic countrymen come forward manfully, and repudiate the man who has involved our common country and its people in such discredit, and confusion, whilst picking their pockets, I shall not be backward in any contribution of the sort which either charity or religion, properly understood, may require at my hands. I have no objection if you think fit, may I should wish you to read this letter to your parishioners whenever the fair of their chapel comes under their consideration.

‘I am, &c., your most obedient humble servant.

WESTMEATH.

CLERGY RESERVES IN UPPER CANADA.

So much has been said on this long agitated question, and so much prejudice has been excited against the church for claiming only her due, that we think many of our readers will thank us for setting before them the following clear and able statement of the case, which we extract from our contemporary the ‘Church,’ published at C. C. bourg, U. C.—*Ed. C. C.*

Clergy Reserves.—By the Act of 1791, the whole spirit of the British Constitution was undeniably intended to be communicated to the Charter of the Province; and accordingly a provision was instituted for the support of religious worship according to the model and rules of the Established Church of the Empire.—Thirty years had passed, and not a doubt was ever expressed of the exclusive right of the Church of England to that appropriation: all denominations of Christians concurred in believing that it belonged to that Church alone. That this feeling was decided and universal, there are various enactments of the Provincial Legislature to prove; and when these were passed, there was not a syllable of remonstrance from any quarter to be heard.

For example, in the second Session of our first Provincial Parliament, it was enacted, That as soon as there shall be any church built for the performance of divine service, according to the use of the Church of England, with a parson or minister duly appointed thereto—then the inhabitant householders shall choose and nominate one other person; which persons shall jointly serve the office of Churchwarden, or Churchwardens, and their successors, duly appointed, shall be as a corporation to represent the whole inhabitants of the township or parish—Here, therefore, is a distinct recognition of the Establishment of the Church of England;—a very unequivocal declaration of the construction which was put upon the Act for the appropriation of the Clergy Reserves.

[Reference is then made to another act clearly recognizing the Church of England as an Establishment, which is yet more plainly done in that alluded to as follows:—]

Not many years ago, an Act was passed by the Provincial Assembly relative to Tythes, and in the preamble to this Act it was stated, That whereas His Majesty has been graciously pleased to reserve for the support of the Protestant Clergy in this Province, one seventh of all lands granted therein, doubts have been suggested, that the tythe of the produce of land might still be legally demanded by the Incumbent Rector, or Rector of any parish, which doubt is important to the well-doing of the Colony to be removed.—No one can deny that the terms here employed have an exclusive reference to the Church of England; and that the provision which is here deemed a substitute for tythes, was considered to belong to that Church alone.

These, then, are public testimonies; and during all that period, the voice of individuals was a response to the verdict of their representatives. It was not until 1822, that the whispers of dissent began to be heard,—low and cautious at first, but swelling at last into loud and importunate demands. These, it need hardly be said, were originally expressed by certain members of the Church of Scotland; but for a considerable time they gained no sympathy from other denominations in the Province, and received no favourable hearing from the Imperial Government. As a proof of the first, a minister of the Methodist Connexion; in the year 1826, wrote a very powerful pamphlet in support of the exclusive claims of the Church of England; and as an evidence of the second, Earl Russell, in 1825, specifically announced that His Majesty's Government could not depart from the natural and constitutional construction of the Act of 1791.

It was in consequence of the disappointment produced by the result of this application that the Hon. William Morris himself, in the year 1826, proposed a series of Resolutions to the House of Assembly, to appropriate the Clergy Reserves from religious purposes altogether! Great efforts, at the same time, were made to create prejudices against the Church of England; and the feelings of the ignorant were worked upon by industriously circulating the belief that if the Clergy of the Church of England came into possession of the Reserves, they would assuredly establish tythes!

At first, as we have seen, the Imperial Government took the stand, in this question, which was natural and becoming; by and by, however, reiterated and reiterated appeals caused the Colonial Secretary to waver; the Committee on Canada affairs in 1828 showed a spirit decidedly adverse to the rightful claims of the Church; and since the attainment of office by the Whigs in 1830, the spirit of concession has kept pace with the loudness and importunity of demand, as well in religious as in civil matters. Indeed, has it proceeded that, on the one hand, the integrity of our political constitution is assailed; and, on the other, the principle of an Establishment Church, so grafted into the polity of our Empire, is, as far at least as regards this Colony, likely to be abandoned,—the interest of the Church of England sacrificed,—and the surest bond dissolved for the maintenance of the Unity of the

We sincerely rejoice that our loyal and constitutional Representatives have so manfully and admirably exposed the fatal workings of this system of concession, as relates to our civil rights, because it

furnishes to the members of the Church of England one of their best arguments for demonstrating the unreasonableness of yielding up to the clamorous and the importunate their natural, and until lately, their unquestionable rights. We have great doubts whether the healing measure of re-investing the Reserves in the Crown will, during the present Session at least, become a law; and perhaps we ought not to regret it.

BISHOP WILSON.

We take from the Missionary Register, the following notice of a visit of this excellent Prelate to one of the India stations, while on a gigantic visitation which was to employ him for the space of eighteen months:—

Jan. 8.—The Bishop of Calcutta entered Ahmednuggur about eleven A. M.; and I had the gratification of meeting him, together with Archdeacon Carr. I had again the pleasure of meeting his Lordship at dinner, at Colonel Willis's; where, in a most kind and impressive manner, he extolled the Missionary work and office. I trust his example and instructions may be blessed to me, and to the neighbourhood, and to all with whom he may have public or private intercourse, during his visitation.

Jan. 9.—Breakfasted, by appointment, with the Bishop. In the course of his family devotional reading, his Lordship expounded the fifteenth chapter of Genesis, which is peculiarly calculated to confirm the faith of God's people, and to encourage the feeble-hearted and oft-times doubting believer. He dwelt on the consistent uniformity of the doctrines of Scripture—that we had here the germs of those doctrines of justification by faith, and of imputed righteousness, which were 2000 years afterwards more fully developed and more strongly enforced by the Apostle Paul, in his Epistle to the Romans. He enlarged on the long-suffering, the mercy, and the rich and abundant promises of our God; and then, turning to me, he gave me the following texts: 'Fear not; I am thy shield, and thy exceeding great reward. I am the Almighty God: walk before me, and be thou perfect.' He pressed them emphatically on my mind, that they might be my guide and support throughout my Missionary career.

Jan. 10.—Lord's Day.—The Services of the Sabbath have been of a solemn and inspiring character. The truths of the Gospel were developed with clearness, and enforced with simplicity, fervour, and affection, by the Bishop of Calcutta in the morning, and by the Archdeacon of Bombay in the evening. The elements of bread and wine were delivered, and received in faith and love, in remembrance of the death of our adorable Redeemer. The Bishop shewed that the 'weapons of our warfare are not carnal; but mighty, through God, to the pulling down of strongholds; casting down imaginations; and bringing every thought to the obedience of Christ.' The Archdeacon took the text, 'O Israel! thou hast destroyed thyself; but in me is thine help.'

Jan. 11.—The Confirmation took place this morning. It was delightful to witness the pains which the Bishop took to explain to each child the duties which he now for himself vowed to perform; the laborious exertion which he put forth to fix, as a nail in a sure place, the awful responsibility which each lay under, to live according to this his Christian profession; the minute regulations which he imposed on each child for his guidance and consistent conduct. The Bishop attended at four P. M. a Meeting of the Temperance Society; and addressed the members, and more particularly the soldiers; and then proceeded to the Artillery mess-room to dinner. About eight P. M., after commending the cause of Christ to the assembled European society, and the Chaplains and Missionaries to their favour and co-operation, he bade us all 'arewell, and proceeded on his way to Aurungabad.

Jan. 12.—The cause of Temperance is warmly advocated and supported at Ahmednuggur. Several officers, and possibly others, abstain wholly from whatever can intoxicate, partly from principle, and partly to give effect to their recommendations by an example of self-denial.

CALVIN ON EPISCOPACY.

The constant defence of the Foreign Reformed Churches on this subject was the plea of necessity.

Could they have enjoyed full liberty at the time of setting first the Reformed Religion, they would never have forsaken the ancient Episcopal Regimen.

In the Institutes, lib. 4. c. 4. Calvin says openly, 'It will be useful to observe anew the form of the primitive Church, (veteris Ecclesie,) which will set before us a kind of image of the divine institution. For although the Bishops of those times published many canons in which they may seem to have expressed more than is expressed in the Holy Scripture yet they framed their whole economy so cautiously in agreement with that only rule, the word of God, that there was evidently in this respect scarcely any thing different from the word of God.'—'As we have shown that three kinds of ministers are commanded in the Scripture, so the ancient Church divided all their ministers into three orders; for from the order of Presbyters they chose some Pastors and Teachers, the rest taking care of discipline and morals; and to the Deacons was committed the care of alms. These who had the office of teaching, they called Presbyters. These chose out of their number one in each city, to whom they specially gave the title of Bishop, lest, as it commonly happens, dissensions should arise from equality. But the Bishop was not so superior in honour and dignity as to have absolute rule over his colleagues, (ut dominium in collegas haberet,) but that office which a consul held, in proposing matters to the senate, collecting votes, directing them by advice, admonition, exhortation; guiding every action by his authority, and executing that which was decreed by common consent, that office had the Bishop in the assembly of the Presbyters.'—'We shall find that the Bishops aimed at framing no other form of governing the Church than that which God prescribed in his word.'

On this judicious Hooker observes, 'Thus much Calvin, being forced by the evidence of truth to grant, doth yet deny the Bishops to have been so in authority at the first; as to bear rule over other ministers; wherein what rule he doth mean I know not. But if the Bishops were so far in dignity above other ministers as the consuls for their year above other senators, it is as much as we require.' *Eccles. Polity*, book vii. c. 6.

Calvin says in another place, 'If they would present unto us a Hierarchy in which Bishops shall so rule as that they refuse not to submit themselves to Christ, as that they depend on him as their only head, and he referred to him, &c., &c., then surely they that will not reverently and with the greatest obedience submit themselves to that Hierarchy, if any such there should be, I confess there is no Anathema of which they are not worthy.'

Again; 'In the mean time, we would not have the authority of the Church, or of those Pastors or Superintendents to whom the charge of governing the Church is committed, taken away. We confess therefore, that these Bishops or Pastors are reverently to be obeyed, so far as they teach the word of God according to their due functions.'

Once more, speaking of the Bishops of the Church of Rome, 'If they were true bishops,' says he, 'I would yield them some authority in this respect; not so much as themselves desire, but so much as is required for rightly ordering the polity of the Church.'

Further, on the subject of a Roman Catholic Bishop, who might embrace the Reformation, he determines, 'That it is fit such an one first renounce his Popish power of sacrificing, and profess to abstain from all the superstitions and defilements of the Romish Religion; then, that he labour to purge all the Churches which belong to his Bishopric from their errors and idolatry; lastly, that his possessions and authority he left him, in order that the ministers under him may duly preach God's word, as himself must also do.'

Lastly, Strype tells us that Calvin, Bullinger and others, in a letter to your King Edward VI. offered to make him their defender, and to have Bishops in their churches, as there were in England.

In short, the language of the Augsburg Confession was the universal sentiment of the Reformed Churches, 'But the Bishops either force our Priests to disclaim and condemn this kind of doctrine which we have here confessed, or by a certain new and unheard of kind of cruelty, put the poor and innocent souls to death. These are the causes which hinder our priests

from receiving their bishops; so that the cruelty of the bishops is the cause why that Canonical Government or Policy, which we earnestly desired to preserve, is in some places now dissolved.

Bishop Hall says, that as late as the synod of Dort (1638), the President of that assembly, Bogermannus allowed that the Episcopal Discipline would have rendered the Churches of the Netherlands more happy. The Bishop then adds 'all the world of men, judicious and not prejudiced with their own interests both do and must say and confess with learned Casaubon, Fregeville, and Savaria, that no Church in the world comes so near to the form as the Church of England.' *Epis. Divine Rights Work.* vol. ix. 516.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, APRIL 19, 1838.

"LOOKING UNTO JESUS."—How careful is the church to do all that can be done, to make her members always look unto Jesus as the author and the finisher of their faith. She has appointed special seasons for the memorial of the great things which He has done for the sons of men, at which times her services bring to the notice of her children the sacred records of those momentous things; and her ministers are naturally led to make them the subjects of their pulpit discourses. Who does not see the considerate wisdom of such appointments, and their evident tendency to preserve in the minds of her worshippers that prominent regard to Jesus which is essential to the right apprehension of His salvation. For the last few weeks in particular, how full of Christ have been the services of the sanctuary, and more especially for the last week of Lent and the three first days of the present.—We have been made to "Look unto Jesus," in that period of his ministry of love which is most pregnant with interest to sinful man; when the word of prophecy which foretold him as "a man of sorrows and acquainted with grief," was to the letter fulfilled. We have been "looking unto Jesus" in the mysterious scenes of Gethsemane, in his agony and bloody sweat, and in his cruel desertion by his chosen followers. We have looked unto Jesus, bound, delivered up to his enemies, buffeted, spit upon, scourged, and loaded with all the insult that human malignity could devise. And to crown all, we have been "looking unto Jesus," the benevolent friend of sinners, the innocent Lamb of God, nailed to the accursed tree, "numbered with the transgressors," enduring the cross, despising the shame, until at last, overwhelmed with suffering, he exclaimed "it is finished," and "bowing his head, gave up the ghost." And all, for us men and our salvation!—All, because "he hath borne our griefs, and carried our sorrows," and "the Lord hath laid on him the iniquity of us all." Surely in thus looking unto Jesus, we should love Him "who so loved us, and gave himself for us." In looking unto Jesus crucified for sin, we should learn to hate and abhor sin, and ourselves, on account of its defilement that we have contracted,—praying that it may no longer reign in our mortal bodies, that we should obey it in the lusts thereof. Surely in looking unto Jesus, thus the voluntary offering for our salvation, "pouring out his soul unto death," we should be constrained by such mercies to present ourselves, our souls and bodies, as reasonable, holy, and living sacrifices unto Him, and to glorify Him in our bodies and in our spirits which are bought with so great a price. O that upon every member of the church this blessed effect may be produced by the services in which he has been so lately taught to "look unto Jesus," Let us, individually, look unto Him, by faith, for wisdom, and righteousness, and sanctification, and redemption,—remembering that there is none other name under heaven given among men whereby we can be saved, but only the blessed name of Jesus. Let us look unto Him in the hours of trouble for comfort,—in prosperity for guidance and discretion,—and in all situations, for grace and strength. Let us look unto Jesus also as "an ensample of godly life." Let his godlike patience in the midst of

unheard of provocations, teach us to seek and to practise that needful grace in our far less grievous, but hourly occurring trials. Let the consideration of his wondrous humility pull down every feeling of pride, and bring every thought into captivity to the obedience of Christ. Let the beautiful example of love even for his murderers, which shone forth from his cross, be followed by us all, so as to lead us from our hearts to forgive every one his brother their trespasses, and turn the spirit of jealousy and hatred, into endeavours and prayers for each other's present and eternal welfare.

And now that another commemoration of the Saviour's resurrection has passed by, let it be borne in mind by us all, how uncertain it is whether it may not be our last.—Let us remember the new made graves of many friends and relatives, who last Easter were in the enjoyment of health, and apparently likely to live long, but are now awaiting the sound of the Archangel's trump, to come forth to judgment;—and let us learn, that so may it be with us ere another such festival returns. And let that solemn consideration prompt us to continual and increasing exertions, if by any means we may attain to the resurrection of the just.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.—We regret to hear, that a resolution has recently passed this venerable Body, by which it is determined, that in future their allowance to new Missions shall be the same only as the amount raised by the people, provided it do not in any one case exceed £100 a-year.—We say we regret this, because it will bear hard upon those new settlements in our Diocese, where the people can do but very little for their clergyman. It will, in fact, in such cases, amount to shutting them out from the privilege of enjoying the services of the Church.

We cannot complain of any injustice in this regulation, for strictly speaking, it is no more than just that the bounty of the Society should not exceed the contributions of the people:—but we express the hope, that the Board, so long distinguished by acts of munificent charity to these Provinces, will modify their Resolution, so as to suit the necessities of our poorest congregations; or, what would be the same thing, leave a discretionary power with the Bishop, to apportion their bounty according to circumstances.

UNIVERSALISM.—We are sorry to perceive by an advertisement in a late Halifax paper, that a place is opened there for the distribution of this anodyne for the pangs of an awakened conscience. Viewing that system as opposed to the spirit and the letter of the Gospel of Christ, and sapping the very foundations of Christian holiness, we cannot but hope that any plans for its introduction into Nova Scotia, may prove abortive and die in their birth.—We have "false doctrine, heresy and schism" enough already, with the usual accompaniments of "contempt of God's word and commandments."—We subjoin an extract from the Christian Witness published at Boston, shewing the practical fruits of a belief in Universal salvation, in connexion with the late outrageous duel at Washington.

FRUITS OF UNIVERSALISM.

Universalism is a topic on which we do not intend often to remark. There are occasions, however, which seem to require that some notice should be taken of its snares, and that a warning voice should be raised against its tendencies. Such an occasion, it seems to us, is found in a fact which has just come to light, in connection with the late Washington duel. We beg leave to say at the outset, that we wish

the fact about to be related to be considered apart from the unfortunate man who fell in the duel, and only as illustrating the natural tendency of the doctrine of unconditional and universal salvation. In other words, that we have nothing to do with Mrs. Cilley, but only with the bearing of a sentiment which he avowed immediately before he entered the fatal field. He is dead; the sentiment lives, henceforth amenable to no law but that of his own; it is answerable to the law of public sentiment, which evils it may bring upon the community.

A pious lady, who was at Washington, at the time of the duel, has written a letter of condolence to Mrs. Cilley. In this letter, she states that she saw Mr. Cilley the evening before his death, and used every argument in her power to dissuade him from the fatal course on which he was bent. The result is found in her letter to Mrs. Cilley: "I told him if he realized eternity was so near. He believed fully in the immortality of the soul, and said, 'God would finally restore all to happiness.'"

From the connection which his answer has to her question, it is perfectly clear that he intended to assign as a reason why he was not afraid to enter the duel, or in other words why he did not fear to enter into eternity, that all in that world would finally be well. Mark the spirit of the reply—"You ask me if I do not realize the nature of eternity. I am too near eternity to be an egotist. I see the drift of your remark. But I do not see upon that unseen world in a very different light what you do, and therefore I do not shrink back from it as you would. Did I believe that all who were without preparation upon that broad ocean would be wrecked and lost, I should shrink back from waiting my appointed time; but I hold that there is a safe and happy haven there, into which the greater of mercies will finally conduct all the vessels on that ocean. You see, then, that your appeal is lost upon me. Shielded by a sentiment which subjects all retribution in a future state, your argument with me, is of course powerless."

This is Universalism unmasked. It needs no word of comment to make it plain. Against such a doctrine who uttered this sentiment we would not whisper the slightest denunciation. Against the sentiment we must not forbear to speak with proper emphasis and decision. Any dogma, whether it be atheism or Universalism, which robs eternity of its power over the conscience, is dangerous and fatal to the souls of men.

BISHOP'S COLLEGE, CALCUTTA.—We find in the York Churchman, the following valedictory address, delivered by Rev. Dr. Mill, late Principal of the College, on the termination of his period of service. It was signed by the Bishop and 22 clergymen, of Calcutta, and the neighborhood. The Editor of the Churchman justly remarks that

"As an evidence of the prosperous condition of Christian institutions in India, it suggests two important reflections: first, that the Church of England is not neglectful of the trust which Providence has especially committed to her, viz. the conversion of the Asiatic heathen in her dominions. And secondly, that the means by which she aims to discharge her sacred trust have been, and are likely to be, crowned with far more blessed effects than can reasonably be expected to flow from efforts of a private or insulated character.

"It may be added that the friends of the Church in India have in contemplation to erect a scholarship, or similar foundation in Bishop's College, as a perpetual testimony of their respect for the labors and character of the late principal."

On the evening of Friday, Sept 1st, Dr. Mill has been invited to meet the clergy at the Bishop's palace, the Lord Bishop, in the presence of the archdeacon and the greater part of the clergy whose names are subscribed, read to him, in his own name and theirs, the following address:—

To the Reverend William Hodge Mill, D. D., Principal of Bishop's College, Calcutta.

1. The Bishop, Archdeacon, and Clergy, of Calcutta and its neighborhood, have learned, with

...regret the fact of your approaching departure amongst them; and are anxious to assure you, that you will carry to your retirement in England the warmest affections and most hearty good wishes of your clerical brethren, as well as of numerous other friends in British India.

They cannot but reflect with gratitude to Almighty God, on the long course of arduous service which you have sustained, and on the success which attended your efforts for now more than sixteen years, in a field of service before untried in our apostolical Church.

To have been the first principal of the only missionary college connected with that Church in a land of idolatry and darkness; to have opened several branches of the pious design which was proposed by its distinguished founder; and to have witnessed the beginning of the divine mercy in all its various subdivisions of it, is, as we think, no slight object of congratulation.

It seems to us that all the expectations of Bishop Middleton have already been accomplished, so that the opportunities have presented themselves, in your favorite project of that eminent prelate.

You have seen the foundation scholarships filled up; you have established a matured course of collegiate discipline; you have reproduced in India the messages of daily prayers which distinguish our sittings at home; you have guided and assisted in the sittings of the college council, and its ordinary extraordinary syndicates. You have sustained and defended the college during its years of probation, difficulty, and conflict; you have beheld a considerable number of your pupils admitted to holy orders in our Indo-Anglican Church. You have the satisfaction of knowing that some of these youths are amongst the most pious and useful of the servants of Christ in the southern missions of the incorporated society; whilst in the neighborhood of Calcutta, one of the most fruitful spots of missionary labor has been cultivated by those who had been entirely devoted under your superintendence.

In the meantime, several other pious students have left the college, and are learning, in the capacity of catechists, those initiatory duties which may hereafter lead them to become candidates also for holy orders.

There remained only one division of the original plan of Bishop Middleton to be entered upon—the foundation of a native ministry. This has, under the blessing of Almighty God, to whom we ascribe the praise in whatever we commemorate, been happily commenced during the course of the last twelve months. A class of native students, themselves converts, with one exception, from Hindoo idolatry, are preparing, under your vigilant eye, for their usefulness, as missionaries, or settled pastors, amongst their fellow countrymen around them.

The learned labors which you have in the meantime, undertaken—though too frequently interrupted by the invasions of disease in yourself or your colleagues, and lately contracted by the narrowness of the incorporated society at home, and the reduction of the number of the collegiate authorities—have stamped the name of Bishop's College on the sacred literature of India.

We need not refer to the continued and cheerful aid which you have rendered to learned inquirers in every part of the East. We need not dwell on the series of labors (we might, in some instances, use the word of the Asiatic Society. Nor did we advert to the important Arabic version of our incomparable work, which the celebrated Dr. Pococke began, and which you have, after such a lapse of time completed.

We must be forgiven, however, if we dwell for a moment on that which is attracting the notice of oriental scholars, both in Europe and India—your work on the Life of our blessed Saviour, in the Sanscrit language of religion and poetry. This is a rare and difficult, and, indeed, unexampled undertaking, we have, many of us, had the opportunity of knowing, is sought for with eagerness by the learned pundits of India. Nor do we think any more likely to pave the way for a calm inquiry into the nature and evidence of the Gospel amongst the learned classes of Hindoos than a publication

which unites, for the first time, their own admired poetical style, in their own ancient language, as consecrated in their Shastres, with the elementary facts and doctrines of the Christian revelation.

Had you accomplished nothing else, dearest Sir, in India, besides this remarkable work, you would have placed your name, in conjunction with that of the college over which you preside, in the highest rank of oriental benefactors and scholars.

11. We need not say, that we judge it almost impossible to supply your place in many of these respects. Nor can we think of losing you without some feelings of depression. You have, however, been long aided, and your plans will, as far as possible, still be carried on by the Rev. Professor and tutor whom you leave among us; and we trust your successor in the headship of the college may in future years revive our fondest recollections, of yourself. We will also severally endeavor ourselves, under God's blessing, to aid the beloved institution, which you have so long reared and do all in our power, according to our several stations and opportunities, to assist its future principal and professors in promoting that union of vital and heartfelt piety, of sound evangelical Catholic Christian truth, of holy discipline, after the primitive platform of our Anglican Episcopal Church, of sacred zeal in missionary enterprise, and solid and deeply-seated oriental learning, in which the permanent conversion of India is, we are persuaded, so intimately involved.

12. With God is, as we devoutly acknowledge, all ultimate success. But we trust that he will still be pleased, if we are not wanting to ourselves, to vouchsafe us the tokens of his presence. We trust the college will take lasting root in the soil of Hindoostan. We hope that a body of general students will gradually be added to those who are preparing for the service of the Church. We hope that its catechists and missionaries, together with those of other societies in our Church, will lead the way in the illumination of India; that its native students will constitute the seed plot of an indigenous clergy of our native flocks; that our increasing Christian population, of every class, will be at length nourished by the stated labors of a regular body of resident ministers instituted and inducted into regular benefices under the patronage of government, and by the munificence of individual benefactors; that endowments of lands and moneys may render the sustentation of the college permanent; that the collegiate authorities may be allowed to confer; like our universities at home degrees in arts and theology; and that it may finally resemble our English colleges, by being manifestly bound up with the Christian institutions of the state.

13. But into the future we presume not to penetrate, except by our prayers. Our chief object in this valedictory address is to testify our regard to yourself as to the past.

But in order that we may the better unite both the past and future, we prefer an earnest request, that you would allow your portrait to be taken for us by some distinguished artist, as soon as possible after your arrival at home, that we may place it in a conspicuous part of the Bishop's College, as at once a memorial of our affectionate esteem and regard, and an incentive to your successors to imitate your example.

14. We need scarcely add our earnest hope that your health and happiness may be long continued in England; that you may be soon placed in a position there, in which your talents and acquirements may still be source of comfort to yourself, and of benefit to the Church and to the world; that your family felicity may be preserved by the health of your most amiable and accomplished lady, who has endeared herself to all our families, and to all the society around her, in so unusual a manner; and that you may be enabled, as we know you will be disposed, to aid the cause of religion and learning in India, by further labors from the press; by the superintendence of translations of the Bible and Book of Common Prayer; and generally, by your valuable counsels, as well as by those fervent intercessory supplications which we are well persuaded you will continue to address to the throne of the Divine mercy on our behalf.

The Christian Witness (Boston) has the following notice of a remarkable phenomenon:—

Falling Stones.—An account has been received from Brazil, of the appearance of a meteor of extraordinary brightness, as large as the balloons used by aeronauts. It was seen for more than sixty leagues in the province of Ceara; and over the village of Macao, at the entrance of the Rio Assu; it burst with a noise like thunder, and an immense quantity of stones fell from it, in a line extending more than ten leagues. The largest portions fell at the entrance of the dwellings, and buried themselves several feet in the sand. No human life was lost, but many oxen were killed and others severely hurt. The weight of those taken out of the sand varied from one to eighty pounds.

SHIPWRECK.—We regret to have to mention the loss of the brig Resolution, Capt. Jacob Moser, of this place, at Shag Bay, near Prospect, on the night of Monday the 9th instant, while on her voyage home from Demerara.—The vessel and cargo were lost, but the crew providentially saved, although they narrowly escaped with their lives. Had the vessel struck a little farther either to the east or west, it is said that all must have perished. It is melancholy to add, that a person named Fawson, belonging to the neighbourhood, was drowned by the upsetting of his boat on a trip to the wreck, and has left behind him, as we understand, an aged mother and others who were dependent on him for support.

CLERICAL SOCIETY.—The first spring Meeting of this Society for the Western Shore District, will take place, if it please God, at Liverpool, on Wednesday the 16th May next.

REMEMBER THE PRINTER!—We are sorry that too many seem to forget him and his necessities, and withhold their subscriptions. Once more they are requested to pay up all arrears, and Agents will please to forward whatever they have in hand, whether much or little.

THERMOMETER

At Lunenburg, marked at noon—northern exposure.

	Average.	Maximum.	Minimum.
February, 1838.....	27½	41½	12
March,	38½	46	28

☞ The month of April thus far has been very cold and unpleasant. On the 16th, the mercury at noon, was below 30, accompanied by a piercing wind from the North West. And yesterday morning, a covering of snow more than an inch in depth, was spread over the ground.

DIED.

At Demerara, March 12th, aged 26 years, Mr. James Ernst, mate of the brig Mary of this port, much regretted. He is the fourth son whose loss, after arriving at manhood, a widowed mother lives to deplore.

At Liverpool, March 29th, aged 14 months, Forbes Newton Freeman, only son of John Freeman, Esq. Sub-Collector of Her Majesty's Customs of that Port.

NEW EDITION OF BELCHER'S FARMER'S ALMANACK, FOR 1838.

CONTAINING, the Members of the EXECUTIVE AND LEGISLATIVE COUNCILS, and House of Assembly, with sittings of Courts, &c. &c. as mentioned in previous advertisements. For Sale by

C. H. BELCHER.

☞ A Sheet Almanack, for 1838, for Sale as above. March 15.

POETRY.

SELECTED.

CONSOLATION.

It is not when the parting breath we watch with anxious heart,

It is not in the hour of death when those we love depart;
Nor yet when laid upon the bier we follow slow the corse
And leave it in its dwelling dark, that most we feel the loss.

When past, the last, the solemn rite, and dust to dust
Hast gone,

And in its wonted channel'd course the stream of time
rolls on;

Oh! who can tell how drear the space once filled by those
most dear,

When viewed the scenes which they have loved and all
but they are here.

This deep, this heart-felt loneliness, this quietness of grief
Falls heavier on the flower of joy, than tempests strong
but brief:—

Tho' whirlwinds tear the blossom fair, yet still the stem
may thrive,

But wintry nights' chill with'ring blight scarce leaves the
root alive.

Yet as our earthly pleasures fade if plants of purer peace
Spring in our bosom's wilderness and nurtured their in-
crease;

And humble hope, and holy fear, our wounded bosoms fill,
They'll teach us all the blessedness of yielding to his will.

Then seek not hours of sober grief or sorrowing thoughts
to shun,

Until we find that we can say 'Thy will not mine be done';
And then our hearts to Him will pay our homage pure and
warm,

Who saw the cloud o'er those we loved and housed them
from the storm.

THE MERCY SEAT.

From ev'ry stormy wind that blows,
From ev'ry swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy seat.

There is the place, where Jesus sheds
The oil of gladness on our heads—
A place than all besides more sweet;
It is the blood-stained mercy seat.

There is a spot where spirits blend,
And friends hold fellowship with friend;
Though sunder'd far, by faith they meet
Around our common mercy seat.

Ah! wither could we flee for aid
When tempted, desolate, dismay'd,
Or how the host of hell defeat,
Had suffering saints no mercy seat?

There, there on eagle wings we soar,
And time and sense seem all no more,
And heaven comes down our souls to greet,
And glory crowns the mercy seat.

For the Colonial Churchman.

Messrs. Editors,

In a late number of the New York Churchman I read
with much satisfaction, the following interesting extract
from the Gambier Observer. By giving it a place in
your paper you will oblige many of your readers, and con-
fer a favour upon
A Subscriber.

THE BAPTISM.

[The communication below was forwarded to us
accompanied with the following interesting remarks.

'It is not a fancy sketch, but, a simple relation of
only one of the many little interesting circumstances
with which our hearts have been gladdened for some
months past. The labors of our worthy rector have
been greatly blessed by the accompanying influences

of the Holy Spirit. For two or three months past,
baptisms, both of adults and children, have formed a
component part of our regular service. Many who
had long been wanderers from God, in the paths of
infidelity and skepticism, have become hopeful believ-
ers in the LORD JESUS CHRIST. A number from other
denominations, whose prejudices were very strong
against the Episcopal Church, have become con-
vinced of their error, and have united with our
Church and are now waiting to receive the rite of
confirmation. The Good work is still going on, and
the children of God have abundant reason to bless
and praise his holy name for his loving kindness and
mercy towards them.

The subject of the sketch in the paper is a respect-
able merchant from the East, who has lately taken up
his residence in this place. He had formerly at-
tended the Baptist denomination, but in sentiment
had been a skeptic for more than twenty-years. He
had been made so by witnessing the wrangling, and
fanatical doings of different sects, claiming to be fol-
lowers of CHRIST and his apostles. His son's death
was the means of awakening his attention to the in-
terests of his soul, and after a long struggle with his
prepossessions, and prejudices, he was baptized, to-
gether with his wife and his whole family, consisting
of eight children, by our rector a few Sabbaths since.

Yours truly,
AN EPISCOPALIAN.]

It was a blustering day—the frosts of autumn had
tinged the summer dress of nature with a sickly hue,
and the winds of November had scattered the foliage
and laid low the faded leaves upon the bosom of the
chilled earth.—The birds had chanted their valedic-
tory, and their disbanded choirs had taken passage
upon the wings of the wind for a more congenial clime.
The children of God had prepared for the solemn duties
of the Lord's day; and were hastening to the temple,
at the pealing of the 'church-going bell.' The minis-
ter of the sanctuary rose from his posture of devo-
tion, and the mellow tones of the heavy organ awoke
the tenderest emotions of the pious heart. Reverence
for the day, the place, and the circumstances, had
chastened the affections, and corrected the desires of
the congregation. How comely—how circumspect—
how devout, was the appearance of that congregation.
Not a smile was there—levity and indecorum had
been banished from that place, for God was there.—
The Spirit for months had been shedding his influence
upon that regenerated people—the sigh of penitence,
the tear of contrition, the lamentations of broken
hearts had often testified that 'the arm of the LORD
had been revealed,' and that 'the glory of the LORD
had risen' upon this people. The Saviour had been
there—had fed his sheep with the bread of eternal
life—had given joy for sorrow, gladness for sighing,
and the garments of his righteousness for the sack-
cloth of fear and dismay.

The priest—the minister of the LORD, had led the
people in that form of prayer and praise which knows
not a peer on earth. In sweet and solemn tones, he
had read the lessons from the book of life, and now
demanded—'Let the persons and the children be pre-
sented for baptism.' And what a spectacle! There
was a father and a mother, whose hearts had been
for many years melted into one, in the golden cru-
cible of connubial love. Care had stamped his im-
pression on their countenances—there, too, the plough
of affliction had drawn deep furrows.—'The almond
tree' had begun to flourish, and gray locks betoken-
ed that more than half their earthly race was run. A
group of eight, of various ages, from twenty down to
three, bore testimony that heaven had blessed the fa-
ther with a 'vine whose branches had run over the
wall.' The tender minds of the younger ones were
yet unequal to the task of answering the mighty
question, 'What is God?' But there was another—
where is he now? Alas! the 'king of terrors' saw
the boy and marked him for his own. The bow was
not drawn at a venture, nor did the arrow strike in
vain; it pierced the heart, and the portly form, that
served as the tabernacle of a soul, that scorned a
mean action, had fallen into the tomb. Ashes of the
loved one—rest. Could thy spirit descend from pa-
radise, it would say to mourning relatives, 'weep not
for me.'

But the baptism—the father kneels, and is 'washed
with the laver of regeneration.'—And here let us
pause and ask—what would such sons of the Church,

as Polycarp and Ignatius have said, had they
present? Would they not have exclaimed,
were not these elder ones baptized at an earlier
time? were they not born under the full blaze of the
gospel? were their fathers and mothers called to
'narrow house,' ere their children were old
enough to be presented at the baptismal font? Alas!
times. Could we but catch the ear of these old
ones, we would answer thus, 'These have lived in
times; schism—that hydra-headed monster—has
ruined in our borders; and like his prototype
taught the people, 'Yea hath God said,' ye shall
suffer little children to come unto me, for of
such is the kingdom of heaven, therefore let your
children grow up in the world—they are too im-
pious to trespass upon the sacred ground of the Church
when they become mature in every evil thought, in
every vicious act—then preach repentance to them,
when they are sorry after a godly sorrow, admit
them to church privileges—not before. Then let them
be baptized.'

There, ye Polycarps and Ignatius' of olden
times, this is our answer—this is the apology for such
parents as ye now see kneeling at the altar—this
is the theology and the logic of our days.

Next the mother—then the oldest children
then the 'little ones,' until the interesting group
all 'signed with the sign of the Cross, and re-
ceived into the congregation of CHRIST'S flock.'

Many baptisms had I witnessed before, but
none like this. A family of ten persons 'renounced
the devil and all his works,' and promising to
obey all God's holy will and commandments, and to
live in the same all the days of their lives.' Happily!
Now ye have 'taken up the cross' to follow
Jesus through evil report and good report. Ye have
erected the domestic altar and offered the
sacrifice of broken and contrite hearts—in the presence
of a numerous and an excited congregation, ye
'consecrated your bodies and your spirits
to God, as a living, and acceptable sacrifice to God.'
See that ye redeem this most solemn vow—see that ye
live by faith and not by sight—that ye live by faith
in the Son of God.

And thou, man of God, whom I saw with
chancel doing 'the work of an evangelist,' con-
tinuing thy labors of love—continue by your facts and
arguments, by your warnings and exhortations, by
zeal and pathos, to fight the battles of the
cross, cheered by the victories which Jesus hath
given you.
A SPECTATOR

Value of the Liturgy.—All I see abroad raised
in esteem of our English liturgy. The foreign churches
in their ardor to recede as far as possible from
the Church of Rome, seem to me to have too little
regard to the interests of devotion, and to have
sacrificed too exclusively to public preaching. We
are in danger of extremes. The primitive
was in nothing more remarkable than in the
contrition, meekness, and humility, which per-
meated it. The hidden life of the Christian was the
source of divine principles and practice. The
of England, when her true spirit is imbued
with the doctrines and her devotional forms—her evan-
gelical instructions and her prayers—perhaps comes
nearest of all the reformed communities to the practice
of the first Christians, and is best adapted to
the creature as man.—Dr. Wilson, Bishop of Calcutta

"When once infidelity can persuade men that
they shall die like beasts, they will soon be brought
to regard like beasts also."—South.

A volume might be written on the various
which God has taken, in Providence, to lead
us first to think of Him.—Cecil's Remains.

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