

any time totally disappeared from the earth. The pages of ecclesiastical history, which record the progressive corruptions of this pure Religion in the fourth and succeeding centuries, as well as the persecutions to which its professors were exposed, also record the fulfilment of our Redeemer's promise:—The gates of hell shall not prevail against His Church. Nor shall the Faith and Religion of the Gospel ever cease; until, at the time appointed in the Divine Councils, it shall pass from earth to heaven, where the spirits of the just made perfect shall unite in the ascribing "Blessing and honor, and glory and power, unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

And thus, after the way which some call heresy, do we worship the God of our Fathers, believing all things which are written in the Law, and in the prophets, and in the New Testament of our Lord and Saviour Jesus Christ, to the utter exclusion of all subsequent unauthorised traditions, and legends, and inventions of men.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MAY 31, 1838.

CLERICAL MEETING AT LIVERPOOL.—It is with gratitude to Almighty God as for many undeserved mercies, so particularly for his preservation of us during a tedious winter—a period when the country clergy are much exposed in the discharge of their various duties—that we record the proceedings of the first Clerical Meeting for the present year, held at Liverpool, according to previous notice, on Wednesday and Thursday, the 16th and 17th inst.

The Society for this district—which it must be remembered is a voluntary association, though sanctioned by the Bishop, and perfectly subject to him—is composed of the clergymen of St. Margaret's Bay, Chester, Lunenburg, New Dublin, Liverpool, and Shelburne;—all of whom were present except Rev. Mr. Stannage of St. Margaret's Bay,—the cause of whose absence, we much fear, was indisposition, united, perhaps, to the length of the journey, which would almost render it impossible for him to return to his Sunday duties—a point with regard to which the members of the Society are particularly scrupulous.

At ten o'clock on Wednesday morning, the Brethren who had been hospitably received the evening previous, by several kind friends of themselves and the Church,—assembled at the Parsonage, where they passed the forenoon in prayer and interesting conversation. At four o'clock they proceeded to the parish church, where they met as large a congregation as could reasonably be expected:—Evening Prayers were read by Rev. Dr. Shreve, the lessons by Rev. Mr. Weeks; and the Rev. Mr. White preached an excellent discourse from Eph. 5. 32—"I speak concerning Christ and the Church"—a subject quite in unison with the objects of the Society.

On Thursday morning the Society again assembled at the Parsonage, from whence, after the usual duties, they proceeded to church, where the Morning Service was performed by Rev. Messrs. Shreve and Weeks. The sermon was preached by the Rev. Mr. Cochran, from Rev. 19. 9—a most faithful discourse on the subject of the Lord's Supper, which was administered to a number of communicants, who, we hope, will not soon forget the solemn and affectionate exhortations of the preacher. All the clergy present assisted at the sacred feast. A collection was made for the Sunday schools of the parish.

After a short intermission, the services were renewed. The Rev. Mr. Cochran took the desk, and the sermon was preached by Dr. Shreve from Josh. 24. latter part of 11th verse, which formed a happy conclusion to the public services of the Society. The evening, (in accordance

with standing rules) was occupied in reading and commenting on the ordination service of our church, and after prayer to God for more of the Spirit which pervades that solemn office, and which doubtless animated the breasts of the holy men who prepared it, the Brethren separated to meet again (with God's blessing) at Lunenburg, on Wednesday 20th day of June —(Communicated.)

GUYSBOROUGH.—It affords us satisfaction to give insertion to the following evidence of zeal in the cause of the Church Society, lately manifested in this flourishing parish:—

Messrs. Editors,

I have much pleasure in forwarding to you an account of the first annual meeting of the Church Society, held in this place on Wednesday the 2d of May, according to the rules adopted by the Committee of this Parish, the meeting should have taken place on the first Monday in April: but as the roads were blocked up with snow at that time, it was postponed until the evening of the 9th April. This evening proved very unfavourable, and the hour named being a late one (7 o'clock, P. M.) many of the members from the country could not attend. About 60 persons assembled, although at this time the storm had greatly increased. Resolutions were moved by several of the gentlemen present, who appeared to take a lively interest in the Society, and addressed the meeting at some length. The meeting was then adjourned till Wednesday the 2d of May:—this day also proved very unfavourable, the wind being high accompanied by rain; and many in consequence were prevented from attending. Mr. John Marshall, who was to have moved one of the resolutions, was unable to cross the river from Manchester. We had however an interesting meeting:—about £10 were subscribed, and more will probably be added to the list. The following resolutions were put and agreed to unanimously:—

Moved by Mr. Stewart Campbell, and seconded by Mr. E. Franchville—

Resolved, That while the supporters of Paganism and Infidelity are making efforts to strengthen their cause, professing christians should be more than anxious to spread throughout the world truths of the Gospel.

Moved by Charles F. Harrington, Esq. seconded by Mr. S. Russell—

Resolved, That the duty of contributing for the spread of the gospel, which is so strongly inculcated in the sacred Scriptures, and was so eminently practised by the early christians, so far from being neglected, should be encouraged by all, proportionate to the knowledge and light which they possess, and the esteem in which true religion is held.

Moved by Rev. T. C. Leaver, seconded by R. Hartshorne, Esq.—

Resolved, That while it is the duty and happiness of christians, according to the several opportunities presented to them by Divine Providence, to assist to the utmost of their power, in disseminating the glad tidings of salvation throughout the world, it is from the blessing of God only upon their exertions, that they can be crowned with desired success.

The Officers of the last year were continued—Mr. Franchville being chosen a member of the Committee in the place of Mr. Isaac Wilde, deceased. Our Society is yet in its infant state: but if the Divine blessing attend our persevering labours and efforts, the apathy and indifference which are too manifest in a professedly religious community will, we trust, give place to better feeling; and the call for benevolence and charity will yet meet with a response in every heart—unless men feel the importance and real value of religion themselves, they will not be truly anxious to impart its blessings to others. However, we must persevere. Our motto must be "Onward," and although some may meet us with a frown, who should greet us with a smile, we must heed them not, but press onward. Yours,

THE WESLEYAN.—We have received the 2d, 3d and 6th Nos of a semi-monthly publication under this title, devoted to the interests of the respectable denomination whose name it bears. It is neatly executed in the 8vo form, and appears thus far to be conducted in a

promising manner. We shall be happy to exchange, to receive the missing numbers.

TO CORRESPONDENTS.—We have received a communication signed a "Friend to Truth," remarking on the remarks made in this paper of the 5th April, respecting the religious destitution of the inhabitants of the western part of St. Margaret's Bay. We feel persuaded that the intentions of the writer of those statements are quite understood by the "Friend to Truth," and that he attributes motives to him which he did not entertain. His object evidently was to do good to that settlement, by pointing out the necessity of more frequent visits from a clergyman than they now enjoy: And if in doing this he used language rather stronger than the circumstances would justify, language applicable to some only of the people rather than to all, it ought to be set down to his anxiety for their welfare, which led him to place the case in a light so strong as to arrest the attention, and enlist the sympathies of those who have it in their power to better it. We are convinced that our correspondent will rejoice to hear of the influence of the school which has some years been in operation there, and is now under the faithful care of Mr. Wood, who reads the service of Church every Sunday to from 30 to 50 persons who attend, as the "Friend of Truth" states, "with much discretion, and propriety of conduct." But still, this is far from being an efficient substitute for the more frequent services of a clergyman, which, as we before observed, it was the evident object of the writer in our paper of 5th April to secure for the destitute settlements on these shores.

Other communications have been received.

LETTERS received.—Lord Bishop of Montreal, Rev. A. Coster, Rev. H. N. Arnold, Rev. T. C. Leaver, Rev. C. Ingles, Rev. J. Robertson, with remit.; Rev. J. H. son, with ditto. H. G. Farish, Esq. with ditto.

For the Colonial Churchman.

Messrs. Editors,

The present is an age of pretended liberality, pretended I say, because while all classes of dissenters are striving for power, are anxious to secure a large share of this world's goods for themselves, they are uniting their forces to spoil the Church, to deprive her of that which she has justly obtained, and are unwilling that she should have a full share in the privileges which they are so truly desirous of enjoying. A genuine spirit of liberality cannot be separate and distinct from strict justice. The cry of intolerance has been raised against the Church; she has been styled in the public prints a dominant Church. How has she evinced such a spirit? Does she deserve such a character? If these things cannot be proved against her, is it not shameful injustice to make such charges? Have the members of the Church endeavoured to deprive the dissenters of the privileges which they profess? Have they not left them to enjoy all which the Government and the laws gave them? Is the Church to be called intolerant because she does not see fit to have all things in common with them?—because she will not divide with them all that she has openly and justly obtained? Is she to be styled dominant because to preserve the purity of her doctrines unstained, and the scriptural order of her ministry clear and distinct, she hedges up her way by rules which must be observed,—which cannot be broken? These charges have so often been made, and allowed to pass unnoticed, that every stripling in theology thinks that he is privileged to rail against and abuse the Established Church; he makes it the most prominent part of his creed, and many dissenters imagine that they may indulge in the same strain of invective with impunity. Nay, will boast of what they have done, and uncharitably declare, that the silence of Churchmen is a proof of their being in error. Churchmen! will ye any longer be silent? Will ye still wrap yourselves up in your apathy and slumber on regardless of all the efforts which are made against you? The reli-