

involving no expenditure of percussion caps. A second renovates the pioneer establishment of a regiment. Pioneers are in future to be chosen from the handiest and most active men of a regiment, not, as has been usual, from the broken down and old; they are to be armed with a sword with saw-back instead of muskets, and to be, if possible, men who, when necessary, would be capable of directing the labours of some six or seven ordinary privates. They are to leave off their white leather aprons, and to grow beards and moustaches.

PITCAIRN ISLANDERS.—The ship 'Morayshire,' arrived yesterday, has been employed in removing the Pitcairn Islanders to their new abode, Norfolk Island. She left Sydney on the 22d of February, and touching at Norfolk Island, landed a quantity of bread, maize, beef, tea, sugar, and other stores, sufficient to maintain the islanders during the first twelve months after their arrival and while they are getting in their crops for the next year's supply. Thence she proceeded to Pitcairn's Island, where she arrived on the 22d of April, and, after considerable difficulty, succeeded in taking on board all the inhabitants, with their goods and chattels; in fact, everything moveable, not forgetting one of the guns saved from the ever memorable "Bounty." The vessel left Pitcairn's Island on the 3d of May, with 198 souls, the greater proportion being children. In the first six days half the voyage was accomplished, twenty-nine being occupied in completing the other part, owing to the boisterous weather encountered, the passengers suffering much from sea-sickness. Norfolk Island was reached on the 7th of June, and the Pitcairners disembarked on the day after in excellent health, to which the endless exertions of the Rev. W. Nobbs, their priest and surgeon, tended not a little. One birth occurred on the passage, a boy, who was christened and named after the Governor-General of New South Wales, 'William Denison.' The officers left in charge of Norfolk Island, and five prisoners, having embarked in the vessel, she left for this port on the 26th of June, leaving the new arrivals well, happy, and quite pleased with their new home. Boisterous weather prevailed during the entire stay of the 'Morayshire' at Norfolk Island, during which her Majesty's ship 'Herald,' which was lying there, lost two anchors and a cable. The 'Juno' was also there, having called in on her way down to the islands. The crews of both vessels rendered material assistance in putting the new inhabitants in the way of working, &c. About three weeks before the Pitcairners arrived at Norfolk Island, the 'Southern Cross,' with the Bishop of New Zealand called, for the purpose of greeting them. There are about 2,000 sheep, 450 head of cattle, and 20 horses, left for the new comers, with every requisite for the cultivation of the soil and for their comfort. The gun which belonged to the 'Bounty' will be shipped in the 'Herald' and taken home. The 'Morayshire' proceeds hence to Sydney.—*Colonial (Hobart Town) Times*, July 28.

DEPLORABLE CONDITION OF THE DISSENTING COLLEGES.—We have again and again sought to rouse the religious world to a sense of the deplorable prevalence of German Neology in the pulpits of the two Evangelical Nonconformist denominations, as well as in those of the Church of England; and we have pointed to the extent to which the Rationalistic Theology exists in most of the leading dissenting colleges.

We are now in a condition to be more specific.—Some time ago, though the matter was sought to be hushed up, a scene occurred at the Lancashire Independent College, which, of itself, more than bears out all the charges we had preferred regarding the prevalence of pernicious error among the young students for the ministry.

At a meeting held a short time ago in the college, over which the Rev. Dr. Vaughan presided, the Rev. Mr. Kelly, of Liverpool, in moving one of the resolutions, took occasion to advert to the great mischief which had been done by the Rev. Mr. Maurice, and those who, like him, are laboring to disseminate in this country the Neological principles of Germany. The moment the reverend gentleman expressed his abhorrence of these principles, and condemned the conduct of Mr. Maurice and his coadjutors, he was assailed by hisses from the theological students. The Rev. Mr. Mellor, of Halifax, in seconding the resolution which Mr. Kelly had moved, also took occasion to condemn rationalistic principles and their advocates, and he too, was interrupted by volleys of hisses. When Mr. Mellor had resumed his seat, the Rev. Mr. Bubier, whose pen, if report speaks truth, has long been busy in the

columns of the *Nonconformist* in stigmatising evangelical religion, and propagating the principles of Negative Theology, rose to reply, and on eulogizing Mr. Maurice to the echo, he was greeted with what a reporter, had one been present, would have called 'thunders of applause.' Mr. Kelly again rose for the purpose of refuting the positions of Mr. Bubier, and in doing so had again to encounter a storm of disapprobation. It is due to Mr. Vaughan to say that he expressed himself in very strong terms respecting the indecent conduct of the students; but the rebukes he administered did not seem to produce the slightest effect on the minds of the youthful rationalists to whom they were addressed.

It is a melancholy spectacle to see a number of young men studying expressly for an evangelical ministry—and part of whose expenses are paid by persons holding Evangelical views—not only thus displaying a decided hostility to Evangelical principles, but applauding a system which excludes everything that is vital in Christianity, and causing the roof of the building to re-echo with the cheers with which they greeted the admirers and advocates of such men as Mr. Maurice.

We wish that the Lancashire Independent College in Manchester were the only Dissenting institution in which Neological or semi-deistical opinions are largely to be found. Unhappily it is not. We have received some distressing facts respecting the state of matters in another of these colleges, but we wish, before making any particular reference, to make some further inquiries. In the mean time, no one can wonder at the sad state of things in the Lancashire Independent College, who knows that Dr. Davidson is the Professor of Biblical Criticism in it—a man who virtually denies the inspiration of the Scripture—speaks in most irreverent terms of the Bible altogether—and is the admirer and eulogist of such men as Macnaught, Jowett, and others of the same school, while he sneers at Capt. Hedley Vicars, and all who, like that excellent young man, are, in reality, what Dr. Davidson professes to be—believers in, and practisers of, Evangelical principles.

In the mean time, what are the committee for the management of the affairs of the Lancashire Independent College about, when they allow such professors as Dr. Davidson to remain a single hour in their situations? There must be a reprehensible neglect on their parts, for the heterodoxy of Dr. Davidson is patent to the whole of the religious world.—*Morning Advertiser*.

The total exportation of specie from this port last week was \$64,928.56, making the total for the year to date, \$35,414,514.86.—*New York paper*.

Correspondence.

DIOCESAN CHURCH SOCIETY, DIGBY.*

Mr. W. S. Gray said—He felt much diffidence in addressing an audience, many of whom were wiser and older than himself, but it had been suggested that the Society depended now upon the exertions of the young. To the ladies he would say, that this was his first attempt, and it "would na be canny" for them to criticize his "maiden speech"—and to the gentlemen, that if any one objected to his addressing the meeting, he would be most happy to resign the platform in his favor. That the resolution which he was called upon to move contained matter that concerned all mankind; no matter how refined or how barbarous the nation, they all united in acknowledging the existence of a God, but that many had degraded the worship of that God by their error and superstition. It is remarkable however that at no period of the world has God left himself without a witness. That some 1800 years ago a light arose, that great light, which as far outshone all that preceded it, as the blaze of the noontide sun the twinkling of a wandering star. But man through his weakness soon dimmed the lustre of the reflection, and darkness again pervaded our fallen world. That men were apt to run into extremes, that at the time of the Reformation, Christians were so alarmed at the immense power the Prolators had acquired, as to reject Episcopacy; so disgusted were they with the cold formality and unmeaning pomp of Rome, that they with indignation renounced everything that savored of form—that it had been objected against Protestants, that they know not what they believe, on account of their division into so many sects and denominations; but as many as are worthy the name of Christians do know what they believe, for as long as they believe that the blood of Jesus Christ cleanseth from all sin, they may hope to be

cleansed from the sin of error also. That the Church of England under the peculiar circumstances of her reformation, avoided those extremes into which most other Protestants had run. She retained Episcopacy because it was apostolic and primitive; she formed a Liturgy which for beauty and fervor has never been surpassed, because she foresaw that extemporaneous prayers would be in many instances absurd and even irreligious, while those of them which are most perfect, would not equal our own in beauty, sublimity, and pathos. It is thought by many that the Church of England has never been persecuted, and consequently cannot be a pure Church; but no idea can be more false, for in her very infancy she was crushed and well nigh annihilated by the bigotry of Mary and her colleagues. That but few years had passed ere she was again called upon to sustain a fierce struggle against the enthusiasm and fanaticism of the Puritanical faction. That subsequent to that period her branches had spread to all quarters of the world, and that one had reached Nova Scotia. That this branch as to temporal affairs was about to be severed from the parent tree, and that it now devolves upon us to nurture the tender sapling. He also said that what our Saviour had declared with regard to truth was in general but little understood—that could we remove the false glare and false pretensions of the world—could we realize that while he was speaking, thousands of human beings are relinquishing their immortal souls—could we hear those solemn words of our burial service, which are continually being uttered in some part of the world, we would surely take no pleasure in hoarding our gains, but would give towards the furtherance of that religion through which alone the soul of the sinner can be saved. That if he at all believe the Bible, we must be assured that whatever the temporal advantages may be, the spiritual will far exceed them in importance and duration. That if we should go out into the starry night and count the orbs which stud the firmament, and add to them till the mind grows weary with the computation and the imagination can carry one no farther amid the realms of space, and should weigh them in the balance against one human soul, they would be as empty air—for they shall be consumed, but upon the son of man there is a name written that shall defy the raging of the elements, and that that name is immortality.

He then read the resolution which was as follows: **RESOLVED**—That as the propagation of a pure religion is ever attended with very many beneficial results both temporal and spiritual, it is incumbent on us to support to the utmost of our ability a Society instituted expressly for that purpose.

Mr. P. W. Smith said—That in rising to second the Resolution which had just been moved, he was well aware that any remarks which he could offer on the subject would be (after the able manner in which it had been discussed by his friend) superfluous and unnecessary. Yet he trusted that the importance of the question before the meeting and the deep and lively interest with which they all regarded it, would be a sufficient excuse for his occupying their attention for a few moments. That religion was the only means by which a nation could arrive at opulence and prosperity, he had no doubt they would all admit—that this was well seen by observing the contrast in the internal condition of France and England. While the one is continually harassed by civil wars and commotions, the other is distinguished by that tranquillity and social intercourse which must ever exist under a religious and judicious government.—That it was religion that had raised England to her present proud position as mistress of the world, and that it was by the influence of that religion which she was so instrumental in spreading, that her flag now waves o'er every sea, and the Briton can affirm with truthfulness and pride, that the Sun never sets on her vast domain. That the P. G. F. Society had hitherto supported us, but that as the Colonies of the Mother Country increase it is necessary that that support should be withdrawn and bestowed upon religious communities of a more tender age, so that we are now about to be left alone in the furtherance of that religion which has been established among us. That as the D. C. S. has in view the propagation of a pure religion it is incumbent upon us as Christians to lend it our aid, and that he did not doubt that when they considered the numerous and daily increasing claims on that Society, they would each one contribute as he should be able towards its support. That having already too long tasked the patience and good feeling of the audience, and sufficiently endangered his own safety, he would conclude his first speech with many thanks for their forbearance and attention.

A collection was then taken, and a Committee appointed for the ensuing year. The Missionary hymn was then sung, and the meeting was closed with the usual benediction from the Revd. President.

Yours truly,

P. B.

* Concluded from last week.