

nor, Lieutenant-Governor, or other person administering the Government of each of said Provinces, respectively, with the advice and consent of His Majesty's Executive Council, within the same, from time to time, to constitute and erect in every Township or Parish which then was, or thereafter might be formed, constituted, or erected, within such Province, one or more Parsonage or Rectory, or Parsonages or Rectories, according to the Establishment of the Church of England.

And whereas, We, having due regard to all our loving subjects resident within the Township of —, in the District of —, and being desirous of making a permanent provision for their instruction according to the Doctrine and Discipline of the Church of England, and also for the support of a Protestant Clergyman, duly ordained according to the Rites of said Church, have, pursuant to the provisions of the said recited Act, and by and with the consent of our Executive Council of our said Province of Upper Canada, determined to erect and constitute, and by these presents, and by and with the advice and consent aforesaid, do erect and constitute a Parsonage or Rectory within the said Township, according to the Establishment of the said Church of England, to be hereafter known, styled and designated as the First Parsonage or Rectory within the said Township of —, otherwise known as the Parish Church of — in the said Township of —.

And by virtue of the same authority, and by and with the advice and consent of our said Executive Council, We do hereby command that there shall be from henceforth and forever set apart from and out of the lands which We now hold in our said Province, by virtue of our Royal Prerogative, certain parcel or parcels of land situated in the said Township composed of Lots Nos. — and —, in the — concession of said Township of —, containing by admeasurement 400 acres, as a Glebe and Endowment to be held appurtenant with the said Parsonage or Rectory. We intending and willing, by virtue of our Royal Prerogative, forthwith to present an Incumbent or Minister of the said Established Church of England, to the said Parsonage so hereby erected and constituted as aforesaid, with its appurtenances; saving, nevertheless, to ourself the right of hereinafter erecting and constituting one or more Parsonages or Rectories within the said Township.

Given under the Great Seal of our Province of Upper Canada. Witness, our trusty and well-beloved Sir JOHN COLBORNE, K. C. B., Lieutenant Governor of our said Province, and Major-General Commanding our Forces therein, this 21st January, A. D. 1836, and in the sixth year of our Reign.

(Signed) J. COLBORNE.

By command of His Excellency in Council,  
D. CAMERON, Secretary.

—Canadian Presbyterian Magazine.

## PARLIAMENT AND SABBATH OBSERVANCE.

The Bill for the better observance of the Sabbath, brought in by Mr. Bell, M. P. P., of Perth, has been lost by a majority of one. The object aimed at was to stop all steamboats conveying the mail on the Sabbath, from Montreal upwards; and to allow each town, village, and township, to decide whether the Post Office in such place shall be open on the Lord's day; and on due representation to the Postmaster-General, he was to order accordingly. It was based, we think, on just principles, so far as it went, and was but the beginning of what was to follow,—for we have reason to believe that the Postmaster-General is most anxious to stop all postal labour on the Sabbath. But Lower Canada members went generally against it, and not a few Upper Canada members were intentionally absent. Thus it is. Christians, will you tolerate it? God legislates "Remember

the Sabbath day, to keep it holy;" and these politicians lead me that it continue to be desecrated. We will be seeking for good politicians to stand at next election as Members for Parliament; but we want something more than politicians,—we want Christian men, who have learned their highest law from the Bible—the statute-book of heaven.—*Canadian Presbyterian Magazine.*

## CHRISTIANITY IN TAHITI.

The power of Christianity has had an effectual illustration in the manner in which the converts from Paganism in that Island overcame all the efforts of the French Papists to seduce or crush them. Since the storm has passed over, the vigor of the church appears. Numerous addresses have been made to the Church. The Queen Pomare continues steadfast as a Protestant and consistent as a Christian. Not a single Islander was seduced by all the efforts of Romanism. What the Sandwich Islands' converts have undertaken, in a way of sending missions to other islands of the Pacific, has also been undertaken by the Islanders under British missions. Rev. Wm. Gill, of the mission in Rarotonga, gives an account of a missionary expedition from thence to a group of islands distant some three days' sail. After the labour of some fifteen months, the missionaries report that the entire population have cast away their idols and welcomed Christian institutions.

"Four months after landing, the chiefs and principal people on the island agreed to destroy all the 'Maraes' (temples) and to burn all their idols. On that day, their ancient places of idol worship was demolished, and all their idols committed to the flames." Another demonstration of Divine power communicated through feeble instruments. "Not by might, nor by power, but by my Spirit, saith the Lord."

"It appears that there are about 4,200 inhabitants on this island, governed by two chiefs of equal authority. After the burning of the idols, each chief desired to have a teacher to reside in his district. To this proposition the teachers wisely agreed, and after some little time were assisted by the people in erecting a 'House of God' at each of the stations. Toward the end of the last year these buildings were finished, and the people of the settlement united alternately in the opening services. Since the erection of the chapels, the Sabbath day is generally observed as a day of rest, instruction and devotion. Daily schools, both for adults and for children are established, and the people manifest great desire for instruction.

"It should be specially observed that these new triumphs of the gospel have been achieved by men who were themselves cradled in the same horrid rites of Paganism, which they have, by God's blessing, happily overthrown in the Island of Manakiki.

"By the same order of agency was the Word of Life introduced to Rarotonga, and idolatry laid prostrate in Mangaia; and by the same class of fearless and self-consecrating pioneers, must access be gained to the numerous Islands of Polynesia, yet unenlightened by the Gospel."—*Pur. Recorder.*

**TEX THOUSAND CONVERTS!**—The Bishop of Cashel, at the late anniversary of the British and Foreign Bible Society, said, "I believe I do not over state the fact, when I say there have been ten thousand converts from the Church of Rome in the sister Island. I can state, too, that these changes have uniformly been effected through the medium of God's blessed Word."

**SALE OF INDULGENCES.**—The Pope offers one hundred days' indulgence to whoever shall contribute to the erection of a splendid church in London, to be put under the special protection of St. Peter! The coffers of 'his Holiness' are not likely to be empty, so long as the superstitious multitude believe that he can dispose of the merits of Christ and the saints for money.

## JUSTIFICATION BY FAITH.

One great recommendation of the whole doctrine of justification by faith, is that it brings out clearly and unequivocally the personality of God on the one hand, and the sinner on the other.—All the schemes of false religion tamper with one or other of these two things, the personality of God or the personality of the sinner. But the great doctrine of justification by faith brings a personal God and a personal sinner face to face,—God personally dealing with me personally.—It is not that God deals in the lump with the Church; it is not that God sanctifies in the mass the Church, and then, that I am admitted through some mystical ceremonial rite, into the benefit of the blessing which the Church has received.

There is no such procedure on the part of the living God; it is the very error of Popery and of Puseyism, that it makes God deal thus in a wholesale way. No, it is not thus that God so deals with one Church on earth, as to have it in a state of acceptance and peace, and then that I am ceremonially admitted into the benefits of that peace. God personally deals with me personally. It is not through the Church I come to my God, but through God I come to his Church. It is not first a wholesale procedure on the part of God towards the Church collectively, that wholesale procedure becoming available through the admission, often unconsciously of one and another into the communion of the Church; but it is that God deals with us according to our rational nature, according to our nature as men, reasonable, intelligent, conscientious, free, living agents. The living God comes to me as a rebel against his authority, asking no questions about the Church, but asking questions about his law, his authority, his government, charging me as a rebel against his throne, a breaker of his law, responsible personally and individually. He comes to me and through the blood of his Son, he makes terms of peace with me, drawing me to himself, and then he makes a Church out of believing souls on earth and ultimately a Church in heaven; not by any wholesale process, but by units, one by one, soul by soul, man by man, being brought personally, individually, to his bar. They are dealt with, they are made to confess, they are reconciled, they are accepted, they are adopted into a participation with the very Sonship of Christ himself, and each one as thence proceeding as no more a guilty man, but an accepted and adopted child,—thence proceeding to glorify God on earth and enjoy him here and hereafter for ever. The entire community of saints is formed and named after Christ, its true and only head.—*Dr. Candlish.*

**DECREES AND FREE AGENCY.**—Two leading objections are urged against the doctrine of Divine Decrees, viz: that it is inconsistent with man's free agency, and that it makes God the author of sin. There is a very short method of testing the strength of these objections. We propose to the opposers of this doctrine the following question. *Do the Scriptures teach that God decreed any one event which was brought to pass by the instrumentality of men?* For instance, did he decree the taking of Babylon, and the restoration of the Jews, at the end of seventy years? Or did he foreordain the crucifixion of Christ? Will any one venture to deny that both these events were foreordained or decreed? See Isaiah, xiv. 24-27; Acts v. 23, and iv. 27-28. Since these events were evidently foreordained, were those by whose instrumentality they were brought to pass, deprived of their free agency? and did God become the author of their sins? If God's decree did not, in either of these instances, destroy free agency or make him the author of sin, is it not evident, beyond all cavil, that these two objections are utterly without force?—nay, that they are urged against the plain and admitted teaching of the Bible?—*J. F. W. West.*