

Urim and Thummim, and in technical phrase improving the text. Urim and Thummim, he said, were two precious stones, or rather stones above all price, the Hebrew names of which have been interpreted to signify light and perfection, or doctrine and judgment, (which Luther prefers in his Bible, and in which some of the northern versions have followed him,) or the shining and the perfect, or manifestation and truth; the words in the original being capable of any on all of these significations. They were set in the high Priest's breast-plate of judgment; and when he consulted them upon any special occasion to discover the will of God, they displayed an extraordinary brilliancy if the matter which was referred to this trial were pleasing to the Lord Jehovah, but they gave no lustre if it were disapproved. "My brethren," said the preacher, this is what learned expositors, Jewish and Christian, tell me concerning these two precious stones. The stones themselves are lost. But my christian brethren we need them not, for we have a sure means of consulting and discovering the will of God; and still it is by Urim and Thummim, if we only alter a letter in one of these mysterious words. Take your Bible, my brethren, use him and thumb him—use him and thumb him well, and you will discover the will of God as surely as ever the high priest did by the stones in his breast-plate."

### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MARCH 7, 1839.

**THE COLLEGES.**—Much discussion has taken place in the Assembly respecting the sectarian character which it was attempted to affix to Dalhousie College, and of which an unquestionable evidence was given in the rejection of the Rev. Mr. Crawley as a candidate for one of the Professorships, on the ground, that although confessedly qualified in every other respect, he was not of the Kirk of Scotland. In consequence of this a Bill has passed the Lower House, opening the Trust of that Institution, and expressly abolishing all religious tests whatever, either as regards the Officers, or Students. We question whether it is even necessary to be a christian in order now to attain its highest honors, but a Mussi from Turkey seems as eligible to a Professor's chair as any Reverend in the land. Surely if this College does not flourish now, it will not be because it is shackled by religious restrictions. This is the quintessence of "liberality." The Bill for granting a charter to the proposed Queen's College at Horton, has been rejected by a majority of 2. The opposition to it seems to have been on the general principle that it is better to concentrate the energies and the funds of the country in supporting one Institution, than to encourage every denomination to have its own College, and thus have none of a creditable character—views in which we concur, only substituting King's College at Windsor instead of the non-descript at Halifax, as the one that ought to receive the fostering care of the Legislature now, as it did at its foundation. Mr. Crawley, who is a Master of Arts of King's College, paid a well merited compliment to his Alma Mater, when addressing the House of Assembly. He said "King's College has enlightened some of the brightest minds in British America," and he might have added, that for whatever efficiency may exist in his new friend of Queen's, the country would be indebted to the old one of King's, since there both Mr. Pryor and himself received their education. There are a few other statements, however, in the Reverend gentleman's address, which we must take the liberty of correcting.

He argues that Horton is "a more liberal institution than Windsor—that the latter is in fact exclusive—that to members of the Church its highest honors are confined—that the admission of a dissenting student is a favour—that it is not suitable to the

feelings of the country—nor can it supply the intellectual wants of the people." This latter statement is answered by his own eulogium on the institution as quoted above, and by his acknowledgment in another place of its "efficiency," and ability with its two Professors, to meet the present demands of the country. To the other statements we would reply, by inquiring what is the amount of the restrictions at Windsor? The President and Professors must be clergymen of the Church of England. So in fact would the Professors at Horton be, as they are—Baptists. But this in either case is not exclusive as respects the students, nor a just cause of complaint against the Institution:—all degrees are open at Windsor to all denominations, (except those in Dissimilarity, which is scarcely to be regarded as a hardship, since not one in 100 probably would desire such degrees.) Of all the Episcopalian graduates, only four have availed themselves of their right to those honors. But since it is made a 'stumbling-block,' we should be glad to see it out of the way, and no subscription required for any degree whatever.—That the admission of a Dissenting student is a favour, is a gratuitous assertion of the Reverend gentleman, for which there is no foundation. The sons of Dissenters are received and treated there on precisely the same terms as those of Churchmen. As to King's College not being suitable to the "feelings" of the country, the soundness of such an argument for Legislation may be questioned. If he meant that the feelings of Dissenters would be hurt there, we would inquire in what respect? Is it by classical instruction from Episcopalian lips? Or by listening to the Prayers of the Church in the College Chapel morning and evening? This is the amount of conformity that is required; for the students are at liberty to attend their own places of worship on the Sunday, and the same is required, we presume, at Horton, of Episcopal Students. The argument from the feelings will therefore be as strong against Horton as against Windsor. And as to any attempts to make proselytes, we believe that no such charge will be made against King's College.—Such being the case, the student at Windsor being subject to no other restriction than those we have mentioned—and that institution being confessedly efficient, and hitherto an incalculable benefit to the country—enjoying the advantages of an excellent Philosophical Apparatus and a well stored Library—most eligibly situated, too, in the midst of a beautiful and healthy country, only a few hours distant from Halifax and St. John, N. B.—will it not be well for the candid Dissenter to inquire whether there be any reason why his sons should not be there to enjoy advantages which have already "enlightened the brightest minds in America?" Will it not be well, for the whole country, calmly to consider whether anything but unfounded prejudice and party spirit hinders King's College from being the College of all denominations in the land?—If they distrust us as its Advocates, let them ask those respectable Dissenters who have already educated their sons there, whether they encountered any restrictions at all in their Collegiate course. And whether their necks came forth galled by those chains of Episcopal domination, with which our radical orators would terrify the people.—By the way, we were a little surprised at seeing that Mr. Crawley asserts the Bishop to "have the power of entering King's College and displacing any Professor when he pleases, and that he is indeed of more authority than the Queen herself." It may be seen by the statutes p. 9. that he has no such arbitrary power, and none but what is wholesome in a high degree, namely "to admonish offenders, reform abuses, and punish offences," but only "according to the statutes." Upon the whole we take this opportunity of once more commending the venerable and excellent University at Windsor, to which these Provinces are al-

ready so much indebted, to the support of all classes in the country. Let them be assured that the exclusive and forbidding character with which it is attempted to clothe it, exists only in the prejudiced or interested feelings of its opponents. Its doors are open to the Dissenting youth of the land as wide as to those of the Church,—its Professors are gentlemen of acknowledged urbanity, mildness, ability and learning—incapable of making any distinction amongst the young men but such as merit may create. Its literary advantages and honors are free to all with the single exception above stated—and that probably, will not exist long; but while it does, it is in fact no barrier to a finished education. But to Episcopals, especially, we would express the hope, that they will send their sons there, in preference to any other Institution. The time has come for churchmen to be no longer lax in this or any other respect, but to rally round and support with might and main their own peculiar Institutions. And certainly we are not aware of any inducement that can justify the preference of Sectarian seminaries to those under the immediate and nursing care of the church. These stand pre-eminent in their claims upon those who desire to give their sons the best education the Country affords.

**ANOTHER WARNING.**—Thomas, youngest son of Mr. William Kiddey, sen. was drowned in St. Margaret's Bay, by falling through the ice, on Thursday the 4th ult. He was an interesting young man, of promising usefulness to his parents, and religiously inclined. He had left the house in the morning with his gun, in the hope of killing a bird for his sick father, whom he was not permitted to see any more in this world! Such is the course of this troublesome life! May all such lessons be deeply impressed upon our minds, and make us despise the vanities of this world more than we do, and seek the true riches and the true Friend of sinners.—Communicated.

**SYDNEY, C. B. JAN. 8, 1839.**—The St. George's Cap Breton Committee of the Diocesan Church Society of Nova Scotia, held their second anniversary, according to adjournment, on the 7th inst. A report of Missionary proceedings was laid before the Committee, whereby it appeared that fourteen different, and for the most part distant stations, had been visited; some once, others repeatedly, and that upwards of 800 miles had been traversed in these duties. From the funds of the Society, a Pastoral Address, prepared by the missionary, has been printed and distributed. The number of baptisms has been 7 of burials 11, and of marriages 21. A stone wall is in progress, enclosing the church yard, and a fund is forming to meet the expense of repairing the church. The Sunday School continues in operation, and upwards of thirty children are on the list.

At the conclusion of the meeting, it was resolved that the proceedings should be transmitted for insertion in the Colonial Churchman.

W. PORTER, Sec'y.

**THE GOSPEL MESSENGER**—an extremely well conducted and useful paper, edited by Rev. Dr. Rudd of U.S. N. Y. has assumed a new and enlarged form, as the "Gospel Messenger and Church Record for Western New York," lately erected into an independent Diocese, to be under the episcopal care of Rev. Dr. Delancey, about to be consecrated its Bishop. In taking leave of his "old one," as Dr. Rudd calls the journal he has conducted 12 years, he gives the following encouraging notice of good it has done. We heartily wish him success in present more extended undertaking.

"In one case, the paper was regularly read by a pious woman, whose husband if not an avowed infidel was too near one to be willing that his family should read it. On one occasion, having glanced his eye over one of our own articles which seemed to repre-