

resolution. But the obligation to this, is the result of the nature of the subject generally; and not of the particular handling of it, in the said passage to the Corinthians.

To bring the whole matter to a single point, we may fairly rest it on this ground. Has the ordinance in question been instituted by the divine Author of our religion? If the question be answered in the negative, it bars all further inquiry. But if the affirmative be the correct decision—and I address myself to those who are convinced of this, there can be no state of mind which should exclude us from the celebration of it, except such as we ought to be afraid to live or to die in. Accordingly they to whom this applies, are thus particularly addressed in one of the exhortations of our Church—wherefore do ye not repent and amend? As for those who are not conscious that they are living in any course of conduct, which blasts their hopes of happiness hereafter, they are now earnestly entreated to conform to this appointed profession of Christianity; which, as was said in the beginning, must be imperfect at the best in any other form."

#### RELIGION IN EARLY LIFE.

It is manifest to the most casual observer, that the present age is characterized by wild religious enthusiasm; by a disregard of old and established institutions; and by an eager pursuit of every religious novelty which the wit of man can devise. In the estimation of large classes of religionists, every thing that is old and settled, is entirely unsuited to this enlightened age; whilst all that is new in form and unsettled in principle, is seized upon and held up to the gaze of the multitude as evidence of growing intelligence, and more intense Christian enterprise. Modes of advancing Christianity long tried, and well approved; ecclesiastical organizations as old as Christianity itself; forms of worship, venerable for their antiquity and approved by the great and good, have alike fallen before a merciless spirit of radicalism, and have been succeeded by new forms and organizations, which are designed only to answer a temporary end, and to be succeeded again by others of even a more novel and questionable character. Thus all is fickle and changing; nothing is stable, nothing can be depended upon. It would seem to be admitted, to a considerable extent, that Christianity ought to be undergoing a continual metamorphosis; that the greater the changes through which it passes, the stronger the evidence that it is progressive in its nature and movements.

It is natural and proper to inquire for the cause of this perverted state of things. Why is the Christian mind, at the present day so fond of new and untried measures? The answer is ready,—It is because religion is so seldom planted in the mind in early life. As a general rule, men grow up to manhood, without religious principles. Their affections become strongly fastened on the world, they love its fascinating pleasures and delusions, and become settled in habits and principles, as opposite to holiness as darkness is to light. The consequence is, that if ever these inveterate habits of sin are broken up, and they are brought to penitence and faith, there is an entire revolution in their whole character. They become possessed of new desires, new hopes, new fears, new perceptions, they are guided by new impulses and new principles;—in short, they are now in a new state of being. What wonder, that in many cases, they should have itching ears and itching eyes, desiring to see and hear new things? What wonder that they should get the idea that Christianity is full of novelty, when it has suddenly introduced them into a state so new, so unlike all they had ever seen or felt before, and when it has even given a new aspect to every object in the whole range of the moral natural world?

Let us suppose a man who was born blind and has never seen the light, to be suddenly restored to sight. Every person knows that he would be in great danger of employing his eyes so incessantly on the thousand novelties presented, as to induce a second blindness more obstinate than the first. So with the man who has lived to adult age in spiritual blindness, and then introduced suddenly into the marvellous light of God's kingdom; he is in great danger of becoming discontented, restless, fond of novelties, disposed to pry into secret things, which belong to God only, and finally of so perverting his vision as to be unable to see objects in their true proportions.

But let the mind be brought under the control of religious principle in early life; let the first aspiration of the soul go up to God, and let the first words the infant tongue learns to articulate be those of prayer; and religion will then be no novelty; it will be wrought into the very frame-work of the soul, and form the earliest basis of character. Piety becomes, in such cases, a calm and settled principle; it has no fitful and wayward tendencies. If religion be the earliest companion of the child, she will seldom be treated rudely when that child has grown to manhood. Violent revolutions will seldom be attempted, either in her forms or in her spirit. Old and tried friends are the last objects that we should see continually changing. We seldom become reckless enthusiasts on any subject with which we have been familiar from childhood.—*Chr. Wit.*

#### THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, JUNE 29, 1837.

**MORE MISREPRESENTATIONS.**—When will the Christian Messenger "study to be quiet and do its own business," without meddling in the affairs of the Church? It never appears without something illiberal and unkind respecting the ministry, doctrines, or institutions of the Church.—Is this the purpose for which that paper was established? Or is such conduct in accordance with its title, and with the Christian message of peace? Is it the part of a "Christian Messenger" to stir up strife and promote separation among those who ought to be as brethren, calling upon certain of our Clergy whom they have first assailed with the language of flattering compliments, to deliver themselves from the 'strait' of continuing in the Church, or in plain English to become Baptist ministers? Is it like a Christian Messenger to labour as is done in that paper of the 16th inst. to prejudice the public mind against the Church Society lately formed, with which Baptists have no more to do than with the See of Canterbury? And how unfair are the statements there put forth respecting the books to be circulated by this Society. They bring forward the letter of a Mr. Budd condemning the doctrines of some of the tracts on the catalogue of the Society for Promoting Christian Knowledge, as in his opinion unsound:—then they quote the rule of the Church Society for procuring supplies of books and tracts from the stores of that Society; and next they hasten to their conclusion, that one of the first acts of the Church Society has been to insure increased dissemination of publications unsound and opposed to the Bible and the Prayer Book, &c.—a sort of reasoning which savours more of hostility to the Church than of logic. Admitting for the sake of argument, that some of the tracts on the Society's catalogue are unsuitable to the taste of the present times, or even unsound, does it follow that the Church Society will select these for distribution? Are there none on the list which can pass the ordeal even of Baptists or Buddhists? Will not Bishop Wilson of Sodor and Man be allowed to shew his face—or Scrogall's life of God in the Soul of Man—or Cecil's visit to the House of Mourning? Or may we not venture upon the *Illustries*, or the works of Seeker, Andrews, Horne, Kettlewell, Basil Woodd, and the like?

We hope the members of the Church will not allow their confidence to be shaken by such malevolent insinuations as we have now noticed. They may safely trust to the judgment and prudence of those who are to manage the Church Society, and the louder the cry of those who are opposed to the Church is raised against it, the more may churchmen be convinced of its claims upon their support.

**CLERICAL MOVEMENTS.**—We understand that the Rev. C. Elliott, of Pictou, is about sailing for England on leave of absence; and that the Rev. Dr. McCawley will officiate in that parish during the midsummer College vacation.—The Rev. Mr. Stevenson is to make his usual visit, during the same period, to the Eastern shore of this province, where there are such numbers belonging to the Established Church. (three fourths, at least, of the population) who always hail with delight the approach of a missionary of their own church. The necessity is great for sound religious instruction on that desolate shore; and we do hope

that the anxious desire of our Bishop (who has himself visited every little settlement on its whole line) to establish a regularly ordained clergyman, to itinerate among these scattered sheep of his fold, may soon be accomplished.

**GRATIFYING.**—We were much pleased at receiving lately a friendly letter from an officer in the army in Ireland, a native of Nova Scotia,—informing us that our humble periodical had travelled that far, and had so favourably impressed him, as to induce him to become a subscriber. We know a great many natives and members of the Church nearer home, who might gratify us, and peradventure promote the interests of religion by doing likewise. The circulation of our paper, though respectable and beyond the expectations of many, is not what it ought to be, when the numbers, intelligence and means of the Established Church are considered. We wish it to be so extensive as to admit of some surplus, after remunerating the Printer, (our own labour being gratuitous) to be devoted to religious objects. But this is not probable without some greater stir in our behalf. Will every subscriber bestir himself, then, so far as to ask for and try to obtain one more among his acquaintance? The result would be 'gratifying.' Nor must we omit a hint of some importance from our military friend,—the sending a year's subscription with the order.—Some of our subscribers forget when the year is ended.

**INDEX.**—We fear that we shall be thought unmindful of the promise of an Index to our first volume, since we have got more than half way through the second without giving it. The first cause of the delay was a diminution of strength in the manual department; and then came suggestions from many, that we had better wait for the conclusion of another volume, and give an index embracing both, which we have now concluded to do.

**THE CLERICAL SOCIETY** for this district will hold a meeting (D. V.) in Lunenburg, on Wednesday and Thursday the 12th and 13th of July, at which time steps will be taken for the formation of a parochial branch of the Diocesan Church Society.

**KING'S COLLEGE.**—The degree of A. B. was conferred on Mr. W. Howe, (son of the Deputy Post Master General) on Wednesday 21st inst. We are happy to hear that the number of students at this university is likely to be increased considerably in the next term, and that among them will be some candidates for holy orders.

#### MARRIED.

At Halifax, on the 3d instant, by the Rev. the Rector of St. George's William Hargraves Molyneux, Esq. to Martha Maria, only daughter of the late Admiral Sir Andrew Mitchell, Knight of the Bath.

#### DIED.

At Demerara, on the 12th of May, Robert R. Richardson, son of Andrew Richardson, Esq. of Halifax, in the 17th year of his age.

At Halifax, on the 11th instant, Elizabeth, wife of Mr. Thomas R. Grassie, in the 26th year of her age.

On his passage from the West Indies, on the 19th inst. (the day before arriving at port), Mr. Johnson, mate of the Brig Mary Catherine, of Chester.

At Portland, N. B. on the 2d inst. after a long course of suffering, Charles, eldest son of the Rev. Gilbert Wiggins, aged 14 years. We rejoice to find that it pleased God so to satisfy his bodily affliction to the good of his soul, as to make his release from the evils of mortality a subject of thankfulness rather than of sorrow—"Blessed are the dead which die in the Lord: yea saith the spirit for they rest from their labours."

At Dominica, on the 27th May, at the residence of Justin McSweeney, Esq. Mr. Aristarchus Rudolf, youngest son of the late Charles Rudolf, Esq. of this place, in the 22d year of his age. He had gone to the West Indies in March, hoping to find, in a change to a milder climate, that restoration to health which seemed hopeless here. but it has pleased Him in whose hands "are the issues of life and of death," to bring him down to an early grave in a strange land. How comforting to know that in all lands there is a God "who careth for the stranger;" and that however far asunder may be the resting places of our bodies and those of our beloved friends, there will be a meeting at the latter day. May the early removal of so many here and elsewhere from this world of trial, be blessed to the teaching of the young so to number their precious days as not to waste them in vice and dissipation, but rather devote them to the pursuit of heavenly wisdom.