

in the second century as Justin Martyr expressly asserts in his second apology, and it is absurd to suppose that any temporal or municipal authorities could have instituted its observance, since all the Roman Emperors were during the 1st three centuries opposed to Christianity, often bitter persecutors on this subject. He was earnest in showing the duty of impressing the young mind with a regard for the Lord's day, not as a matter of expediency or municipal institution, but as the appointment of the Most High, made long before the law of Moses, and intended to continue till the people of God shall attain the everlasting rest which it typifies.

In conclusion, the Rev. Doctor appealed to the sympathies of the assembled multitude, both churchmen and other denominations, in behalf of the work that day begun, which he showed was extremely desired and much wanted by the protestant population of the place, who though numerous, were not in circumstances to finish the undertaken work without assistance and cooperation from other denominations, which they had on other occasions extended to them.

After the service, the frame of the building was raised on a most beautiful site, granted by Mr. Chas. Carson, on the north side of the Didgeguash River. It is 42 by 32 ft., with galleries all round, and will contain a large congregation when finished.

St. Patrick's, 17th April, 1840.

GOOD ADVICE.—The following excellent remarks, addressed, first, to those who have so far forgotten their duty or been led astray by others, as to leave the bosom of the church—and secondly to those who continue to profess and call themselves her members, are taken from an address lately published by the Rev. Charles Shrove of Guysborough:—

Allow me now in the spirit of christian kindness, (for it is in this spirit that I wish to address you,) allow me to inquire of you who have separated from the church—have you ever seriously considered the propriety of this step? Have you taken it from a thorough conviction that by continuing in the Church you were in error? That the Church to which you professed to belong from your infancy was unscriptural, and had so far departed from the doctrines of Christ, and the government which he had established, that it was not safe to remain in it, (for nothing short of this could justify the separation,) or was it through persuasion of others, or under excitement, without serious examination respecting the Scriptural claims of that people to whom you were about to attach yourselves—without inquiry or prayer for direction from above in a matter so important—without thinking that it was possible you were sinning against God in destroying the unity of his Church, and encouraging schism and division? What has caused you to separate from the Church? Do you object to her Apostolic and consequently valid ministry? Then you oppose Christ's own appointment. Does not her beautiful and scriptural form of prayer meet your approbation? Surely as our common worship through life are the same, God does not require that we vary the form of our request; as an inducement for him to grant what he knows we really need.—Would a parent refuse to give his children bread merely from this circumstance, that they continued to ask for it daily in the same words?—Surely not, if he possessed the feelings of a parent. In his most trying hour Christ Jesus prayed three times, using the same words. On the cross he used the Psalmist's form of words rather than his own. Aid may we not follow so high an example? (See Isaiah 6, 3—Eccles. 5, 1, 2.) Do you consider that the service of the Church is long and tedious—does it fatigue and oppress you? If you dislike to engage for a few hours at one time, in the service of God upon earth, would it afford you delight to be employed throughout an endless eternity in his service. Could you join day and night unceasingly, with the host of heaven, in the praises of the Redeemer?—The service of the church is not too long for those who really delight in prayer and praise, who feel that God's house is a house of prayer; and whose object in going thither is chiefly to offer up their supplications—and thanksgivings publicly, to the Throne of grace. Do the services of the Church appear to you cold and formal? Does not the fault lie within your own cold hearts? Let them be warmed, not by the false fire

of enthusiasm, but by the flame of genuine devotion, and in this humble and prayerful spirit engage in the services of the church, and you will not pronounce them cold and formal. If the pure word of God, a large portion of which is read every sabbath day in the Church,* if that word be a part of the cold formality of the Church, and you are not warmed by it then it is much to be feared that you would not be moved or persuaded though one rose from the dead. Are you unwilling to hear the commandments of God, in God's own words, sabbath after sabbath uttered in your ears, and do you therefore go where you will not hear them? Surely then, you cannot have a heart-felt love and sincere veneration for them, and it is to be feared that you are not willing in the true spirit of the gospel to obey them. Be not deceived brethren, it is necessary to stir you up by putting you in remembrance of these things, though you know them. (2 Peter, 1. 12, 13.) But let me ask are you sure that you are right in forsaking the Church, and causing divisions contrary to the word of God? Weigh well this very important question, and answer it not hastily, nor without prayer to Him who is the God of order peace and unity, consulting the testimony of his word and his Church upon this subject. But O! take heed that ye are not deceived. It is easier to wander out of the good old paths than to continue faithful in them, man's natural fondness for something new should be kept under restraint—remember that in gospel days, there are those spoken of, who perish in the gair saying of Corah, (Jude 11th verse,) that is, who oppose the ministry of God's appointment—take upon themselves offices in the church of God without the divine sanction, and incur the displeasure of the Almighty. I write not thus to grieve or offend but in the name of God I warn you—I exhort you to look well to the claims of the ministry, in this liberal and falsely charitable age—to take heed in the sight of God that you act aright—seeking his honour and glory.

I would now address a few words to you who profess to be attached to the doctrine and discipline of the Church of England. The divine origin of Episcopacy, so lightly esteemed by many, and so much spoken against in these "perilous times," has been brought before you in a plain and simple form, and you will perceive that as we look to Christ as the divine head of the Church, so we feel persuaded that we retain the government which he sanctioned and appointed. This subject is of greater importance than many seem to be aware of, and you would do well to examine it, according to your opportunities. You are members of a true branch of the Church of Christ—having a valid ministry—the gospel proclaimed, and the sacraments duly administered within its pale. O! consider your high privileges, and abuse them not—they increase your responsibility before God. Beg of him then, to give you his grace, that you may be enabled to improve them to the saving of your souls—content not yourselves with being nominal members of the Church of Christ; but heartily pray that you may be fruitful branches of the one living vine—that you may have a lively faith in Christ Jesus, and be his peculiar people zealous of good works. It will avail you nothing before God to say "the Temple of the Lord" are we, unless by your life and conduct ye prove that ye are living temples of the Holy Ghost—that he is dwelling within you, teaching and sanctifying your souls—unless ye shew that ye are living by faith upon the Son of God, rooted and builded up in him. O! do not deny the power of godliness, and deceive yourselves with its form—ardently seek and earnestly pray for that unity which Christ and his Apostles so strongly recommend. Be firm and decided, but not unkind and uncharitable towards those who are not in union with us. Attend regularly upon the ordinances of God as a means of grace. "Forsake not the assembling of yourselves together, as the manner of some, is but exhort one another, and so much the more as ye see the day; "of death and judgment approaching."—(Heb. 10, 25). Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlast-

* More of the pure Word of God is read in the Church every Sabbath day, than I believe in any dissenting place of worship.

ing covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever." (Heb. 20, 21.)—"And the very God of peace sanctify you wholly, and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thes. 5, 23.)

"The existence of the Syrian Church," says the Rev. Mr. Moeck, a dissenting minister who lately conformed to the Church of England, "in the heart of India,—a church which never submitted to Anti-Christ, retaining Episcopal government, and a scriptural liturgy, deriving her Episcopacy from the earliest and best days of christianity—furnishes one of the strongest proofs of the apostolic origin of this mode of christian government."—Banner of the Cross.

The Bishop of Bath and Wells having long contemplated the foundation of a Diocesan Collegiate Institution, for the training of candidates for holy orders in conformity with the cherished desire of our reformers, that between the academic degree and entrance into the ministry there should be a course of preparatory instruction, has decided on immediately commencing the execution of such a plan, in connection with his cathedral city, and has appointed the Rev. J. H. Pinder, A. M., late Principal of Codrington College, Barbadoes, to be Professor of Theology, at Wells. To meet the cost of this excellent appointment (400 per annum) the Lord Bishop and two gentlemen of the diocese have munificently subscribed, £100 each for ten years. A portion of the remaining £100 per annum is yet to be provided.—BRISTOL MIRROR.

MISSIONARY OPERATIONS OF THE CHURCH OF ENGLAND.

The total number of English clergy engaged in foreign work is somewhere about 300, of which number 73 are sent out solely for the heathen by the Church Missionary Society, the remainder by the Society for Propagating the Gospel in Foreign Parts; of whom, 26 alone are specially labouring among the heathen, as the others are employed among British settlers in America and elsewhere; besides these, there are upwards of 110 European and 370 native catechists, readers and schoolmasters, belonging to both societies; a pretty strong "corps de missionarie" backed with funds to the amount of nearly £190,000. I quote from the Reports for 1837 of the Society for Propagating the Gospel in Foreign Parts, and that for 1838 of the Church Missionary Society.—British Mag.

The number of persons who have recently been added to the different Churches in Baltimore, is estimated at three thousand.—Ban. of Cross.

The Hon. Samuel Cunard will probably leave England for Halifax, the 15th of the present month, in a steamer of 300 horse power, intended to ply between Pictou and Quebec, and may visit Boston on her about the 1st of June.—Boston Advertiser.

TO THE SUBSCRIBERS TO THE COLONIAL CHURCHMAN.—A person duly authorized to receive all dues to this paper, will shortly call upon the Agents throughout the Country, when it is hoped that they will be prepared to meet him and to liquidate all claims. It would be better still, if the necessity for such a visit were removed by an early remittance to the Publisher.

COMMUNICATIONS.—We do not consider ourselves at any time answerable for the opinions of our Correspondents, except so far as we openly adopt them in our Editorial.

MARRIED.

At Chatham, on the 21st ult. by the Rev. Samuel Bacon, John M. Johnson, Esq. High Sheriff of the County of Northumberland, to Elizabeth, eldest daughter of the late Richard Blackstock, Esq.