

satisfaction to find it well received, and accordingly, after dinner, they gave me an approbation to preach the gospel."

We shortly find in Mr. Bailey's journals, among records of sermons delivered by him in various meeting-houses, a mention of his taking the part of Octavian in an amateur performance of the play of The Scopin, at "Mrs. Woodman's" in his native town of Rowley, and also of his dancing, playing cards, and taking his share of bowls of "beverage." On these and similar entries his biographer remarks:—

"It is not intended here to speak in detail of the religious character of that portion of the last century, which is now under notice. Mr. Bailey's was as deep and genuine as that of most other Church members and ministers of the time. That a religious man, and more than all, a minister, should in these, our days, play cards, engage in private theatricals, drink wine and punch, and occasionally dance, would destroy his influence, and subject him to discipline. But the very fact that these things were then done without any concealment, and with no apparent consciousness of their impropriety, shows, in the absence of all other proof, that public opinion on these matters was different then. And we have other evidence to satisfy us that this view is correct. At this time it must be remembered that Mr. Bailey preached for Orthodox ministers and congregations, and no exceptions were taken to practices which must have been known.

The Plymouth Deacon "was under some apprehensions lest Mr. Bailey should be a North Shore man, an appellation for Arminians;" but the time had not then arrived for requiring the minister's views of Total Abstinence, being satisfied whether he knew how many cards there were in a pack, or knowing whether he had ever worn the "buckin." These were evidently trivial things in the eyes of that generation. That the latter part of the Lord's-day should be desecrated by the noise and sports of children in the public street, and near Forefathers' Rock, frightened not the town from its propriety. Church members and officers were too much intent on metaphysical questions, to concern themselves much with the works by which, as the Scriptures assure us, a true faith may be discerned."

In 1759, we find, from the following letter, that he had become a convert to Episcopacy:—

GLOUCESTER, Sept. 24th, 1759.

To Rev. Mr. CANER, in Boston.

REV. SIR: I take this opportunity to return you my grateful acknowledgements for the favor you have done me in lending me "Potter upon Church Government." I have carefully perused it with Dennen's Abridgment, and find all the objections against Episcopal ordination and conformity to the Church of England, answered entirely to my satisfaction. I would still entreat your advice, and should highly entreat the favour of receiving from you any further directions."

He shortly after visited England for the purpose of being admitted to the ministry. He returned after a sojourn of a few weeks, with an appointment from the Society for the Propagation of the Gospel to the missionary station of Pownalborough, in the thinly settled region of the Kennebec river.

He commenced his labors here July 1st, 1760. In 1762, he states that the number of communicants is above fifty. In 1770, the church and parsonage were completed. The missionary had to contend, like all the early Episcopal clergymen in New England, with the bitter prejudices of the Puritans. An individual, charitably concealed by the biographer under the initial M., seems to have been especially prominent among the persecutors of this class. Mr. Bailey says:—

"As I presently found that M. still professed himself a Dissenter, I seldom entered into controversy with him about our different persuasions, and he as cautiously avoided beginning any dispute with me. He used sometimes to attend Divine Service, but more frequently tarried at home, and when he attended, commonly behaved with a great deal of irreverence, especially at prayers.

I had, presently, sufficient evidence that he used all his endeavours to prejudice the minds of the people against the services of the Church, that he condemned several parts as directly contrary to Scripture, and made an open ridicule of others which he was not able to confute. And when I received a number of Common Prayer Books from the Society, he took the liberty to scratch out several sentences in all that he could procure to his hands.

From the beginning, as I have already observed, he was very negligent in his attendance upon public worship, and when present, he generally behaved with great indecency, contriving, by a multitude of boyish tricks, to make the women smile; and sometimes he has taken a primer instead of a Prayer Book, and read out of it with an audible voice. M. was always extremely industrious in procuring from Boston, and other places, all the little, dirty pieces that have appeared against the Church of England, especially "The Dissenting Gentleman's Answer to Mr. White's three Letters," the very title of which affrighted simple people from the Church, and prevented them from attending the services. These books he used to recommend and put into the hands of all dis-

affected persons. . . . Many low, dirty, and scandalous remarks have been written by this gentleman, both in the great Bible and Common Prayer Book, used in Divine Service. Instead of money, M. used to put into the contribution box, soap, scraps of paper, news letters, and once a pack of cards."

Collegiate.

KING'S COLLEGE, WINDSOR.

SUBSCRIPTION LIST.

Every Donor of One Hundred Pounds shall be entitled to receive a Certificate from the Governors and under the College Seal, granting to him and his Heirs and Assigns forever the privilege to nominate one Pupil at a time to pass through his Collegiate course free from the payment of all Fees.

The College is open to persons of every denomination—and permission will be granted to allow Students to attend any particular course of Lectures or Branch of Study, without being obliged to enter as a regular Student:—and any Student will be permitted to reside out of College, under the sanction of the President.

We the undersigned agree to pay the respective sums placed opposite our names on the following conditions:—

First—That the privilege granted under the aforesaid Certificate shall not be altered unless a fair compensation shall be made to the Representative of the original Donor.

Secondly—That Twenty Certificates should be issued of Two Thousand Pounds subscribed for and paid.

UNCONDITIONALLY. CONDITIONALLY.

Mr. Collins will contribute One Thousand Pounds whenever the friends of the College have raised and secured Nine Thousand Pounds.

Table listing donors and amounts for King's College, Windsor. Includes names like The Lord Bishop, Chief Justice, J. C. Halliburton, Miss Halliburton, etc., with amounts in pounds and shillings.

KING'S COLLEGE, WINDSOR.

At a recent meeting in aid of the funds of the above Institution, held at Liverpool, the following gentlemen were appointed to receive subscriptions, viz:—

Table listing names of subscribers and amounts. Includes J. L. Darrow, J. Snow, C. Morse, W. Sierra, P. A. Knapp, J. W. Tapp.

Table listing names of subscribers and amounts. Includes Robert Roberts, J. H. Freeman, Capt. Thomas Rees, etc.

Table listing names of subscribers and amounts. Includes Mrs. & Miss Nicholls, Mrs. and Miss Stearns, A Friend, etc.

Table listing names of subscribers and amounts. Includes Henry Sterns, Arthur Cowie, Alfred Morse, etc.

The Committee while acknowledging the above most generous response to their appeal, beg to thank the public that the lists are still open for further contributions.

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

Sir,—You will confer a favour on a supporter of your Paper, by inserting the following, when you have space enough for that purpose.

How true is it, that nothing more stimulates active and well ordered minds, than honorable and manly competition; and it is also true, that amongst societies of men, especially those of a religious character, when the members possess firmness, principle and integrity, nothing more animates their zeal, and encourages their will and perseverance, than the abuse of temporary power, persecution, or base attempts to detract.

The liberality and determination displayed by the Baptist and Wesleyan brethren, in raising up and founding Institutions for the dissemination of their peculiar tenets, will no doubt urge all good and earnest Churchmen in this Province, to imitate so praiseworthy an example, and will induce them to rally round and firmly establish our own Religious and Literary Institutions, especially the College at Windsor, for the existence of which this Province is mainly indebted to pious and liberal Churchmen of our Mother Country.

While Churchmen and their Institutions have been benefited by the open rivalry of other religious bodies, they have also derived important advantages from the faithless and perfidious conduct of schismatical dogues, the evil which they intended will prove lasting blessing to King's College, and will unite Churchmen throughout this land in a determination to render that Seminary more efficient and flourishing than ever, and thus shew to the descendants of its original patrons and benefactors, that although our Legislature has been regardless of the Provincial faith solemnly pledged to their fathers, Churchmen one and all are opposed to the fraud, and disavow the unrighteous act.

Before the introduction of the Bill depriving King's College of part of its yearly revenue, it cannot be denied that many of the members of our Church took little or no interest in the management of its affairs; the means of obtaining a superior education, like many the blessings which we daily enjoy, were scarcely thought of, and but little prized; however, since the spoliation which has ensued, the sympathies of Churchmen in this part of the Province are aroused; they are daily becoming more interested in its success, and better acquainted with the good it has effected, and will do all in their power to increase the usefulness of their College.

The question has been often put to Churchmen of our modern Solons,—What good has your College done, and what benefits have resulted to the Province from the Schools and Academies connected with it? To such inquiries it may be said, look at the Ex-Graduates, note how many of them have displayed with honour and ability important trusts in the Chamber of the Legislature, and the Bar of our Province, at home, and how many have arrived at eminence in the army and navy of Great Britain, and received