

from receiving their bishops; so that the cruelty of the bishops is the cause why that Canonical Government or Policy, which we earnestly desired to preserve, is in some places now dissolved.

Bishop Hall says, that as late as the synod of Dort (1638), the President of that assembly, Bogermannus allowed that the Episcopal Discipline would have rendered the Churches of the Netherlands more happy. The Bishop then adds 'all the world of men, judicious and not prejudiced with their own interests both do and must say and confess with learned Casaubon, Fregeville, and Savaria, that no Church in the world comes so near to the form as the Church of England.' *Epis. Divine Rights Work.* vol. ix. 516.

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, APRIL 19, 1838.

"LOOKING UNTO JESUS."—How careful is the church to do all that can be done, to make her members always look unto Jesus as the author and the finisher of their faith. She has appointed special seasons for the memorial of the great things which He has done for the sons of men, at which times her services bring to the notice of her children the sacred records of those momentous things; and her ministers are naturally led to make them the subjects of their pulpit discourses. Who does not see the considerate wisdom of such appointments, and their evident tendency to preserve in the minds of her worshippers that prominent regard to Jesus which is essential to the right apprehension of His salvation. For the last few weeks in particular, how full of Christ have been the services of the sanctuary, and more especially for the last week of Lent and the three first days of the present.—We have been made to "Look unto Jesus," in that period of his ministry of love which is most pregnant with interest to sinful man; when the word of prophecy which foretold him as "a man of sorrows and acquainted with grief," was to the letter fulfilled. We have been "looking unto Jesus" in the mysterious scenes of Gethsemane, in his agony and bloody sweat, and in his cruel desertion by his chosen followers. We have looked unto Jesus, bound, delivered up to his enemies, buffeted, spit upon, scourged, and loaded with all the insult that human malignity could devise. And to crown all, we have been "looking unto Jesus," the benevolent friend of sinners, the innocent Lamb of God, nailed to the accursed tree, "numbered with the transgressors," enduring the cross, despising the shame, until at last, overwhelmed with suffering, he exclaimed "it is finished," and "bowing his head, gave up the ghost." And all, for us men and our salvation!—All, because "he hath borne our griefs, and carried our sorrows," and "the Lord hath laid on him the iniquity of us all." Surely in thus looking unto Jesus, we should love Him "who so loved us, and gave himself for us." In looking unto Jesus crucified for sin, we should learn to hate and abhor sin, and ourselves, on account of its defilement that we have contracted,—praying that it may no longer reign in our mortal bodies, that we should obey it in the lusts thereof. Surely in looking unto Jesus, thus the voluntary offering for our salvation, "pouring out his soul unto death," we should be constrained by such mercies to present ourselves, our souls and bodies, as reasonable, holy, and living sacrifices unto Him, and to glorify Him in our bodies and in our spirits which are bought with so great a price. O that upon every member of the church this blessed effect may be produced by the services in which he has been so lately taught to "look unto Jesus," Let us, individually, look unto Him, by faith, for wisdom, and righteousness, and sanctification, and redemption,—remembering that there is none other name under heaven given among men whereby we can be saved, but only the blessed name of Jesus. Let us look unto Him in the hours of trouble for comfort,—in prosperity for guidance and discretion,—and in all situations, for grace and strength. Let us look unto Jesus also as "an ensample of godly life." Let his godlike patience in the midst of

unheard of provocations, teach us to seek and to practise that needful grace in our far less grievous, but hourly occurring trials. Let the consideration of his wondrous humility pull down every feeling of pride, and bring every thought into captivity to the obedience of Christ. Let the beautiful example of love even for his murderers, which shone forth from his cross, be followed by us all, so as to lead us from our hearts to forgive every one his brother their trespasses, and turn the spirit of jealousy and hatred, into endeavours and prayers for each other's present and eternal welfare.

And now that another commemoration of the Saviour's resurrection has passed by, let it be borne in mind by us all, how uncertain it is whether it may not be our last.—Let us remember the new made graves of many friends and relatives, who last Easter were in the enjoyment of health, and apparently likely to live long, but are now awaiting the sound of the Archangel's trump, to come forth to judgment;—and let us learn, that so may it be with us ere another such festival returns. And let that solemn consideration prompt us to continual and increasing exertions, if by any means we may attain to the resurrection of the just.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.—We regret to hear, that a resolution has recently passed this venerable Body, by which it is determined, that in future their allowance to new Missions shall be the same only as the amount raised by the people, provided it do not in any one case exceed £100 a-year.—We say we regret this, because it will bear hard upon those new settlements in our Diocese, where the people can do but very little for their clergyman. It will, in fact, in such cases, amount to shutting them out from the privilege of enjoying the services of the Church.

We cannot complain of any injustice in this regulation, for strictly speaking, it is no more than just that the bounty of the Society should not exceed the contributions of the people:—but we express the hope, that the Board, so long distinguished by acts of munificent charity to these Provinces, will modify their Resolution, so as to suit the necessities of our poorest congregations; or, what would be the same thing, leave a discretionary power with the Bishop, to apportion their bounty according to circumstances.

UNIVERSALISM.—We are sorry to perceive by an advertisement in a late Halifax paper, that a place is opened there for the distribution of this anodyne for the pangs of an awakened conscience. Viewing that system as opposed to the spirit and the letter of the Gospel of Christ, and sapping the very foundations of Christian holiness, we cannot but hope that any plans for its introduction into Nova Scotia, may prove abortive and die in their birth.—We have "false doctrine, heresy and schism" enough already, with the usual accompaniments of "contempt of God's word and commandments."—We subjoin an extract from the Christian Witness published at Boston, shewing the practical fruits of a belief in Universal salvation, in connexion with the late outrageous duel at Washington.

FRUITS OF UNIVERSALISM.

Universalism is a topic on which we do not intend often to remark. There are occasions, however, which seem to require that some notice should be taken of its snares, and that a warning voice should be raised against its tendencies. Such an occasion, it seems to us, is found in a fact which has just come to light, in connection with the late Washington duel. We beg leave to say at the outset, that we wish

the fact about to be related to be considered apart from the unfortunate man who fell in the duel, and only as illustrating the natural tendency of the doctrine of unconditional and universal salvation. In other words, that we have nothing to do with Mrs. Cilley, but only with the bearing of a sentiment which he avowed immediately before he entered the fatal field. He is dead; the sentiment lives, henceforth amenable to no law but that of his own; it is answerable to the law of public sentiment, and evils it may bring upon the community.

A pious lady, who was at Washington, at the time of the duel, has written a letter of condolence to Mrs. Cilley. In this letter, she states that she saw Mr. Cilley the evening before his death, and used every argument in her power to dissuade him from the fatal course on which he was bent. The result is found in her letter to Mrs. Cilley: "I told him if he realized eternity was so near. He believed fully in the immortality of the soul, and God would finally restore all to happiness."

From the connection which his answer has to her question, it is perfectly clear that he intended to assign as a reason why he was not afraid to enter the duel, or in other words why he did not fear to enter into eternity, that all in that world would finally be well. Mark the spirit of the reply—"You ask me if I do not realize the nearness of eternity. I am too near eternity to be an egotist. I see the drift of your remark. But I do not see upon that unseen world in a very different light what you do, and therefore I do not shrink back from it as you would. Did I believe that all who were without preparation upon that broad ocean would be wrecked and lost, I should shrink back from waiting my appointed time; but I hold that there is a safe and happy haven there, into which the greater of mercies will finally conduct all the vessels on that ocean. You see, then, that your appeal is lost upon me. Shielded by a sentiment which subjects all retribution in a future state, your argument with me, is of course powerless."

This is Universalism unmasked. It needs no word of comment to make it plain. Against such a doctrine who uttered this sentiment we would not whisper the slightest denunciation. Against the sentiment we must not forbear to speak with proper emphasis and decision. Any dogma, whether it be atheism or Universalism, which robs eternity of its power over the conscience, is dangerous and fatal to the souls of men.

BISHOP'S COLLEGE, CALCUTTA.—We find in the York Churchman, the following valedictory address, delivered by Rev. Dr. Mill, late Principal of the College, on the termination of his period of service. It was signed by the Bishop and 22 clergymen, of Calcutta, and the neighborhood. The Editor of the Churchman justly remarks

"As an evidence of the prosperous condition of Christian institutions in India, it suggests two important reflections: first, that the Church of England is not neglectful of the trust which Providence has especially committed to her, viz. the conversion of the Asiatic heathen in her dominions. And secondly, that the means by which she aims to discharge her sacred trust have been, and are likely to be, crowned with far more blessed effects than can reasonably be expected to flow from efforts of a private or insulated character.

"It may be added that the friends of the Church in India have in contemplation to erect a scholarship, or similar foundation in Bishop's College, as a perpetual testimony of their respect for the labors and character of the late principal."

On the evening of Friday, Sept 1st, Dr. Mill has been invited to meet the clergy at the Bishop's palace, the Lord Bishop, in the presence of the archdeacon and the greater part of the clergy whose names are subscribed, read to him, in his own name and theirs, the following address:—

To the Reverend William Hodge Mill, D. D., Principal of Bishop's College, Calcutta.

1. The Bishop, Archdeacon, and Clergy, of Calcutta and its neighborhood, have learned, with